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Church Life.

TORONTO, ONTARIO | THURSDAY, JULY 2, 1914

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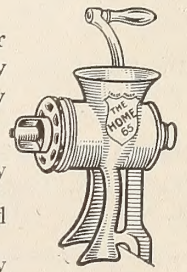

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Church Life.

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The Week

IT is not given to many nations to "keep their birthday." For the people of most lands there is a national Saint on whose day of commemoration tongue is given to all kinds of patriotic utterance, but the birthday of most nations, like that of Topsy, is of uncertain date. Like that dusky damsel they take their birthday for granted and have just growed. Canada, however, is of the few nations that turn to the state equivalent of the family Bible and there find the record of the hour and day when Canada as an entity was born. Canada has the advantages and the disadvantages of youth. Among the former is the optimism and enthusiasm which have not been quenched by the bitterness of disappointing experience. There is, however, the danger, characteristic of youth, of impatience of the slow process of working out life on the principles which older nations have learned are essential to permanent stability.

Canada's Birthday

WE recently were made acquainted with some remarkable records of "proportionate giving" to the Church in two parishes in the country, but not distant parishes. In one where there are sixty Church families, the amount contributed by the parishioners towards the clerical stipend is $360; in the other, where there are 120 Church families, the amount contributed towards the stipend is $410. In the former parish there is a house of a kind called the rectory, owned by the parish. In the second parish $190 a year is paid for the rent of a house to be used as a rectory. In both parishes half the people are comfortably off farmers or market gardeners. A fair number have revenue-producing property of one kind or another, worth from $10,000 to $50,000. From among the more fortunate ones in this world's wealth the following instances of proportionate giving were provided. The head of one family of three, each of whom has an income derived from not less than $15,000, in addition to living rent free, contributes ten cents a week to the general expenses of the church, and $2.00 a year to missions and other ex-parochial objects. When the head of the family buried his wife he expended $300 on the funeral! An owner of 250 acres of most productive land, which like all his implements and stock was free from debt, contributed ten dollars a year or twenty cents a week to the funds of the Church, but being anxious to buy a piano, felt he ought not to do so without curtailing his expenses so as to avoid encroaching on his savings; so he reduced his offerings to the Church to five dollars a year or ten cents a week. Another owner of a productive farm which yields a most respectable increase to the balance at the bank every year after paying all living and other expense, gave "proportionately" five cents a week to the Church. Having a little windfall recently this person made a special thank-offering of fifty cents. It happened that the following week this same person reaped a rich harvest of profit in the sale of some property and earnestly informed his rector that he knew God had blessed him that way in recognition of his generous donation! It is hard to believe that such a deadened sense of responsibility is possible among those professing and calling themselves Christians, but the foregoing are actual occurrences which were brought to our notice on unquestionable authority.

"Proportionate" Giving!

NOT only the Diocese of Quebec, but the whole Church in Canada will regret to learn of the resignation of the Right Reverend Andrew Hunter Dunn, Bishop of Quebec, which was announced last Tuesday by the Bishop himself at a conference held at Bishops' College, Lennoxville. The Bishop has reached his seventy-fourth year. He has given fifty years of his life to the ministry of the Church, the last twenty-two having been spent as Bishop of Quebec, and none will grudge him the rest from the strenuous care and labour which beset the life of a Bishop in Canada. May the evening of his life be calm and cloudless and full of the peace of God.

The Bishop of Quebec

FRANCIS FERDINAND, the heir to the Austrian throne and his wife have been assassinated and there is one more heavy sorrow added to the already overburdened lot of the aged Emperor Francis Joseph. Among the Royal dynasties of Europe the line of the Hapsburgs has long held a reputation for being unfortunate and truly the long chain of misfortunes it has undergone during the last century is remarkable. In 1853 an attempt upon the Emperor's life was made. A few years later his brother, the Archduke Maximilian, Emperor of Mexico, was condemned to death by a court-martial, and sentence carried out in spite of the intercession on his behalf of the governments of England, Prussia and the United States. Then followed the burning to death of a sister and a niece, and later the mysterious and supposedly violent death of Rudolf, the Imperial Prince. Clouded in still deeper mystery, if possible, was the disappearance of Francis Joseph's favourite nephew, the Archduke Johann Salvator. Heir to the throne at the death of Rudolf, he renounced all of his Imperial dignities and fled the country as John Orth, captain of a merchant ship, never to be heard of again. In 1898 the heaviest sorrow of all befel the Emperor when his wife, the Empress Elizabeth, said to be the most beautiful woman in Europe, was stabbed to death by a mad Italian anarchist. As the marriage of Francis Ferdinand was a morganatic one his children are excluded from the succession and the new heir, who is immensely popular, is Charles Francis Joseph, eldest son of Francis Ferdinand's younger brother. As the Emperor is in his eighty-fourth year, in the natural course of events Charles Francis cannot long have the benefit of the venerable monarch's counsel and guidance in preparation for his own high duties, and will thus be called upon to play unaided an important part in the game of international politics.

A Much Tried Dynasty

THE letter from Miss Tilley, which we published last week, we believe represents the attitude of mind of a not inconsiderable number of women in the Diocese of Huron in respect of Synod's recent rejection of the proposal to accord to women the right to vote in vestries. While of course Miss Tilley speaks only for herself, when she declares her intention of withdrawing all personal and financial support so far as the Diocese of Huron is concerned, we believe, from information that reaches us from various sources, that many are prepared to adopt the same method of making the value of their support realized by its absence. Our correspondent does not suggest any diminution of her interest in the activities of the Church, or in her financial offerings, but that these should find some other channel than the Diocese of Huron. We can and do sympathize with the desire of the earnest women who do so much of the work of the Church, to impress the significance of their labours upon those who decline to welcome them as voters, while generously according them unstinted opportunity to work and pay. But any method of doing this which would be injurious to the sacred cause, dear to the hearts of these women as to the hearts of all

Women and Vestries

earnest Church people, is to be deplored. Instead of withdrawing their financial support and other efforts from the diocese in which their lot is cast, they could accomplish the purpose they have in view far more effectively, certainly in a manner free from the suspicion of pettishness, by allowing their protest to take the form of increased offerings, not made through some other channel, but through their own diocese, all such offerings being labelled "From a woman who wants to vote as well as work in her parish." This would be heaping coals of fire upon the heads of those who deny the women the privilege they seek and would probably prove an effective argument, while a course in the least degree suggestive of militancy will, and rightly so, deter many men, clerical and lay, at present in sympathy with the project, from giving it any fur- their countenance or support.

RUSKIN says something anent nature's rejection of the principle of geometrical precision as an aid to beauty. It is more years than we care to recall since we read the book and we cannot quote exactly without hunting up the volume and tthe page therein. For that, we are too far gone in the complaint from which tramps suffer perennially, most people periodically and even journalists occasionally. While the words have gone from us the idea and ideal remain and we have cherished from early youth a grateful recollection of the great champion of the beauty of natural disorderliness. On our youthful mind was ineradicably imprinted the seven illustrations Ruskin drew to emphasize the contrast between natural disorderliness and geometrical precision. A twig bearing six or seven leaves true to natural irregularities on one side, and on the other the bending twig and irregularly placed leaves displaced by a straight line and six or seven parallelograms. The precise in art does not do greater violence to beauty in "nature" than the precise in personality does to human nature. The orderly man is a treasure—when you can find him; the neat man is a tonic; the exact man is a helpful asset; but the precise man gives you the dumps. Sartorially the precise man is as inspiring as a tailors' dummy; the clothes are there, exact in cut, fit and colour, but where is the man? The study or den of the precise man is about as inviting as the samples of a furniture showroom labelled "please do not handle." Conversationally the precise man, no matter how great his erudition, is as inspirational and entertaining as the covers of an edition de luxe of an encyclopoedia. The precise man is not true to nature. His personality suffers from his precision what Ruskin's twig and leaves suffered when represented by a straight line and geometrically correct parallelograms. Needless to say we are not precise, and, of course, we compound those sins we are inclined to by damming those we have no mind to.

Precise People

The Brotherhood of St. Andrew

Report presented to the Synod of the Diocese of Toronto, 1914

THE Brotherhood of St. Andrew is an organization of Laymen in the Church of England who are pledged to definite prayer and service for the extension of Christ's kingdom among men. Two simple rules bind its members: 1st. To pray daily for the spread of Christ's kingdom among men. 2nd. To make an earnest effort each week to bring some man nearer to Christ through His Church.

In Canada at the present time we have over two hundred Senior Chapters, with a number of Probationery Chapters whose members have not yet definitely accepted the Brotherhood rules. In the Diocese of Toronto there are 43 active Senior Chapters and one Probationary Chapter. It is gratifying to note that there has been an increase of eight Chapters in the Diocese during the past year.

The principal methods whereby Brotherhood men are endeavouring to fulfill their Rule of Service are: through personal visits to men of the congregation and to newcomers to the Parish in an endeavour to interest them more largely in the work of the Church; by inviting men and boys to attend the regular services of the Church, particularly Holy Communion; by interesting themselves in the Sunday Schools and Bible Classes; by assisting various parochial organizations; by welcoming men at the church door and, in general, by taking up any work which may lead to the winning of men for Christ. In particular Brotherhood men are endeavouring to carry their religion into their daily lives in a practical and definite way.

There are several extra-parochial activities in which the members of our organization are interested, among which may be mentioned the visiting of the sick in the hospitals and ministering to those in detention at the jails. It is safe to say that where there is a hospital in the same town or city as a Brotherhood Chapter, that hospital is being regularly visited by Brotherhood men. In every hospital in the City of Toronto our members are visiting each Sunday, while in the Toronto General Hospital a regular Chapter assists the Chaplain in every way possible. One interesting Chapter is that which has been formed during the past year at the Toronto Free Hospital for Consumptives at Weston, where all the members are patients in the institution, with the exception of the Director, who is one of the doctors attached to the staff of the hospital. The Chaplain states that the work being done here is simply invaluable.

Active Chapters are at work in Trinity College, Wycliffe College, and the University of Toronto.

The head office, situated at 23 Scott street, Toronto, places its facilities for the following-up of Churchmen who move from one town to another unreservedly at the disposal of all who care to make use of them. During the past year over 1,300 names have been passed on in this way, with the result that many men have been kept in touch with the Church who might otherwise have been lost sight of. There are at the present time many branches of this follow-up work which might be mentioned as an indication of its far-reaching effects.

1st. Every year at the commencement of the University term the names of all students of Toronto University are gone over and those who register themselves as members of the Church of England are listed and their names sent to the Clergy and the chapters in the different Parishes where they are residing.

2nd. The name of each patient discharged from the Toronto General Hospital is passed on in the same way if the patient claims allegiance to our Church.

3rd. Under an arrangement with the Y.M.C.A. all persons registering as Anglicans with them in their various buildings are forwarded to us and assigned to the different Parishes.

4th. Last but not least of the activities in this direction in Toronto is the work of helping lads who have been araigned in the Juvenile Court. Brotherhood men all over the city are looking after those lads who belong to the Church, and more than 100 are being looked after at the present time. The Secretary of the Big Brother movement passes on to us all Anglican lads and their names are distributed as soon as men can be found who will undertake the responsibility of endeavouring to lead them into a right way of life.

In the wider field of the Dominion our office is in close connection with the Chaplain at the ports of entry, and the names of immigrants are passed on as soon as they can be definitely located. The method pursued is a very simple but a very effective one. The names of the immigrant agents at the various distributing points is supplied to the nearest Chapter and arrangements are made for the agents' books to be gone over at regular intervals and all persons registered therein who belong to our Church are noted and their names forwarded to the authorities of their respective Parishes. In this way it is hoped that almost all will be kept in touch with.

The Church Emigration Society, which yearly sends a considerable number to our shores, and the Church of England Men's Society, whose members come to our country in considerable numbers, both supply us with the names of those coming out from the Mother Land and we endeavour to put them in touch with the Church in their new homes. We emphasize the work being done in this direction because we believe that one of the most persistent sources of loss to our Church is by the losing sight of those who move from one part to another and in the changed conditions of their new lives neglect to give the Church an honoured place. Sometimes the fault is not altogether on the side of the newcomer, but nevertheless a system of prompt and judicious action cannot but be of inestimable value in reducing to a minimum the leakage of men.

All these activities carried on by Brotherhood men involve a large number of personal visits to reach men. It would be difficult to find out the actual number of calls made in this way, but perhaps an estimate would be of interest. One Chapter in the Diocese reported making 800 personal visits to men in the Parish during the past year, another Chapter reported 600, another 400. Of course all do not equal these records, but to take a conservative estimate of 300 calls per Chapter throughout the Diocese, it would give 12,900 personal visits made by the members of the 43 Chapters in the ordinary course of their year's work.

No report would be complete without some mention of the work that is being done by the Junior Chapters. The Brotherhood is a firm believer in the truth that boys are willing and able to do real work for the Church, and that they can be made of use in extending Christ's kingdom among boys just as effectively as their elders can be got to do it among men. To use the boy without always considering it essential to amuse him is the axiom upon which the Junior Brotherhood is based. Their work is of necessity not so definite in its character as that of the Seniors, but that which they do is well done. Just one instance may be given of one Junior Chapter in the city of Toronto which added fifty new scholars to the Sunday School by their own efforts in one year.

There are at the present time 20 active Junior Chapters in the Diocese. They are looking after absentees from the Sunday Schools and endeavouring to secure new scholars, trying to bring other boys to Baptism and later to Confirmation, patrolling the streets of the Parish on the look-out for vacant and re-occupied houses, so that they can ascertain when newcomers arrive in any part of it, holding boys' services, and in many other ways proving themselves of use to the Church.

Question Box

Ques.—Kindly tell me Canon Downie's address; I want to send for some copies of "Our Empire."—E. J. H.

Ans.—Canon Downie's address is Port Stanley, Ont.

"NEVERTHELESS AT THY WORD"

WHEN Jesus Christ commanded Simon Peter to let down his nets for a draught, the demur of the latter, from the standpoint of a practical fisherman, was most natural. Peter and his colleagues had expert knowledge of the waters of the Lake of Gennesaret, they were experienced fishermen who doubtless were as thoroughly versed in the duties of their calling as is any businessman or professional man in his to-day. Furthermore they had just returned from a fishing expedition, which, in spite of all their knowledge of the habits of the fish, and of the conditions of the waters on which they had brought their skilful efforts to bear, had been positively a failure. To doubt the wisdom of another immediate attempt to secure a catch was most natural. Although they had already recognized that Jesus was no ordinary man and hailed Him "Master," they were not sufficiently advanced in apprehension or appreciation of Him to receive without a doubt a request or a command that did violence to all their experience and expert knowledge as fishermen. On the other hand they had advanced so far in knowledge and appreciation of Him that there was also a doubt about their own knowledge and experience being the final test of possibility. The doubt of their own knowledge and experience was greater than their doubt of His wisdom, for this, as well as the existence of both doubts, is, expressed in "nevertheless at Thy word." The experience of St. Peter and his colleagues on that occasion is the common experience of the Church and of individuals to-day—to be conscious of failure in spheres of effort to which has been brought personal knowledge and experience, and at the same time to be conscious of the Divine command to pursue and even extend those efforts. From the point of view of personal knowledge and experience, or as "business propositions," the work of reclaiming the worldy-minded from worldliness, the evil-minded from evil, the heathen from heathenism, or a dead parish from its deadness, or self from self-indulgence, seems to be futile, and will be futile if we cannot offset any doubts born of our knowledge of our own limitations, with "nevertheless at Thy word." Much of that which is sad, disappointing and painful in our experience as individuals and as a Church will probably be found to be due to failure to muster up enough faith in His word to overcome the doubts begotten of the knowledge of our own limitations. Doubt on our part of the possibility of accomplishing even a small proportion of the work waiting to be done in the Church, and by the Church in the home field, and in the foreign field, and in our own lives, is just as reasonable as was the doubt on the part of St. Peter of the possibility of any practical results accruing from letting down the net in the already well-fished and disappointing waters, if we have only that limited apprehension and appreciation of Jesus Christ that were his up to that time. "Nevertheless at Thy word" should mean much more in us than it did in him. In him, "nevertheless at Thy word," represented obedience to the command of a teacher or master whom he respected and revered, but which act of obedience was made with doubt. In us, "nevertheless at Thy word" should mean obedience to the command of the Lord and Saviour with absolute faith in His power to make good, His word.

Our Old Country Letter

June 17th, 1914.

AN interesting topic just now is one which belongs to all Christendom, though touching England practically. I allude to a correspondence between Bishop Blyth of Jerusalem and the Archbishop of Canterbury, as an outcome of which the Bishop resigns his See, after twenty-seven years of strenuous occupancy.

After sketching the rather stormy history of the See under its former circumstances, the *Guardian* relates how a time came when it could be reconstituted on lines which have been strengthened and deepened by Dr. Blyth during his seven and twenty years' tenure of one of the most difficult and delicate episcopal offices in the Church of England. For, "it is obvious that an Anglican 'Bishop in Jerusalem and the East' must needs walk warily. He has it in his power, on the one hand, to become a symbol of unity, an ambassador to the Eastern Church, an effective missionary to the Jews, or on the other to ruin his own influence and destroy the hopes of those who commission him by injudicious and unwarrantable proselytism. In the earlier days of the Bishopric, these dangers were by no means avoided, and the work was impeded. . . . Happily, misunderstandings have long since melted away under the tactful handling of Dr. Blyth, whose relations with the Orthodox Church have been of the friendliest character. Work such as he has been doing in Jerusalem for more than a quarter of a century, cannot be destitute of result as regards our relations with the great Church of the East. It is important to remember that no formal severance of intercommunion such as occurred between Rome and Constantinople has ever taken place between Canterbury and the Phanar. That intercommunion was suspended through lack of travelling intercourse in the Middle Ages. Intercourse which has merely lapsed can be restored. And an authoritative representative of the English Church, dwelling in Jerusalem, in good relations with the Eastern Church, enjoys peculiar advantages for bringing about its restoration. For many years past, the peaceful mission of the Anglican Church in the Sacred City of the Faith, has been cheerfully recognized. It was within the walls of that city that our Lord prayed for the unity of His Church, and there, if anywhere, accidental points of difference may well be sunk in face of the many great truths the two churches hold in common."

The future of the Jerusalem Bishopric is not altogether clear. The problems facing it have changed of late years. When the See was founded in 1841, there were only 4,000 Jews in Jerusalem; in 1887, when Bishop Blyth went out their numbers had reached 20,000. Since then 100,000 thousand of the Hebrew race have settled in their ancient land, and of the 75,000 present inhabitants of the Holy City, 60,000 are Jews. The romantic possibilities of such a state of things are obvious. The Christianizing of the Holy Land may be a glorious dream, but it is the work of the Church to make dreams come true, and Dr. Blyth has laid firm foundations, spiritual and material." He found, as his letter to the Archbishop states, neither buildings nor endowments. "I received the Jerusalem Bishopric without anything but my own stipend. I had no church, house, school, hospital. I am thankful to be able to give up, without mortgage or debt, property secured . . . of advantage to the influence of the Church of England, which cannot be reckoned as worth less than £150,000. . . . Jerusalem is the 'Mother City of the Church' and the centre of church unity, which is recognized by the residence there of a Bishop representing each episcopal communion. . . . It is, above all, the centre of the Jewish question . . . the great and vastly increasing question of the Jewish race. . . . 'To the Jew first and also to the Gentile.' . . . Christ's charge is taking new and complex aspects."

It would appear to be the continued inclusion of Egypt in the See of Jerusalem against which the Bishop protests. And as he tells of the manifold work now in progress, medical, educational, industrial, spiritual, in his diocese, "4,000 miles long and of infinite breadth," one echoes the opinion of another writer that "with all its difficulties, the Bishopric in Jerusalem is full of splendid possibilities."

* * *

Although not so strictly within the scope of my letter, I should just like, as I turn from Palestine, to make a brief allusion to the recent very interesting visit to Russia, and impressions of the Church there, of our Rev. Dr. Frere, the Principal of the Mirfield Brotherhood and a well known devotional writer. He "found Russian life very simple, very pious, very wholesome, and exceedingly attractive." As for the services, he found in them a "tremendous delight and uplift," day after day, and more so

as he became more accustomed to them. "At first it is all so alien and unlike our own ways of worship that one finds it strange. Then it begins to sink in, and one begins to see dimly how the whole spirit of it and the essence of it has permeated the Russian mind and produced an extraordinarily deep and high piety."

I confess I feel much surprised as I read this, and much more of similar warmth. What a pity, if the Eastern Church is even potentially like this, that our severance from her is so seldom bridged, even by individuals. And does not this fitly follow what I wrote to you last week of the overwhelming craving which thoughtful minds observe everywhere at this time, for union, comprehension, brotherhood? I can't pursue the topic now.

* * *

Unless the House of Lords has courage to demand extensive alterations in the Welsh Church Bill there seems little hope now of preventing its disastrous operation, even if efforts to undo it come later, under a Unionist government. I told you of the joint appeal of the Archbishops, the day of united intercession all over the country, and the continued protests and petitions against it.

The same inexorable party jobbery holds on its way as regards Ireland. One of the Church papers this week publishes a series of letters from leading Irish clergy of our Church, in the south and west, in answer to queries as to their opinion, on the spot, of how Home Rule would affect Protestantism and Churchism. One and all have the most painful anticipation, founded on experience in lesser degree. One ends thus: "I have no suggestion to make because I can see no prospect of improvement. The only method which a country such as this, where party and religious feeling run so high, can be successfully governed, is by an outside power, acting with strict impartiality, and allowing neither party to be 'top dog.' I am quite as opposed to Protestants domineering over Roman Catholics as the other way. Both must learn toleration and fair dealing. But this is not likely when one is placed in authority and the other in subordination."

He knows as we all know, the futility of saying that not religion is in question but only politics. In Ireland they cannot be severed. "Our dread is that the entire influence of a Home Rule Parliament, in which we shall always be in a small minority, and the Church of Rome paramount, will be thrown against Protestantism, so that the process which is already in operation in this country, will be carried on with increased activity—the process, namely, by which those who do not belong to the Roman Church are, not forcibly but quietly and effectively, kept out of every position whatever into which it is possible to put a Roman Catholic." This gradual depletion of members of all other beliefs will lead either to ruin or to compulsory emigration, and those who must thus go, or go under, represent nearly all the strong and progressive elements in Irish life to-day.

* * *

"The Mothers' Union," of which I have often written to you, has just been holding its great annual week of meetings and services in London, representing the Empire. It is now working in 113 dioceses, and its members and associates number 410,850. Bishop Kempthorne, of Lichfield, preached at the great gathering in St. Paul's.

* * *

The treasurers of the S. P. G. have received an anonymous donation of £1,000, and a similar gift has been made to the additional Curates' Society.

A large house and beautiful garden have been presented to the Primate, to be adapted as a place for holding "Laymen's Retreats." It will accommodate thirty visitors at a time. The home is not to be for any especial section of the Church, but open to all Churchmen, and it is hoped that it will often give an opportunity of quiet and refreshment of spirit to many whose strenuous lives make religion difficult, and such brief interludes precious.

THE LOST TRAIN

An interesting incident in bird life has recently come to light. In a railway carriage which travels twice a day between two railway stations in Ireland a thrush has built her nest, and is at present engaged in hatching four eggs. A few days ago, through a change in the time-table, the train left Derry in the afternoon ten minutes earlier than usual, and the thrush, not being aware of the new time-table, missed the train. Whether the bird travelled by the next has not transpired, but on Thursday morning she was noticed flying off her nest as usual. The railway officials have now made arrangements that the carriage in which the nest is built shall not be used again until the eggs have been hatched.

THEN saw I that each kind compassion that man hath on his fellow-Christians with charity, it is Christ in him.—*Mother Juliana.*

THE best that we find in our travels is an honest friend. He is a fortunate voyager who finds many.—*Robert Louis Stevenson.*

The Old Testament in the Making in the Light of Modern Research

(*Continued*)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

II.—Some Contents of the Lost Library

IV

The Mosaic Writings

IN our Lost Library were also, as we shall see later, the sources of the Pentateuch laws and Mosaic history. We are assuming here the conclusion in which now practically all scholars are agreed that the Pentateuch as it stands to-day is a compilation from earlier sources, a completed edition of the story of Moses and of various collections of laws whose origin and nucleus go back to Moses' day.

In our Lost Library then, say about the time of King David, we should find not our completed Pentateuch but separate sources of it, such as the Ten Commandments, the Book of the Covenant (Exod. xx. to xxiii.), the law of Holiness (Lev. xvii. to xxvi.), the history of Battles, the itinerary of the Wanderings, codes of laws, some of them written, some of them existing orally in the several sanctuaries in the memories of the priests who dispensed justice.

Later on we shall find collections of this material, in the Northern and Southern Bibles, and in the Bible of the Priests. The writers of course got their matter from the earlier sources existing in their day, some of it oral, certainly some of it written, and amongst these written sources some which, at least in their opinion, had come from the hand of Moses himself. They tell us that "Moses wrote in a book" the Battle with Amalek (Exod. xvii. 14), and the Desert Journeys (Num. xxxiii. 2), and the Book of the Covenant (Exod. xx. to xxiii., see Exod. xxiv. 4-7) and other collections of laws (Exod. xxiv. 7; xxxiv. 27). Apparently they knew these books or knew about them and believed Moses to be the author. Even if they were mistaken in that opinion it is evident at any rate that there were about the tenth century B.C. some written books so ancient that they could be attributed to Moses.

2. For our belief in inspiration and in the Divine guidance of Moses and the Jewish Church, it is not at all necessary to think that every jot and tittle of the laws in the Pentateuch came from Moses himself. The laws of Solon in Athens, the laws of Moses, the psalms of David, the proverbs of Solomon would naturally take the name of the man who originated them. All the evidence points to the belief that the great leader gave his people judgments and laws which were at least the nucleus of future codes. But it is evident that change of time and circumstances necessitated additions to these which were added of course by his successors.

We have most interesting glimpses of the growth of the laws. Moses is sitting to judge the people from morning till evening. "I judge," he says to his father-in-law, "between a man and his neighbour, and I make them know the statutes of God and His laws" (Exod. xviii. 16). Then Jethro advises the appointment of subordinate judges who would have to be guided in their decisions by some simple laws. Long afterwards we find Deborah under the palm tree at Lapidoth, where the people came to her for judgment (Judges iv. 5), and Samuel going in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all these places (1 Sam. vii. 17).

Thus decisions would naturally be generalized and codes of law would grow and the judges would feel that they were under the guidance of God.

There seems no reason either why Moses or his successors should not have adapted to their purpose some good laws already existing in the civilized countries around. In fact, we know that they did so. The French excavators at Susa in 1901 came on a most interesting find, the laws of the Babylonian King Hammurabi (supposed to be the Amraphel of Gen. xiv.) written on a great stone block belonging probably to about 2150 B.C. (about the time of Abraham). See Photograph. Compare some of its sections with the "Book of the Covenant" which is considered to be amongst the oldest part of the laws in the Pentateuch.

Hammurabi.

196, 200. If a man has caused the loss of another's eye then some one shall cause his eye to be lost. If he hath broken another's limb (or tooth) some one shall break his limb (or tooth).

199, 201. If he hath caused the loss of the eye or limb of a man's servant, then shall he pay half his price. If he hath caused the loss of a tooth of a freed slave, then shall he pay one-third of a mina of silver.

Exodus.

xxi. 22. If any mischief follow then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

xxi. 26. If a man smite the eye (or tooth) of his servant or of his maid and destroy it, then shall he let him go for his eye's (or tooth's) sake.

250. If a savage ox in his charge hath

gored a man and caused him to die, then that case hath no recompense.

251. But if the goring ox hath made known his vice that he gores and his owner hath not blunted his horns or secured the ox, and this ox gores and slays a freeborn man, then his owner shall pay. . .

252. If it gores a man's servant, the out shall pay one-third of a mine of silver.

125. If a man hath placed anything on deposit and something hath been lost the owner of the house shall make good and then seek out and recover it from the thief.

xxi. 28, 29. If an ox gore a man or woman that they die, the owner of the ox shall be quit. But if the ox were wont to gore in time past, and it hath been testified to the owner, and he hath not kept him in, but that he hath killed a man or woman, then shall the ox be stoned, and the owner put to death.

xxi. 32. If the ox gore a servant he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

xxii. 7. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house, if the thief be found, he shall pay double.

What does this show? That the wise old law-giver and his successors had the good sense to use or modify and incorporate in their code, laws which had proved their value among other peoples. "Grant us," says the Whitsuntide collect, "Grant us by the same Spirit to have a right judgment in all things." This right judgment which Israel's law-givers used is surely one of the fruits of the Spirit. If any man should think that the only possible inspiration would be a mechanical dictating of every law by the Holy Spirit to Moses, then he has simply got to correct his views of inspiration. The facts do not fit them.

V

The Rest of the Religious Literature

As the years went on, through the Providence of God, all unconsciously men were gathering and preserving material for the Bible that was to be. The ballads and poems grew into collections like the Book of Jasher. The legends were brought together in connected cycles and put in literary form. From the School of the Prophets came the vivid story of Elijah and his compeers, and doubtless very much more of such history besides. In the various sanctuaries priests gathered their laws and oral traditions. There were historical notes by the official Recorders (2 Samuel viii. 16; 1 Kings iv. 3, etc.). Many of the earliest prophets were writers of books, a tantalizing list that we can never now examine, the Books of Nathan and Gad and Jehu and Iddo the Seer and Shemaiah and the rest. Then there were the collections of Proverbs by the men of Hezekiah and others (Prov. xxv. 1). There were psalms and sacred lyrics in the First Temple, and amongst the people. (No critic can persuade us that this poetry loving Israel reserved its songs of praise till the days of the Exile). And last, but not least, came the Sermons of the Great Prophets, which were one day to stand out so prominently in the Bible.

Be it remembered that all this material was not yet regarded as "Bible" in our sense of the word. It was simply the religious literature of ancient Israel.

(To be continued)

"Sic Itur ad Astra"

"He hath set eternity in their heart."—Eccles. III. 10. (R.V.)

IT is probable that for most people there are one or two questions which tend to assume in their minds a special, and possibly undue, significance, serving as a sort of test by which to judge of their fellows. Our own favorite plumb-line is apt to seem to others rather odd and unreasonable; one man will vote another a rank outsider because he wears detachable cuffs; and there are women who will swear eternal friendship on the ground of a common taste in neckwear; some of us judge a new acquaintance by his views on the matter of sport, or his regard for the niceties of the English language; and we have known a friendship of some standing shaken to its foundations, because of a chance remark as to the folly of "making such a fuss" over the death of Scott and his companions in the Antarctic. This last brings us, indeed, to what is, perhaps, one of the most searching of all such tests, so various are the points of view from which it may be regarded. Those countless acts of heroic folly which have gladdened the history of the world, expense of spirit that asks no *quid pro quo*—what is your judgment upon these? In this matter it is well that we walk warily, lest we fall under the condemnation of those who are inclined to label all the generous emotions hysterical; a serious error in judgment, for when a man "calls the generous emotions hysterical, he usually means that he would confuse them with hysteria if they happened to him."

Lost causes! The words should ring in our ears burdened with all the sorrow of the world; why then are they rather as the sound of a trumpet, startling into momentary life our drowsy souls? "He that loseth his life, the same shall find it." In this great word our Master has forever given His sanction to that unreasoning joy in the splendour of impossible enterprise which would seem to be the peculiar heritage of Christian men. It is the dominant note of the great European tales, of Beowulf and the song of Roland, the Niebelungen Lied and the Morte d'Arthur; while in Gilton's great epic, Satan, magnificent in his ruin and despair, turns into the hero in his creator's very hands. We can scarcely forgive our heroes when they survive to a fat and comfortable age, no matter how well it may be earned. We love them rather when they are like those heroes of Troy who

"—fought well, and ever, like a man
Who hangs legs off the ground by both his hands
Over some great height, did they struggle sore,
Quite sure to slip at last; wherefore take note
How almost all men, reading that sad siege
Hold for the Trojans; as I did at least,
Thought Hector the best Knight a long way—"

It is indeed, in sober earnest, not easy to estimate what we owe to the true champions of the lost cause. They have not all been knights without fear or reproach, but stained as they sometimes were by the miry ways they had travelled, they are yet those who, in Gardiner's' fine phrase, drew sword, not for the restoration of a dead world; they stood up for that which was, in some sort, the hope of the future. There have been times in the history of the world, when the truth has been during long years so cruelly distorted, that, before progress was again possible, men have been almost driven into all sorts of violent extremes, until between them all truth was like to perish utterly out of the land. Half-truths may sometimes seem to be necessary weapons, but they are none the less apt to prove deadly, and it is the abiding glory of the heroes of lost causes that in such times of danger and dismay, their souls have been great enough to grasp the whole truth, refusing to sacrifice one part to catch at another. Such men have sometimes appeared to be fighting the battle of darkness and oppression, only because in the losing side they have divined the germ of an eternal truth, which the victors were set to destroy. Of all the long line of heroes of unavailing valour, no name shines out more splendidly than that of the great Montrose, a man, like William the Silent, endowed with "that moderation which is in itself a fire, where enthusiasm burns as fiercely for the whole truth as it commonly does for half truths, where toleration becomes not merely a policy, but in itself an act of religion." The story of his exploits is one which might well hold children from their play and old men from the chimney corner, and it is set forth with a distinction of style not unworthy of the subject, in a recent study, at once candid and enthusiastic ("The Marquis of Montrose," by John Buchan Nelson, 7s. 6d.) which may be heartily commended to all who love those bright thoughts, clear deeds, constancy, fidelity and generous honesty, which (says Sir Thomas Browne) are the gems of noble minds.

The most grievous charge against the Marquis is disposed of at once and forever, the charge, namely, that he was a renegade, turning against the Covenant the sword that he had drawn in its behalf. In plain fact, there were two distinct covenants, of very different purport, the first, or National Covenant, whose principles living and dying Montrose ceased not to proclaim; and the more famous Solemn League and Covenant, which he utterly abhorred, designed as it was to force Presbytery down the throat of every man and woman in Britain. When he found the Scottish nobility committed to this instrument of tyranny he sought the King at Oxford, for, remote though his own faith was from the contemporary belief in Divine Right, he saw in a strong monarchy the one present hope of restraining the turbulent and rapacious nobles of Scotland. Mr. Fearing and Mr. Worldly Wiseman, Mr. By-ends and Mr. Facing-both-Ways were very numerous at court, and the negotiations were slow and difficult, but at last the preliminaries were settled, and on a March morning Montrose rode north out of Oxford to win a kingdom, an adventure scarcely more hopeful than that of St. Theresa when she set out as a child to convert the Moors. The truth seems to be that as in most great adventures, there was no solid hope save in the soul of the adventurer, and in six months he was to see Scotland at his feet. The campaign was a miracle. "With halting allies and few troops, with poor weapons and scanty ammunition, amid broken promises and private sorrows and endless disappointments, he had sought out his enemies and beaten them wherever he found them. He had excelled them in strategy and in tactics, in cavalry and in infantry movements, in the offensive and in the defensive." It is not wonderful if he wrote thus proudly to the King: "Only give me leave, after I have reduced this country to your Majesty's obedience to say to your Majesty, as David's general did to his master, Come thou thyself lest this country

be called by my name." But from the south came no help but empty promises, and, lacking at once a military base, money and munitions of war, it was beyond the power of mortal man for Montrose to "fix his conquests," and there followed the disaster of Philiphaugh, and the four weary years of exile, during which he was loaded with honours in foreign courts, when he was made a Marshal of the Empire, and Nazarin made one attempt after another to secure his services, even offering him the command of the King's Guard, and the rank of a Marshal of France. But his sword was dedicated to a cause, it was not his own to sell, though from those he longed to serve he met with little but coldness and rebuffs, and when at last, in 1650, he was able, with joy in his heart, to set sail once more for Scotland, bearing a commission from Charles II., it was only to play his part in an enterprise that was foredoomed to failure. The actual military and political situation in Scotland had, indeed, never been more favourable, but the young king, who was by nature ill-fitted to understand the temper in which a crusade should be undertaken, had loaded the dice against the venture before ever it was begun, and the tragic ending was swift and certain. Montrose, wounded and a prisoner, was paraded across Scotland, with every circumstance of ignominy that the fear and hatred of his enemies could devise, but the shame which was powerless to touch him, only recoiled upon their own heads. He died as he had lived, refusing to confess "that his sin which he accounted to have been his duty." In the prayer that was the last upon his dying lips, "God have mercy on this affiicted land," we see clearly expressed the ruling passion of his life. Cromwell fought for "the poor godly folk," Montrose for the plain folk without qualification. In his most famous poem is joined the ardour of the patriot to the passion of the lover, but it is addressed to no mortal Sylvia or Amoret. Scotland, woeful and distracted, was the lady of his dreams, and it was her love and confidence that he entreated. His whole life is the proof whether what he promised he lacked either power or will to perform:

"But if thou wilt prove faithful then,
And constand of thy word,
I'll make thee glorious by my pen
And famous by my sword;
I'll serve thee in such noble ways
Was never heard before;
I'll crown and deck thee all with bays,
And love thee more and more."

It is the same passion that on the scaffold breathed in his last tremendous indictment, "Ye have oppressed the poor, and violently perverted judgment and justice."

As a politician he was hampered by the fact that he was so far in advance of his age, that the language he spoke (to us the plainest common sense) was to his contemporaries an unknown tongue; indeed in his political philosophy he anticipated Burke by a century and a half.

As a commander and leader of men he has few rivals, of his own day or any other. The man who, at Dundee, could draw off half-tipsy troops in the middle of a sack, in the face of a superior enemy, and march them, weary as they were (they covered at this time 70 miles in 36 hours, including several engagements and the sack of a town) had miraculous gifts as a leader. Lowland legend has never given him the name of persecutor, while of Celtic Scotland he is the chosen hero, the only Lowlander to enter the charmed circle of Gaelic song and story. Clan rivalries have been forgotten in the homage to a racial hero. As said Andrew Lang's old Highland gillie, "My name is Campbell, but my heart is with the great Montrose."

There have been paladins not less brave, accomplished and ill-fated than he, but it is the peculiar merit of the great Marquis that "in that fierce seventeenth century, when men died for half-truths and less, when the great forces of the state were apt to be selfish competitors for material gain, and the idealists were driven into the wilds or over-seas—in that gross and turbid time he lit the lamp of pure duty and pure reason. There were those who did their duty, but it was too often blindly. There were those who loved reason, but they were fain to flee the struggle. Montrose reaches his conclusions, and with something between the certainty of the thinker and the gaiety of the boy, he sets out on his hopeless errand. . . . And then, when the last blow is struck, he has neither fears nor reproaches. . . . He awes the Edinburgh mob into a hush by his appearance; his enemies said that it was his fine clothes and noble looks; but we read it otherwise as that inward light, that vision splendid, which is the beatitude of the pure in heart. Cardinal de Retz judged truly: "Montrose is the eternal type of the heroic."

So Mr. Buchan, in words not less true than noble; but indeed it is the peculiar glory of the Lost Cause that it has power to raise to undreamed-of heights many a man who is far less the ideal of the happy warrior than Montrose; the waverer, the sluggard and the libertine, it has used and ennobled them all. It is indeed both curious and inspiriting to consider how poor to their own generation sometimes appeared these men, whose figures to our eyes shine out of the pages of history, among the crowd of plotters and time-servers, "crowned with the glitter of steel and the glimmer of tears."

It may well have been that, sometimes, to the man who had fought within himself countless and obscure battles, and lost, and fought again, wearying of the hopeless contest, and yet loathing his own slavery—there, where there seemed but a blank wall before him, on a sudden God opened a door, and the man sprang for it, knowing it in a flash of inspiration for the one of escape; in a moment of time, he, who has been so piteous a failure, we see him go from strength to strength, scaling the steeps of immortality, all the weakness and hesitation, the easy indifference or miserable self-distrust, the maddening coil of circumstance which had clogged his feet drop away, he is clear of them all; in a moment, as we count time, he attains to the topmost summit of his being, and from that secure foothold he makes the last great leap.

"Nothing is there for tears, nothing to wail
Or Knock the breast; no weakness, no contempt,
Dispraise, or blame; nothing but well and fair."

For what, after all, is that "happy ending" that we all desire in a story, if it be not in attaining to the secure possession of our own soul? And, inevitably, soon or late, to every man is put the supreme question, what will you give in exchange for that? The price that is asked of me may seem to you a low one, to another, a price impossibly high; it may mean the sacrifice of ambition or ease, of fortune or happiness, or of the hope that was dearer than life; no matter, it is the one price God demands, and no other will suffice. And for some few chosen souls, the choice that is offered is this great one. Is that strong, invisible flame of life within you worth so much that to have it you will even renounce this life that now is? You have tried for twenty years, or thirty, or fifty; you know if it is hard to be indeed the captain of your soul. Here is your chance; will you now win your soul to be your own for evermore? It is the supreme test; it is the great happy ending of the stories of the world.

"I know 'tis but a loom of land,
Yet is it land, and so I will rejoice.
I know I cannot hear His voice
Upon the shore, nor see Him stand:
Yet is it land ho! land.

"The land! the land! the lovely land!
'Far off' dost say? *Far off*—ah, blessed home!
Farewell, farewell,thou salt sea foam!
Ah, keel upon the silver sand—
Land ho! land!

"Give me the helm! there is the land!
Ha! lusty mariners, she takes the breeze!
And what my spirit sees it sees—
Leap bark, as leaps the thunderbrand—
Land ho! land."

Our Boys

An address delivered before the Sunday School Conference of the Diocese of Rupert's Land, Canada, by Dr. H. M. Speechly, Pilot Mound, Manitoba

IN religious matters I think that of all the occupants of a home there is no class so much neglected as the boys of the home. There can be no doubt that this is the fault of the parents, but notoriously the father is the chief delinquent. There are only two people primarily responsible for the child, the mother and the father. The mother, to her credit, usually does a great deal more than the father for the religious side of the child, but even she may often neglect so much that side of the boy's training that it is not surprising that he instinctively infers that after all religion is not of much consequence. Is it not likely that *one* of the reasons why so few young men offer themselves for the ministry is *that so many boys fail to have the ideal of this service for God and humanity properly placed before them as the highest ideal by their mothers?* It is the father, however, who shirks most of his responsibility for building up the religious side of the boy's life. You see, his own early days likely enough received no proper religious stimulus. The miserable result is that he—now a father—takes no trouble with his boy's religious development and the whole thing becomes a vicious circle centreing on paternal slackness.

I am concerned now to view this matter from the standpoint of the rural dwellers in this diocese rather than from that of city men. It is necessary to insist, *first,* that to get proper results the father must begin at the earliest moment possible, that is, as soon as the little lad is capable of "saying his prayers," and *secondly,* that, like gardening, the cultivation of the religious side of his son's education is *distinctly a man's job.* We who live in country places in Canada know that often circumstances compel both men and women to do all kinds of work usually done by the opposite sex; but this job of attending to the boy's religious education is not peculiar to women, on the contrary it largely belongs to the father, *if he will only take the trouble.*

I would venture to press this personal point, that I speak not only from the practical point of view as the possessor of two boys under eight years of age, but also from the point of view of a busy man, a medical man, and a sporting man, using the latter term as covering such sports as rowing, athletics, football, cricket, curling, tennis, gardening, and, shall I say, the delights of the open fields and woods rather than use words like botany, ornithology and entomology, which are horribly clumsy in relation to boys. I hope, therefore, I may claim to have some sympathy with the things boys like. Moreover, I must add that, however feebly and imperfectly, I am trying to do by my boys just as much as I would ask any other father to do by his boys. Pardon the personal comparison, but you are entitled to it.

We are told by our progressive women friends that men are weak on details. It is, perhaps, never more true in this matter of our boy's religion. We men neglect the details, *especially the trivial* details. Let us look into this matter from two aspects—

(1) Our boys at home.

(2) Our boys at school.

(1) First, then, we will consider our boys in relation to their home life. We may as well admit at once with very little reservation that small boys are *often a very great nuisance* to manage and handle, but that once they become disciplined by constant watchfulness and care they can always be controlled, even at the difficult age of adolescence. This discipline is acquired more easily *if the father will himself pray* for his children. In their early years the little boys share with their sisters whatever religion is imparted to them by their mothers; but *it is unfair to the mother* that the father should leave all the religious teaching to the mother who already has endless duties of her own. The boy is apt to think that *religion is not for men.* It is all very well for a father to play with his children, but it is all wrong that he should never pray with them or for them. Of course it must be remembered that the father has not as much opportunity to be with his children as the mother, but there are very few fathers who cannot be with their children in the evenings and on Sundays. The plea that this is their only time for recreation quite overlooks the fact that *personal responsibility* for their children, and especially the boys, *cannot be avoided by excuses about recreation.* Children are quite a good form of recreation, being a complete change of work and the best form of social service, because, if children are taught to be honest, truthful, reliable and clean-tongued in the terms of religion, one of the prime functions of fatherhood is fulfilled. Herein comes the useful function of teaching children to pray. The boy should learn to "say his prayers" as early as possible. Let his father as often as possible hear the little boy say his prayers at bed time, and sometimes add special petitions that are easily understood. *Let not the father neglect the day of small things.* In church, too, the father's influence may begin as early as the fourth or fifth year in encouraging the small boy to be reverent and attentive and even to pray as the little mind develops and is able to repeat the Lord's Prayer and the Creed. As soon as the little chap can read, he begins to be quite proud of his ability to respond. Nothing to me is more pleasant than to hear the little children strike into the service wherever they are able to respond. If the father, then, looks well after his boys, and by example as well as by precept, insists on orderly behaviour, he lays the foundation of the *religious habit,* which will be a shield and buckler in the days when no parent is at hand to guide. Of course the wise father will exercise a wise discretion and avoid *overdosing* his boy with religion. He will neither take him to church too often nor will he compel rigid attention to a sermon preached for adults, to whom even a large proportion of so called "sermons" of the non-expository type are in "unknown tongues." If young children cannot keep reasonably quiet, the wise father will take them out *before the sermon.*

Of more importance than even church-going is the *practice of Family Prayer,* conducted usually by the father, who should get up early enough to ensure proper time being secured for the purpose and to keep the rest of the family up to the mark. Seeing that boys are sure to imitate their father and their father's way of doing things *the effort of the father to do his duty by the boys* will react favourably on his own character and self-control. I think that wherever possible a Christian family should have at least morning prayer consisting of the reading of some scripture portion and a prayer of some sort, which shall include the family, the church, the nation, and the mission field. This is a sign to the boy of his parents' belief in prayer and in the worship of God. *Are the mothers as insistent as they ought to be on the practice of Family Prayer?* When by any chance the father is absent, the mother ought to conduct prayers. The excuse that either father or mother cannot offer *ex tempore* prayer is not valid so long as a Prayer Book is in reach, or the recent excellent manual authorized by the General Synod. As the boys—or the girls for that matter—grow older, they can be trained to take the place of father or mother. Above all the parental endeavour should be directed towards reality, reverence and simplicity in the religion they offer to their boys. Formality and slovenliness are the two things to try and avoid above all, because they lead to unreality and sham.

(2) The management of our boys at school naturally concerns the Sunday School and the day school. Taking into consideration the Sunday School first, a thoughtful parent must be appalled by the inadequacy of the effort of the Sunday School teacher *when unaided by the boys' parents.* Most parents are not Sunday School teachers, but they should make a strong effort to help the boys with preparation for Sunday School lessons, especially the father who has more leisure on Sunday than the mother. On the return from school the father may well take hold of the literature supplied to his boy in the shape of "Our Empire," or "Shepherd's Arms," or whatever it may be. "Our Empire" has excellent stuff in it for boys, is a definite Church paper, and if the father is accustomed, as he should be, to read good secular stuff to his boys, he will find that they will stand having religious matter read to them too. I might here extend a plea for the Sunday School as a phase of Church work, in which for the sake of his boys the father should take a definite interest by subscribing steadily to the funds and by making a point of attending the Children's Day services. It is sheer foolishness to shovel your boys off to Sunday School without taking a real interest in their doings there. I would, therefore, suggest that the whole Vestry in particular should see that the Sunday School never suffers from want of funds for literature of the excellent type now available for boys as well as girls.

With regard to the day school. I want to submit one point and one only for the consideration of this gathering of Sunday School workers. Does not the total exclusion of the Bible as a school text-book act as a hindrance to the Sunday School? The very fact of its exclusion leads our boys to *decide tacitly that religion and the Bible are only side-lines in the scheme of life,* and that they are not of first-class importance. The instinctive lessons of life are often the most thoroughly adopted by the young. Is not then the exclusion of the Bible from the school course a terrible mistake. In one of the February or March issues of the *Spectator* there appeared a letter from the Bishop of Queensland in Australia stating that the educational authorities with whom the Anglican leaders had a large and important influence, had recently decided to have the Bible taught as a text-book in the schools of Queensland. There was to be no religious test whatever. The authorities decided to *trust their teaching staff to teach this subject* properly just as they trusted them in other subjects. If any parents decided to withdraw their children from such teaching they could do so. In practice, however, they found the plan worked out excellently and with very little trouble. The Bishop, appealing to the Old Country Anglicans in particular, urged that this solution of an apparently difficult problem having borne a practical test should be adopted by their educational authorities. How does this appeal strike us Manitoban Anglicans? For my part, as a Churchman, I feel that our school course sadly needs the saving grace of the Word of God, and that to secure its use as a regular text-book in our schools I am not afraid to have it taught as such by the regular teachers to my boys. It would save the Sunday School much uphill work. Both the home and the Sunday School would impart their own direct teaching on a basis of religious knowledge, and our national education would be restored to a higher plane by the inevitable influence of the Word of God.

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ALGOMA

FORT WILLIAM

Rev. E. Pierce-Goulding, L.Th., Assistant Priest Christ Church, Saskatoon, has been appointed Rector of St. Paul's Church.

NOVAR

The Rev. L. Sinclair has sufficiently recovered from his severe illness and is able to resume his duty here and at the out-stations of the Mission. Mr. R. S. Ferguson, lay student, who has been in charge of the services, has left for duty on Manitoulin Island.

Mr. Ferguson has done good work during his stay here, and left a very favourable impression. All the out-stations of this mission, Stanleydale, Ravenscliffe, and Ilfracombe, have suffered more or less from the unusual prevalence of the forest fires.

SYNOD NOTES

THE BISHOP'S CHARGE.

(Continued from last issue)

Again, to abandon Episcopacy is to suggest that the special training of the Apostles was with no definite purpose and to grant any and every minister His presence to the end of the days.

Again, episcopacy is the safeguard of the Church's permanence and the pledge of her Unity and the guarantee of Faith.

A brief study of the census returns should arouse us—62 religions, 42 being Christian, and the list ends with the significant item "various sects." A footnote tells us that this covers 31 smaller bodies, most of them less than 100 in membership, together with 108, numbering less than 10 adherents. An ominous word concludes the list, "Unspecified" 43,222 souls.

The Bishop was compelled to speak thus because of the spirit of criticism abroad, which from being a good help was degraded into a spirit which led men to spiritual disaster if not utter ship wreck of soul, when "possessed."

Make yet this a day of opportunity.

Finally the Church of England linked to the past, living in the hearts of the people, ministering to them still the old life-giving word and sacraments in the same order as when Aidan landed on the shores of Lindisfarne . . . adapting herself to the needs of the day, the friend of progress, putting no ban on activity of mind but encouraging her children to think for themselves, above all rejoicing in every change that lifts the life of men nearer to the presence of God—is surely the pledge and promise of all that is best and noblest, and most enduring in the life of one nation, if not in the future history of the world. If only she will be careful not to be moved from this position. If only she will remember that Unity (like charity) begins at home, she can go on calmly with the fire of God's love burning in her breast, she can afford to watch not indeed without concern, but without panic, the changes of human thought which are taking place around her, the fresh ideas and ideals of this busy, bustling, outreaching wonderful 20th century.

CALGARY

SYNOD NOTES.

The fourteenth annual Synod of the Diocese opened on June 18th. Bishop Pinkham in his annual address reviewed in detail the work of the year, mentioning particularly the fact that since the last session of the Synod the Diocese of Edmonton had been set off from the Calgary diocese as an independent jurisdiction. Sydney Houlton of Calgary was chosen secretary-treasurer of the diocese.

A resolution proposed by Chancellor C. P. P. Conybeare, of Lethbridge, to the effect that the Indian work be taken out of the hands of the dioceses and placed in the hands of the Church at large was favourably received and will be recommended by a special committee at the General Synod when it meets in Vancouver. The Chancellor proposes the creation of a special Indian diocese with an Indian body. By transferring this work to the Church at large the western diocese will be enabled to raise more money for mission work among white people and to pay the missionaries larger stipends.

An incident of the session was the presentation by Bishop Gray, of the new Edmonton Diocese, of an illuminated address and a handsome pectoral cross of gold to Bishop Pinkham, on behalf of the Edmonton people.

An impressive service, in which nearly all the clergy of the diocese of Calgary took part, closed the proceedings of the second day of the Synod.

An earnest and inspiring sermon was preached by the Ven. Archdeacon Tims, M.A., the veteran missionary to the Indians, who told of the great work that was being done in the mission fields of the world, and the great need for further efforts in this part of the Church's work.

Archdeacon Dewdney moved and W. A. Geddes seconded a resolution that a new Canon should be added to the constitution, such Canon to be the reporter of the Synod committee on clerical stipends. The idea of the new Canon was the formation of a diocesan mission fund for the purpose of providing for the payment of the stipends of the clergy ministering in parishes and missions not entirely self-supporting, and for the maintenance and extension of the work of the Church in poorer districts within the diocese. The motion was carried.

Canons Webb and Howcroft having respectively resigned the honorary canonries of St. Aidan a d St. Augustine which they held, the Bishop has appointed Rev. G. T. Gale, and Rev. W. G. James, respectively, to fill the vacancies.

DELEGATES ELECTED.

The following delegates were elected to the General Synod:

Clerical: Archdeacon Dewdney, Dean Paget, Archdeacon Tims, Archdeacon Hogbin, Canon McMillen, Canon Gale.

Lay: Chancellor Conybeare, K.C., D.C.L., Sidney Houlton, W. A. Geddes, E. H. Riley, Major Burke, J.P., J. W. Jowett.

The following were elected to the Provincial Synod: Archdeacon Dewdney, Archdeacon Hogbin, Canon McMillen, Archdeacon Tims, Canon Gale, Rev. A. W. Swayne, Canon Mowat.

Chancellor Conybeare, K.C., Sidney Houlton, W. A. Geddes, Major Burke, J.P., E. N. Barker, J. W. Jowett, W. Parlby.

The following were elected to the Executive Committee: Canon Gale, Canon Murrell-Wright, Rev. A. W. Swayne, Canon James, Rev. J. R. Gretton, Dean Paget, Archdeacon Hogbin, Archdeacon Dewdney and Archdeacon Tims.

Chancellor Conybeare, K.C., Col. Sanders, D.S.O., W. D. Geddes, Major Burke, J.P., E. N. Barker, Sidney Houlton, E. H. Riley, J. W. Jowett, W. Parlby, Inspector Hefferman.

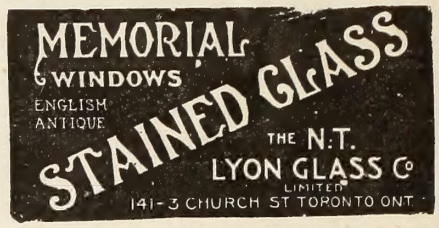
COLUMBIA

On Trinity Sunday the Bishop held an Ordination at St. Alban's, Port Alberni, when Fred Comley, of Latimer Hall, Vancouver, the Columbia Coast Mission Lay-Reader of Van Anda, was made Deacon. The Church was well filled with an earnest and attentive congregation, many of whom had never witnessed an Ordination before. The Bishop preached, taking for his text Acts vi., 8, "Stephen, full of faith and power." The Litany was said by the Vicar, the Rev. R. G. Harker, and the Ordinand presented by the Rev. C. R. Littler. After the Ordination Mr. Harker presented four candidates for Confirmation. The whole service was beautifully rendered, great credit being due to the choir and to the organist, Mrs. Wise. The Communion Service was fully choral and was sung not only well but with a real depth of devotional spirit.

In the evening the Bishop, accompanied by the Rev. C. R. Littler, visited All Saints', Alberni, for Evensong, a good congregation was present, the Bishop preaching.

Mr. W. K. Walker, of Latimer Hall, Vancouver, who for the summer months is in charge of the Railway Camp Mission on the C.N.R. between Duncan's and Alberni, was able to be present at both services, on Monday morning he started on his return tramp of about ninety miles to Duncan's, having twenty-three camps to visit for services on the way. Mr. Walker is doing excellent work in this Mission.

The Rev. R. H. Wilson Vicar of St. Anne's, French Creek, has broken down in health and is obliged to take at least a full year's rest from all work, his stipend for the year is being voluntarily provided by his parishioners in addition to their usual contributions which will be required to provide a substitute, for the present the services are being taken by Mr. W. E. Goodman, of St. Mark's Hall, Vancouver, a priest from Victoria visiting the parish once a month for the administration of the Sacraments. While Mr. Wilson's retirement from work is unavoidable, his many friends are hopeful that it may be only temporary and that rest and care may, with the Divine Blessing, speedily restore him to health and strength.



Plans are prepared and matters in progress for the building of a commodious Church at Courtenay, one of the most rapidly developing centres of the Diocese. A Vicarage is to be built at Comox.

Several of our clergy are away from the Diocese on leave; the Rev. T. C. Des Barres has gone to England to come back with a wife, the Rev. G. H. Andrews is also in England, on matters of family business. The Rev. Arthur Wells has been in England for the past three months in poor health, he is now on his return to the Diocese and we hope soon to welcome him in renewed health.

The Rev. H A. Collison leaves next week for his semi-annual visit to the Missions in the extreme north of the Island, viz., Cape Scott, Holberg, St. Joseph Bay, Quotsino, etc. Missions established at considerable cost and with much difficulty, which have met a great need and fully justified their establishment.

The Bishop is away on a cruise to the various stations of the Columbia Coast Mission, we hope this cruise, beyond the reach of postal and telegraphic communication and the daily duties and worries of his busy life will afford the Bishop a much needed rest.

FREDERICTON

KINGSTON

More than 350 people gathered in the historic Trinity Church, Kingston, June 20th, at the celebration of the 125th anniversary of the opening of the church. The first service was opened at 10.30 o'clock this morning when Rev. Charles Barker Scovil, of Morristown, N.J., a nephew of Sir Frederick Barker, officiated at the celebration of Holy Communion, assisted by Rev. A. W. Daniel of Rothesay, Rural Dean of Kingston, who read the Gospel; Rev. G. F. Scovil. who preached the anniversary sermon, and Rev. Canon Smithers. There were 160 communicants. Among the large concourse of people in the church were, Ven. Archdeacon Raymond of St. John; Rev. A. H. Crowfoot, of Hampton; Rev. F. J. Leroy, Rev. Thomas Parker, Rev. J. H. A. Holmes and the rector, Rev. C. Gordon Lawrence. General regret was expressed that His Lordship Bishop Richardson was unable to be present, as well as the former rector, Rev. H. S. Wainwright, and one of the wardens, Col. O. W. Wetmore. Mrs. W. S. Carter presided at the organ.

A feature of the morning service was the reception of two brass flower vases, which were left in the church without any clue as to the identity of the don-

ors. They were memorial vases, bearing the dates 1789-1914.

After dinner was served in the hall, a meeting was held in the Agricultural Hall, at which Dr. W. S. Carter presided. Rev. W. O. Raymond delivered a very interesting address on the history of the church and a vote of thanks was moved by G. Hudson Flewelling.

HURON

GALT

A very handsome mortuary chapel is to be erected at the entrance to the Public and Trinity Church Cemetries, at a cost of $25,000. This large sum was recently bequeathed in the will of the late Hon. James Young, for this special purpose. The chapel is to be used for all time by Trinity Church on condition that it be erected partly on our own private cemetery adjoining the public cemetery of the town. A large vault beneath will be fitted up for the reception of bodies during the severe winter months. This, it is needless to say, will be a very great boon, and the beautified edifice will add greatly to the whole surroundings. The matter was brought before the last meeting of the Executive Committee of the Diocese for approbation, and received the hearty endorsation of the Bishop and committee.

DELAWARE

Christ Church, Delaware, witnessed its eightieth anniversary on June 28th, as well as the farewell sermon of Rev. Frank Leigh, the rector, who goes to Hespeler. The services were in charge of the Bishop of Huron. The church is one of the oldest in the diocese.

MONTREAL

BEAUHARNOIS

On Friday, June 19th, the new incumbent, the Rev. Chas. E. Scrimgeour, was instituted and inducted by the Ven. Archdeacon Norton, Archdeacon of Montreal. Though the night was very wet, a large congregation gathered to take part in this interesting ceremony.

Rev. Jas. L. Flanagan, Rector of the Church of the Ascension, Montreal, gave a very helpful and impressive address. The Rev. O. Thorne, assistant at St. Lambert, read the lesson.

The erection of a Parsonage has been commenced this month, to enable the mission to have a resident incumbent. All friends interested in the work of Trinity Church, are asked to give a helping hand in this matter. Subscriptions may be sent to Mr. D. K. Goodfellow, E. T. Bank Building, Montreal, or to Rev. Chas. E. Scrimgeour, Beauharnois, Que.

NEW WESTMINSTER

Latimer Hall

The results of the examination based on the special lectures given by Bishop Roper to the students of the Anglican Theological College of British Columbia have just been announced. The first place and special prize goes to Mr. F. H. Buck with 85 per cent., while the second place is given to Mr. B. V. Wardle with 80 per cent. Both are students of Latimer Hall. This showing, together with the winning of the first three places in the special examination in Homiletics, is gratifying to the friends of Latimer.

Four students of Latimer Hall have just been ordained. W. Minshaw was ordained at Athabasca, F. Comley at Alberni, and B. V. Wardle and George Lim Yuen at Vancouver. Lim Yuen is probably the first Chinese to be ordained in our Church in Canada. In all, seven men have been presented for ordination from Latimer Hall.

NIAGARA

HAMILTON

A most profitable meeting of the Sunday School Association of the Deanery of Hamilton was held on June 11th at St. Mark's Church, the chief feature being an uplifting address by Canon Howitt, on "The Bible and how to read it." It is most important for every one to consider and realize what the Bible is: It is God's Word. It is His personal letter to each individual. Every part of this Book is for you. To neglect the Bible, is to be judged by it. If the King of England had written a personal letter with commands to do something for him with promises of rich reward, how one would feel honoured, and how eagerly one would try to carry out his wishes. Yet the letter of the King of Kings and Lord of Lords is ignored, in some cases never even read. As students of the Bible and as S. S. teachers our responsibility is great indeed. In reading it we must (1) Seek the teaching of God the Holy Ghost, "He will teach you all things"; (2) We must look for Christ in every verse. The whole theme of the Bible is Christ; (3) We must strive to incorporate the Bible into our lives, live the Bible.

After Canon Howitt's address, the President, Rev. W. W. Judd, explained more definitely than had been before, the aims of the S. S. Association. He wished to prepare us now for more decided work on the lines laid down by the Sunday School Commission. Hitherto we have had very profitable Deanery meetings, but we must go farther and arouse parochial enthusiasm and help in every way we can to make the Sunday School more efficient in each department. For this purpose the following competent officers were elected at this the annual meeting of the Deanery:

President, Rev. W. W. Judd, B.A.; Sec.-Treas., Thos. Hailey, Esq.; Sec. for Missions in the S. S., Rev. Canon Howitt; Sec. Teacher Training, Rev. Arthur Howitt, B.A.; Sec. Literature, Miss Kathline Brown; Sec. Primary Department, Mrs. R. G. Sutherland; Sec. Home Department and Font Roll, Miss Hamilton.

His Lordship, the Bishop of Niagara, held confirmation services on Sunday last (June 21st) at Port Dalhousie in the afternoon, and St. Barnabas', St. Catharines, in the evening.

THOROLD

A correspondent writes: Those who witnessed the ceremony, last week, of the making of an Indian chief of our worthy parson, will never let it be effaced from their memories and will hand it down as one of the events of their lives. The picture cannot be put in print or on canvas, to give it the artistic touch or the solemnity fit for the occasion.

He arrived at the monument when the sun in a glorious blaze was sinking in the west, all was quiet and at rest—suddenly as out of the Prairie, arrived four brave Indian chiefs in full war paint and an escort of four hundred Indians and a band.

The ceremony of decorating the monument, the sacred music, "The Last Post," speeches, etc. Then we witnessed the final scene in the picture.

Just as dusk appeared the bonfires were lighted, and the blaze made us think of glorious fights, dances and signals of the past, now forgotten. The chiefs of the Six Nation Indians danced the "Fire and Green Cora" dances, and Canon Piper was made a chief.

We felt proud to think that we have among us one that has this great compliment paid him, and hope he will soon be wearing the badge of honour which has yet to be presented. For those who did not hear the name given to our Chief, we give it in full and the translation, namely, "De-ha-rih-wat-be-tha," Expounder.

Interior of Church at Souris, Rupert's Land

ONTARIO

BROCKVILLE

Closing Exercises at St. Alban's School.

St. Alban's School closed its scholastic year on Wednesday, June 16th, under highly favourable circumstances,—a gratifying past, a very encouraging future, perfect June weather, a large assemblage of parents and friends and a fine day of sport.

The prize-giving took place in the gymnasium, Mr. Mainwaring, the Headmaster, presiding.

Mr. Mainwaring briefly reviewed the occurrences of the past year, and expressed his great pleasure in presenting his first report as Headmaster of St. Alban's. The year had, on the whole, been a good one. It had been a record of some few failures but many successes. Judge Macdonald then presented the prizes.

His Lordship, Bishop Bidwell, visitor to the School, gave an address. The Bishop said he wished to assure Mr. Mainwaring of the great success he had achieved with his first year as Headmaster of the school. St. Alban's had always stood in Canada for the ideal small school where a more direct personal attention could be given each boy than in the large school. That St. Alban's was not too big was a great merit. He drew attention to the recent honours won by St. Alban's at R.M.C., in which the concentration of four boys within the first eight places showed the high general level attained. Both the school work and the school life were eminently satisfactory and he thought that every parent of a St. Alban's boy should spread this abroad.

The Rev. H. H. Bedford Jones presented the Scripture prizes on behalf of his mother, and in so doing spoke in terms of eulogy of the school, its record, its character and its good sporting spirit.

BELLEVILLE

Rev. R. C. Blagrave has been appointed chaplain of the 49th Regiment, with the rank of Captain, and went to Petawawa with the men last week. Mr. Blagrave is in Port Hope this week taking part in the Summer School there.

KINGSTON

The committee meetings in connection with the Diocese were held last week. Bishop Mills presided. Those present were: Bishop Bidwell, the Revs. F. D. Woodcock, W. F. FitzGerald, Harris, Armstrong, McTear, Loucks, Grout, Bedford-Jones, Leach, Spencer, Patton and Archdeacon Carey, Chancellor McDonald, Lay Secretary King, Lay Treasurer R. J. Carson, J. B. Walkem, Lt.-Col. McGill and Mr. Miller. Archdeacon Dobbs was appointed to represent the Diocese of Ontario at the funeral of the late Hon. Samuel Blake, Toronto.

A communication was received from the Rev. F. L. Barber, rector of St. Mary Magdelene, Picton, asking for confirmation of a sale of land amounting to $150. The sale was confirmed. Permission was granted to the Parish of Trenton to sell a piece of land at that place.

It was moved by the Chancellor and seconded by Mr. Miller, that it would conduce to the convenience of the church people of the Diocese that the Synod meetings be held in the summer instead of the winter and that their Lordships the Bishop and Co-adjutor Bishop be requested to take into favorable consideration the change of time mentioned and to cause to be enacted any legislation as to the time of meeting of the Standing Committees, or otherwise which may be rendered necessary by the change of time of meeting. The motion was carried.

The committee expressed itself on the valuable services of the late Allen Turner, of Brockville, who was a member of many of the committees.

The Bishop announced the appointment of J. W. Dawson, Brockville, to take the place of the late Allen Turner.

At the meeting of the Mission Board of the Diocese of Ontario, a resolution was passed expressing regret at the death of the Hon. S. H. Blake, K.C.

Mr. O. Schofield, librarian of St. Luke's Sunday School, was presented with a fine leather suit case by the school, as a mark of their appreciation of his services. Mr. Schofield is leaving for Ottawa.

Rev. W. F. FitzGerald, M.A., and Mrs. FitzGerald are leaving this week on two month's visit to the Old Country. Canon Grout and Archdeacon Dobbs will take duty in Mr. FitzGerald's absence.

In connection with the presentation of a life membership to the Women's Auxiliary to Mrs. W. Carroll, the members of St. Agnes' Guild, St. Luke's church, presented her with a gold pin, the emblem of the guild. She was one of the founders of the organization.

TWEED

The Rev. Francis Kirkpatrick has gone to Frankville, where he will assume charge of the Church.

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BURRITT'S RAPIDS

Christ Church, Burritt's Rapids, held a social on the church lawn on June 24th. Over $132 was the financial result.

OTTAWA

OTTAWA

The report on the state of the church was not ready for presentation to Synod owing to delayed returns, but it has since been completed by the chairman, Rev. Forster Bliss, and will appear in the Synod Journal. It is an encouraging report of which the following is a synopsis. Families, 8,087, increase 403; population 34,620, increase 2,027; communicants 14,305, increase 727; mid-day celebrations 2,182, increase 121; early celebrations 1,748, increase 24; Sunday services 8,658, increase 20; week day services 4,768, increase 351; Baptisms 1,113, increase 33; Confirmations 864, decrease 52; Sunday school pupils 6,791, increase 25; stipends $62,228, increase $3,679; expended on church property $34,953; other parochial objects $54,770, increase $6,243; objects outside parish $34,955, increase $4,757; total contributions $186,907; total value of all church property $1,245,969, increase $30,070; number of clergy 82; number of parishes 65; two largest parishes, St. John's, Smiths Falls, 521 families; St. Matthew's, Ottawa, 510 families. The census returns credit the diocese with a larger population than is accounted for in the diocesan report.

QUEBEC

QUEBEC

The impending resignation from the Episcopal seat of the Diocese of Quebec of the Right Rev. Andrew Hunter Dunn, after twenty-two years of labour, was announced by the Lord Bishop himself on June 23rd at Bishops' College, Lennoxville. His resignation is to take effect November 1st.

Obsequies of "Empress" Victims at Quebec

The last chapter in connection with the burial of the *Empress* dead so far as Quebec is concerned, was enacted on Monday last when the bodies of thirty-seven victims, all of them, or nearly all, unidentified were solemnly buried in a common grave at Mount Hermon Cemetery. The bodies of those of the victims who evidently were Roman Catholics, were buried in St. Patrick's Cemetery.

Previously on the morning of the same day, a solemn memorial service had been held at St. Matthew's Church. The service consisted of a Requiem Celebration of the Holy Eucharist on behalf of all those who had perished in the disaster.

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The celebrant was Rev. Canon Scott, the gospeller was the Venerable Archdeacon Balfour. Other clergy present were the Rev. E. A. W. King, the Rural Dean of Quebec, and Rev. C. N. Field, of the Society of St. John the Evangelist. Representatives of the C. P. R. and others attended. The Burial sentences were read as the procession entered and burial hymns sung during the service. After the Creed, the Rector of S. Matthew's addressed a few words to those present, speaking of the practice of our Lord and His Apostles in praying for the dead at the Temple services as a guide for us to follow, and speaking of the infinite mercy of God's love which knew no bounds, neither in life nor in death and that we could confidently pray for those who had been so suddenly called into God's presence that they might find mercy of the Lord in that great Day.

The bodies were taken directly to the Cemetery from the morgue and at the grave side, services were held. First the Ministerial Association held a brief service. After a hymn, the Church's Burial Office was read and the Commendatory Prayer said, and then the Committal took place, the Dean of Quebec, the Archdeacon and Canon Scott officiating. Thus the Church left none without her last solemn offices, whether the bodies were known or unknown, the same honour was paid to all those who were so quickly called into the unseen world on that terrible night, and their bodies laid to rest in hope of the Resurrection. Grant them, O Lord, Eternal Rest and may light perpetual shine upon them.

The funeral of the Rector of the High School of Quebec, the late Thomas Ainslee Young, Esq., D.C.L., was held on June 20th at St. Matthew's Church, and was attended by representatives of nearly the entire English population of the city, a marked expression of the esteem in which Dr. Young was justly held by all because of his straightforward manly qualities.

The *Empress* Relief Fund Concert at the Cathedral Church Hall was a great success.

LENNOXVILLE

Bishop's Resignation

The Bishop's visitation at Bishop's College, Lennoxville, June 23rd to 25th, will long remain a memorable event in the minds of the priests of the diocese who, with few exceptions, were all in attendance. The proceedings opened with a celebration of the Holy Eucharist in the College Chapel. The Bishop delivered his charge at Matins and dealt with the question of unity. Then, amidst breathless silence, his words sinking very deeply into the inmost hearts of all present, the Bishop said:

"And now, my reverend brethren, having delivered myself of these thoughts on the subject of Christian Unity and as to how we must earnestly contend for the Faith and maintain unimpaired the precious heritage, which God in His love has bestowed upon us, and having appealed to you all, irrespective of your particular views and opinions, to uphold the honor and traditions of our beloved diocese, I have one more thing to say to you before I close. The relation of a Father in God to His Sons in the Faith, the Priests of his Diocese, is a very sacred bond, but like every other relationship upon earth, the period of its exercise must draw to a close and I desire that you shall hear from my own lips that I have decided after most earnest prayer and due deliberation to lay aside the cares of my sacred office and to retire into private life for so long as our Heavenly Father shall choose to extend my days upon earth. The exact date which I have chosen for my resignation to take effect is the Holy Festival of All Saints' Day, November 1st, and up to that time I shall be prepared to fulfil according to my power, any appointments or engagements that may be asked for. I have labored in this diocese since the time that the Synod did me the honor in God's providence of calling me to be your Bishop, for twenty-two years, and I can truthfully say they have been for the most part very happy years of my life. I have loved my work amongst you, and have been permitted by Almighty God to see the fruits of my labors far beyond my deserts. I shall always treasure in my heart the loyalty and love of you, my Sons in the Faith, as well as of many, who have gone to their happy rest. It will be my earnest prayer, that, when the right time comes to elect my successor, the Synod of this Diocese will be rightly guided by God the Holy Spirit to make a wise choice, and that the abundant blessing of God will rest upon your new leader. No one knows better than myself the immense demands of every kind that are made upon its Bishop by a Diocese of so vast extent as this one; it is God's grace alone that enables man to accomplish what is necessary. It is, therefore, with humble gratitude to the Giver of all good things that I make this announcement of my resignation, for that He will have enabled me His unworthy servant to fulfil my Office as a Bishop of His Holy Church for more than twenty-two years. To Him, therefore, let all the glory be ascribed, through Jesus Christ our Lord."

The Bishop could scarcely restrain his emotion as he thus, after due deliberation, severed the ties that had bound him for so many years to his diocese; and it was almost an equally deeply affecting moment for all his clergy there present, and united their hearts very closely to their Father in God, as was testified at the opening session of the Conference by the Bishop of Algoma and Archdeacon Balfour.

Bishop's Visitation—The Conference

The Conference that ensued was a very helpful one. Papers were read on a variety of subjects of present-day interest, including the parochial life of the clergy, their life and study, and their wide mission. Prayer Book Revision was discussed and a feeling was evident that the resolution of the diocesan Synod against Revision at present time still expressed the minds of many present. The Dean expressing his dissatisfaction at the work now going on, and particularly at the lack of liturgical ability shewn in the work of the Revision Committee. A paper that attracted attention was one by Rev. J. S. Brewer, who enunciated eleven essential matters that must be left untouched in the new Prayer Book, if it was desired to retain catholics in the Church of England in Canada. These included (1) the full doctrine of and belief in the holy Catholic Church; (2) Sacramental teaching as at present set forth; (3) The doctrine of Confession and above all else, the "Absolvos te," or "I absolve thee" of our present private Confession; (4) The position of the Eucharist as the indispensable Sunday service, where alone the sermon is directed to be preached in our present book; (5) The obligations relating to the recitation of the offices and Matins and Evensong; (6) The Rules of the Church concerning fasting and abstinence, and (7) The unique position assigned to Our Lady in the present Prayer Book which contains five festivals in her honour and retains her old title of "Our Lady"; (8) The principle of the regular recitation of the Psalter and regular reading of the Bible in the lessons, a principle won at the Reformation and not to be surrendered to a piece-meal recitation; (9) The present position of the text and rubric of the Athanasian Creed; (10) The obligation concerning Confirmation for all; (11) The present position concerning Episcopal consecration.

What will be demanded by catholics in Canada as regards improvements are —the restored Canon of the Eucharistic Consecration Prayer. Definite Prayers for the departed. If Harvest Thanksgivings for earthly food are to be authorized, then to balance their insertion must be inserted a Collect, Epistle and Gospel for Corpus Christi day, the day of Thanksgiving for Heavenly food. The omission of the rubric requiring three persons to communicate at every Eucharist. Permission to reserve the Blessed Sacrament for the sick. Anointing of the sick.

The Kikuyu question was dealt with by two papers, one entitled "The Catholic Heritage and the Church," and the other entitled "The Hope and Basis of Church Union." The questions treated of were the pros. and cons. for Episcopacy in Scripture and in the English Church.

The final day was spent as a quiet day under the leadership of the Bishop of Algoma who dwelt on the priest's inner life. The Holy Eucharist was offered daily in the beautiful College Chapel, with its dignified altar and sanctuary, where also all the exercises of the quiet day were conducted. This latter spiritual privilege was greatly valued and meant, without doubt, a time of refreshment for many of the priests present.

The deepest gratitude of all those present was undoubtedly given to the Bishop of the diocese for the very great blessings that they all receive from the 1914 Visitation—a Visitation that will long remain in the grateful memory of those who were present.

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CONVOCATION AT THE UNIVERSITY OF BISHOP'S COLLEGE

Visit of H.R.H. the Duke and Duchess of Connaught—Brilliant Function.

Glorious weather favoured the annual Convocation of the University of Bishops' College on Thursday, June 10th, and the buildings and grounds looked their very best. The special nature of the occasion was marked by a triumphal arch at the entrance to the College grounds decorated with the colours of the University and surmounted by the coat of arms. The buildings and the lodge were also decorated and a marquee was erected upon the Principal's lawn.

Convocation service at 11 o'clock was very finely rendered. The Bishop of Montreal was the Celebrant

(*Continued on page 18*)

Women's Work and Social Service

A CHEERFUL volume bound in red cloth, with the portrait of our Royal Governor-General as frontispiece, containing 358 pages of good clear print and dealing with a fairly heterogeneous collection of subjects—this is the report of the First National Social Service Congress ever held in Canada; a great event, because it was "a new thing and marked the recognition of a new responsibility."

* * *

The Congress was held in Ottawa last March and was planned and carried out under the auspices of the Social Service Council of Canada. Perhaps we may not all realize that this Council is the body formerly known as the Moral and Social Reform Council, organized in 1907, and now including representatives of the Church of England, the Methodist, Presbyterian, Baptist and Congregational communions, the Salvation Army, the Trades and Labour Congress, the Dominion Grange and Farmers' Association, the Purity Education Association, the Evangelical Association of North America and the Dominion W.C.T.U.

* * *

Here is the *statement of faith* as contained at the beginning of the report:

The Council believes that righteousness can be realized in the complex conditions of modern life, only through the application to all human affairs of the principles of the kingdom of God.

The Council declares for the application of Christian principles to the operations of industrial associations, whether of labour or capital; for a more equitable distribution of wealth; for the abolition of poverty; for the protection of childhood; for the safeguarding of the physical and moral health of women in industrial life; for the adequate protection of working people in case of industrial accidents and occupational diseases; for the Sunday rest for every worker; for conciliation and arbitration in industrial disputes; for proper housing; for the adequate care of dependent and defective persons; for the reclamation of criminals; for wholesale recreation; for the protection of society against contagious diseases; for international peace.

"In three tremendous days" the Congress discussed a great variety of subjects, and a great amount of information is concentrated within the two covers of this modest volume. Let us look inside and see, for example, what it can tell us about labour questions.

* * *

I turn to Professor Pidgeon's address on *"The Church and Labour in British Columbia."* The labour question, we know, is a particularly big question there, and with the keen activity of labour, its thorough organization and its vital necessity to the development of industry, it is proportionately a larger factor in life there than perhaps in any other province. There is nothing very revolutionary in the aims of labour as described by Dr. Pidgeon. Here are some of them: The abolition of child labour and the protection of women workers; the protection of the worker, carrying with it the establishment of proper conditions, healthful surroundings and compensation for accidents, payable without the slow, costly process of a legal struggle.

Another issue for which labour stands is the principle of collective bargaining; a fair bargain can be made only when the parties meet on equal terms, and "since the working man has no money in reserve, but must sell his labour immediately; since he has no knowledge of the market and no skill in bargaining; since he has only his own labour to sell, while his employer may be engaging hundreds of men, and can easily do without the services of any particular individual," the labourer bargaining as an individual is necessarily at a great disadvantage.

And the labour men protest against the present system, which permits the exercise of private ownership without any controlling recognition of stewardship or trusteeship.

* * *

In face of these aspirations, the Church (a term which throughout the report, is used to denote organized Christianity, not any one body of Christians as distinct from another)—the Church stands for such principles as the weekly day of rest and the protection of the toiler. We think, for instance, of the men in logging, mining or construction camps, and of the dangers which, on their occasional trips into the nearest town, lie in wait for them in the shape of commercialized vice and commercialized amusements. Only the other day we heard Bishop Roper's statement that in many parts of his diocese parish houses were more necessary than even churches, because they were centres in which there could be "a little sane recreation and a hand of welcome" reached out to these very men, on the foundations of whose toil the nation is being built and developed.

* * *

Again, the Church stands for better conditions of ordinary life. "But you cannot make men good by giving them good surroundings." No; nor can you make them good by Acts of Parliament, yet Acts of Parliament may be used and good surroundings may be used to protect men against temptation, to remove some of the obstacles that lie in the path of their daily march, and so to help them in their progress upward.

"But very good lives are sometimes lived in very bad surroundings." "Yes, and we glory in such triumphs of grace; but we have no right to ask anyone of our brothers to submit to such a test. If *he* manifests his faith by overcoming the evil influences of his surroundings, must not *we* manifest our love by trying to change and improve them?"

The Christian—the Church—is called to fight against evil wherever it is found; the baptismal vow of renunciation calls upon a man in evil surroundings to struggle against the evil, to fight against and overcome it; surely the same vow requires us to do battle with all those preventible evils which make the struggle for right necessarily di cult by others. Hence the Church is pledged to a ceaseless effort for better conditions, for good housing, temperance reform, and so on.

* * *

Above all things the Church stands for the establishment of righteousness, both by the effort to correct and remove evils and abuses and still more by the endeavour to inspire men's consciences with a higher sense of necessarily difficult by others, in my congregation find their souls," said a good and holy man, "their work-people seem to find their bodies."

* * *

We hear a great deal about the growth of *Socialism* among the working classes of this continent. Mr. Charles Stelze, in the course of his stirring and eloquent addresses, has a good deal to tell us in this regard.

In the United States in 1888, he tells us, the Socialists polled 2,000 votes; twenty-two years later they polled a million; last year one-third of the delegates to the American Convention of Labour were Socialists, and Socialists control the Machinists' Association, the Mine Workers' Union and many other big labour organizations.

How is it? I suppose it is due mainly to two reasons—that Christians have been so often and to such a degree forgetful of the social aspect and obligation of their faith, and that Socialists are inspired by such an intense belief in their own gospel and in its regenerate effects. In Milwaukee, for instance, says Mr. Stelze, they put nine-tenths of their funds into literature; and there too is a band of 300 men who are pledged to rise every Sunday morning at five for the purpose of distributing Socialist literature, putting it into the Sunday papers found in the porches. "Could we," he asks, "find in New York 300 men who would get up at five every Sunday morning in the year for the purpose of doing *anything* in the name of the Church, because they felt that the message of Christianity was a more vital message than that contained in Socialism." Last year, again, in New York, 1,000 of its churches organized a series of open air meetings, but for every one of these meetings conducted in the name of Christianity, there were no less than sixteen conducted in the name of Socialism.

* * *

But in the nature of things Christianity and Socialism are not enemies; rather, in the nature of things they should be allies. And in England we do not find Socialism such a danger as it seems to be in many countries, for the reason that in England there is a *Christian* Socialism; men realize that they are not forced to choose between the two, but that a Socialist may be a Christian, and a Christian may be, often is, a Socialist.

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of St. Matthew and the Christian Social Union, to name two associations, have thrown a flood of light upon social problems, which they study with patient scholarship and with enthusiastic faith, with the aim of "presenting Christ in actual life as the enemy of wrong and tyranny, the power of righteousness and love."

The work of societies like these has been very fruitful in creating, or rather in re-awakening the social conscience of Christians, and at the very moment of writing these lines, there is being held at Swanwick, Derbyshire, a United Summer School, under the auspices of the *Interdenominational Conference of Social Service Unions*, a body composed of societies representing, besides our own communion, the Roman Catholic, Presbyterian, Methodist, Baptist, Congregational and Friends. The one united meeting of the school, arranged for Sunday afternoon, June 21st, was under the chairmanship of Bishop Gore, and was to be addressed by Rev. Dr. Garvie and Rev. Charles Plater, S. J. The subject for the week's proceedings was that of *Land and Labour*, and among the topics on the programme were "The Life of the Village Labourer," "The Re-construction of Village Life," "The City Beautiful," "The Spiritual Aspect of the Land Question."

* * *

To return to Mr. Stelze. He knows, and we know, that there is no panacea for social problems nor for labour unrest. The situation is continually changing, and must be continually studied. But note these words: "The social unrest is not due to agitators; agitators are due to it. It is the result of many causes—of the spread of education, of public libraries and art galleries, of open discussions, of the work of the Church" (Christianity in the broad sense, remember), or to quote the striking expression of Rev. J. W. Aikens, "It is the new vision created by the light that shines from Christ which makes the social unrest, as it shines upon the mal-adjustments in human society."

"But does not the Church stand for everything that is safe and conservative and for keeping us content with things as they are?" We cannot deny that the Church has often been so represented, but we know that in its essence Christianity means the ceaseless striving after perfection, and that can never be synonymous with a comfortable acceptance of things just as they are. "These that have turned the world upside down are come hither also," into the world of business and industry, into the world of trusts and unions, into the world of competition and extremes, of greed and selfishness, into the world as *man* has made it. And while the Church "cannot advocate specific remedies, it can and must turn the light of Christian experience and conviction on these obscure and difficult problems which Christendom has to face."

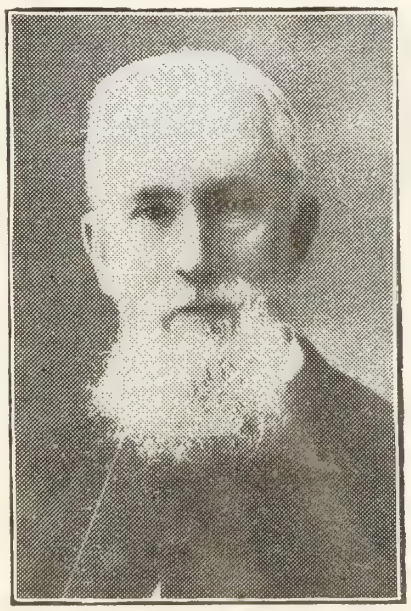
One more quotation: Is the Church, which is so largely responsible for the social unrest, to step aside and allow the unscrupulous agitator, as we call him (or even the non-Christian philanthropist, all honour to him for his zeal and ability) to take its place, or will the Church with courage set itself to finish the task which it so long ago began? Do we really think that, apart from Christ, there is any remedy for social ills; do we really think that, except the light that streams from Him, there is any light able to guide us to right solutions of our social problems? Do we not rather believe that only in the continued shining of that light we shall be brought ever more and more unto the perfect day of God's kingdom on earth.

* * *

[Note.—On my own behalf and that of anyone who was interested in the story of the woman surgeon in the Balkan War, I wish to thank Bishop Reeve for his charming contribution to Miss Ramsbotham's history and for the much needed link which explains how Miss Ramsbotham changed into Mrs. Pantcheva.] Honour Bright.

Bishop Dunn Resigns from Quebec Diocese

THE impending resignation from the Episcopal seat of the Diocese of Quebec of the Right Rev. Andrew Hunter Dunn, after twenty-two years of labour, was announced



Bishop Dunn

by the Lord Bishop himself at Bishops' College, Lennoxville, who at the close of his visitation charge to his clergy informed them that he had decided to set aside the cares of his sacred office and retire to private life.

The exact date which His Lordship has selected for his resignation to take effect is the Festival of All Saints' Day, November 1st, 1914.

Universal regret will be felt at this announcement, for in the score of years during which the Bishop toiled in his episcopal office, he earned the love and veneration of all people, and though some may be of different belief, all who met him in any way could not but esteem him for his noble qualities, his simplicity of manner and his deep sincerity of purpose.

The Right Rev. Andrew Hunter Dunn, M.A. (Cambridge), was born at Saffron Walden, Essex, Eng., on the 16th of October, 1839, the son of Hannehal Dunn and Mary Ann, daughter of William Hunter, Alderman, Sheriff and Lord Mayor of London.

His Lordship was brought up for business and was a Congregationalist in religion. When eighteen years of age he joined the Church of England, and determined to enter the ministry, much to the opposition of some of his relatives, who felt that a very successful business career opened out before him.

After graduating from Cambridge with the degree of Master of Arts, and studying for the Church, he was ordained and became curate of St. Mark's, Notting Hill, where he was a devoted parish priest from 1864 to 1870. He was also curate of Acton from 1870 to 1872, and vicar of All Souls, Acton, from 1872 to 1892.

His Lordship came to Canada in 1892, and was consecrated Bishop of Quebec on the 1st of September of that year. He married Miss Alice, eldest daughter of Sir William Hunter, of Parley Lodge, Croydon, Eng., and five sons and two daughters were born of the union.

Among the degrees that have been conferred upon His Lordship is that of Honorary D.D., by the Univeersity of Bishops' College at Lennoxville, in 1893. He was also given the degree of D.C.L. by the same institution, of which he was vice-president from 1892 to 1906, when he was elected president.

A number of publications have come from the pen of His Lordship, including, "Helps by the Way," "Our Church Manual," "Holy Thoughts for Quiet Moments," and "Our Only Hope."

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THE HOLY COMMUNION AT FUNERALS

455 Sherbrooke West, Montreal.
St. Botolph's Day, 1914.

To the Editor:

Last week there appeared in your columns a letter from the Rev. Ivan Ross, incumbent of St. Ursula Falls, dealing with the subject of the Eucharist at funerals. He cites a specific occasion when a solemn mass of requiem was celebrated, and in behalf of some enquirer he asks what clergyman in the city of Montreal would duplicate the service as described. Presumably no priest would hesitate to comply with so pious a request; for is it not the Church's ideal, and should it not be the rule instead of the exception, that the Lord's service be linked on to almost every office in the liturgy? We know that it is obligatory to celebrate the Holy Communion at ordinations, and we know that the last rubric of the marriage rite strongly recommends a nuptial Mass; but does not the authority of tradition as defined in the thirty-fourth article require that the Holy Sacrifice be also offered as part of the obsequies of the faithful? Surely, then, numbers of clergymen (not only in Montreal) would be glad to find that a man had stipulated in his last will and testament that a requiem should be celebrated at his funeral; and I think the Abbe Ross can venture to assure the anxious enquirer that there will be no difficulty in finding in Montreal a clergyman who will conduct the service that he desires.

SYDENHAM LINDSAY,
Priest.

GENERAL SYNOD

To the Editor:

The secretaries of the General Synod would draw attention to the delay of several dioceses in forwarding the names and addresses of delegates to the General Synod properly certified and signed by the Bishop of the diocese. This is delaying the printing of the convening circular. All the dioceses in default have been notified.

CHAS. L. INGLES,
408 Brunswick Ave., Toronto.

THE CROSS OF THE DISTANT PARISH

To the Editor Church Life:

Your leading article on the "Cross of the distant country parish," deals with a subject of interest to every diocese, for the outlying country parish in the East of Canada, and the pioneer district in the West, both have the same difficulties, and many similar hardships of service to endure. At the same time your article presupposes a married clergyman, and the "nightmare" of how to save his wife from becoming "a drudge," and "a general servant," is easily avoided by the clergyman remaining unmarried.

Half the difficulties of "a distant parish" disappear with a bachelor, and double the work is accomplished. The writer has a wide experience as a diocesan officer, and so speaks with full knowledge of the subject. If newly ordained deacons and young priests would only remain single for say five or seven years, and give their *whole* attention and time to their work instead of helping the wife, holding the baby, and stopping round the house, the result would be less poverty and struggle, less clamour for town parishes "for the wife's sake," and a good deal more work done. It may mean loneliness, and self-sacrifice, but then the call of the Master requires the surrender of self. Also the debt on the vicarage, built to accommodate a married clergyman, would not act for years, as a millstone round the neck of the parish, because the bachelor is content with a shack. Half the troubles enumerated so plainly and truthfully in your able article would be avoided by the simple expedient of the clergy remaining single.

Yours truly,

DIOCESAN MISSIONER,

"LAIC" VERSUS MAGNA CHARTA

Sir,—The vagaries of the human mind are well illustrated in a short letter over the signature "Laic" in your issue of June 11th. Your correspondent asks us to accept the dictum of an individual clergyman of this twentieth century, as against the opinions of the learned and distinguished men, who drew up and secured the signature of King John to the great Charter of England, which is the basis of the civil and religious liberty of the whole English-speaking world. Among these patriotic and brave men were two Archbishops, Canterbury and Dublin, and five other bishops; and a score or more of the leading laymen of the day, noble and otherwise, who declared and secured the acknowledgement of the King that the Church of England shall be free and possess all her rights and liberties.

In A.D. 1213, King John in his struggle against the liberties of his subjects (to secure the help of the Bishop of Rome, who was always ready to enlarge his authority at the expense of the civil and religious liberty of the Church of the West, of which he was Patriarch), made an unlawful submission to the Roman See to which his subjects would not consent. It was on May 15th, 1213, that King John made his submission to the Pope, and on October 3rd renewed it to Nicholas Bishop of Tusculum, at London, with an actual performance of liege homage, which no English King had ever before done or ever afterwards did. When the Pope of his day demanded it of William the Conqueror, the King answered, "I have not, nor will I ever swear fealty which was never sworn by any of my predecessors to yours." And in 1215, under the guidance of Archbishop Langton of Canterbury, Primate of all England (totius Angliae primatis), Henry, Archbishop of Dublin, and other Bishops, and a number of faithful Barons, forced the King to repudiate his unlawful concession to the Roman See, and to sign the Great Charter of our British liberties, civil and religious, which has made the British Empire and the Anglican Church (Ecclesia Anglicana) the great powers for liberty and truth, which they have become throughout the world.

It is well known that King John was very reluctant to sign the Charter and would have been glad of any excuse for refusing to do so. Supposing the flaw suggested by your correspondent had existed in the preamble of the document presented to him, is it not certain that he would have at once seized on it as an excuse to refuse his assent to it. The preamble of the Charter is a true statement of the acknowledged position at that time of the relation between the Churches of Rome and England.

And, indeed, the wording of that document is a plain proof of the justness of the claim which Churchmen now put forth for the position of the English Church to-day. King John says that he signs the Charter for "the honour of God and the exaltation of Holy Church," that is, the Church Universal, including all branches of the Apostolic Church. Then Stephen Langton is described, not only as Archbishop of Canterbury and Primate of all England, but also as Cardinal of the Holy Roman Church. And the first article of the Charter declares that the Church of England shall be free and enjoy her rights and privileges. This is precisely what we claim for the Anglican Communion to-day, that as a whole she is an Apostolic branch of the Universal Church, free and possessing all her rights and privileges under the Canons of the Undivided Church, and holding entire the truth declared in her Three Creeds without diminution or addition. And she has done nothing to interrupt her communion with any Apostolic branch of the Church Catholic. If she is separated from any, it was by their act and not hers that the separation took place. And it was not till well on in the reign of Elizabeth that the Bishop of Rome forbade the members of the Holy Roman Church to communicate at her altars; and then, and not before, he set up a schismatical service in England. Nor was that done till he had consented to accept on their part the work of the English reformation, if only England would acknowledge the heretical claim of Papal supremacy, which the Church and nation refused to do. This offer of the Pope was a tacit acknowledgement that the work of the English Reformation was within her rights as a national Church, under the existing canons of the General Council. And the English Church to-day accords to the several branches in other lands to whom she has given her Apostolic Orders and Creeds the same freedom, rights and privileges which she claims for herself.

Let me quote the following paragraph from the parish magazine of the Church of the Good Shepherd, Columbus, Ohio, U.S.A., which came to my hand this morning: "E. A. Freeman, Professor of History in the University of Oxford, says, "The facts of history compel us to assume the absolute identity of the Church of England before the Reformation." And the Rev. George Hodges, D.D., Dean of Cambridge Divinity School, says, "The Church of England then began in the days of Henry VIII. only in the sense in which the life of a man begins when he recovers from a serious illness. It began over again by a return to its old health. For an hundred years, out of eighteen hundred of its history, the Church of England lay sick of the Roman fever, then it recovered."

Nor is it impossible that if Sir Edward Carson had used his well known forensic talents on behalf of the Ulstermen, instead of his military knowledge in founding his volunteer army, and had thus opposed the Home Rule Bill on the ground of its encroachment on the rights secured by Magna Charta to all subjects loyal to the Crown, he might have done their cause a greater service than by the course he pursued. For it is probable that more than one of the sixty-three articles of that charter would have been held by the courts to debar the King as well as parliament from interfering with their rights. And as to the other spoliation

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act, recently passed by the Commons, affecting the Church of Wales, it would be an easy matter to show that one of her rights (jura sua), secured to her by the very first article of the Charter, was the right to hold property, of which it is now sought, after centuries of possession, to rob her; notwithstanding that she is using it now, as she has ever used it, for the benefit of the King's subjects; and is to-day the only Christian body in the Principality that is not in a more or less decadent state, as has been shown by the report of the Commission called for by the Government itself.

Bishop Stubbs says of the Magna Charta that "the whole of the Constitutional History of England is a commentary on this charter; the illustration of which must be looked for in the documents which precede and follow."

J. M. B.

[If "A Dissatisfied Worker" will sign her own name to the letter sent, we will publish it.—Editor, CHURCH LIFE.]

The Adaptation, Enrichment, and Revision of the Book of Common Prayer

(Continued)

The Order for the Burial of the Dead

By THE BISHOP OF KINGSTON

IN the first rubric the words "have laid violent hands upon themselves" is changed to "by their own wilful act."

A new and important rubric directing the Priest what to do when this office is not to be used is here inserted.

Note also that when this Office is not to be used, the Priest may at the grave read the sentences beginning "Man that is born," *followed by the Lesser Litany, the Lord's Prayer, one or more Collects from this Book at his discretion, and* "The grace of our Lord," *ettc.*

After Psalm 90 the following rubric appears.

At the burial of baptized children of tender years it is permitted to substitute for the appointed Psalms this Psalm following.

Dominus regit me. Psalm 23. (Printed in full.)

An exactly similar rubric appears after the Lesson, permitting one or both of the following to be read instead of the appointed Lesson, at the burial of baptized children of tender years.

St. Matt. 18, 1-6, 10; 1 Thess., 4, 13.

The following rubric is inserted before the rubric "when they come to the grave, etc."

The Priest, at his discretion, may here conclude that part of the service which is held in the Church by the use of the Lesser Litany, the Lord's Prayer and one or more of the prayers which follow.

After the Form of Committal in the present Book, there is now printed the Form of Committal from Forms of Prayer to be used at Sea, followed by this rubric.

This may be used as an alternative for the form preceding the words deep, to be turned into corruption, *being changed to* ground; earth to earth, ashes to ashes, dust to dust; *and the words* when the sea shall give up her dead, *being omitted.*

This alternative is provided for cases in which difficulty is felt in using the present form.

For the words, "I heard a voice from heaven, etc.," the following may be substituted at the burial of baptized children of tender years.

"Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God."

The Doxology is added to The Lord's Prayer.

In the prayer immediately following, the words, "We give thee hearty thanks . . . world" are changed into "We bless thy holy Name for all thy servants departed this life in thy faith and fear," as in the Irish Book.

After the Grace the following rubric occurs.

Note that where necessity so requires, it shall be lawful to say the whole of this service in the Church; provided that the words, Forasmuch as it hath pleased Almighty God, *etc., shall always be said at the grave.*

Then there follow Additional Prayers, to be used at the discretion of the Priest.

(1) The closing sentences from the Prayer of the Church Militant, "Almighty and everliving God, we most humbly beseech thee of thy goodness to comfort and succour," etc., to the end of the prayer.

(2) The following Prayer from the Scottish Office.

O, Heavenly Father, whose Blessed Son, Jesus Christ, did weep at the grave of Lazarus: look, we beseech thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with thy gracious consolations; make them to know that all things work together for good to them that love thee; and grant them evermore sure trust and confidence in thy fatherly care; through the same Jesus Christ our Lord. *Amen.*

(3) Collect for Easter Even.

(4) Collect for All Saints' Day.

(5) The following Prayer, adapted from the American Office for the Visitation of the Sick.

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days; that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favour with the our God, and in perfect charity with all men. Grant this, we beseech thee, through Jesus Christ our Lord. *Amen.*

(6) Collect for Innocents' Day.

(7) and (8) Two Prayers for children from the Scottish Prayer Book.

O Heavenly Father, whose face the angels of the little ones do always behold in heaven, grant us steadfastly to believe that this little child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

O, Lord Jesu Christ, who didst take little children into thine arms and bless them, open thou our eyes, we beseech thee, that we may perceive that thou hast now taken this child into the arms of thy love, and hast bestowed upon *him* the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

The Churching of Women

In the opening address the words "hath preserved" are properly changed into "to preserve."

In the Psalm, the words "I said in my haste, etc.," are omitted.

In the closing prayer "deliver" is changed into "preserve" and "from" into "in."

The Benediction, "The Lord bless thee and keep thee, etc.," is added, as in the Irish Office.

A Commination

In paragraph two of the opening address, "the said discipline" is changed into "proper discipline" and the word "again" is omitted.

"God's cursing" becomes "God's wrath."

After the word "vices" the word "for" is changed into "against," "curse" into "wrath" and "due" into "revealed."

Instead of "cursed is he," each pronouncement of the Minister begins with "the wrath of God is upon him, etc."

The seventh Pronouncement is changed to, "The wrath of God is upon him that committeth adultery."

In the last Pronouncement "adulterers" is omitted as already referred to, and "blasphemers" is inserted.

In the following Exhortation, opening sentence, "All thy . . . witness" is omitted and "the wrath of God is upon all them" is substituted.

The Scriptural references are given throughout this Exhortation, as in the margin of the book annexed.

It is also divided into three paragraphs; the second beginning at "Therefore, brethren," and the third at "Although we have sinned."

The Psalter

Additions to the Proper Psalms for certain days are suggested. according to the following table, which includes Psalms for the new Special Services now printed in the Prayer Book. A list of Psalms that may be used in Holy Week is also given.

Proper Psalms on Certain Days

	Mattins.	Evensong.
Advent Sunday:	9, 12	36, 97, 98
Christmas Day:	19, 45, 85	89 or 110, 132
Circumcision (New Year's Day):	90	105
Epiphany:	87, 96	67, 72
Ash Wednesday:	6, 32, 38	102, 130, 143
Good Friday:	22, 40, 54	69, 88
Easter Even:	4, 30	16, 37
Trinity Sunday:	93, 97, 99	33, 146, 130
Rogation Days:	3, 65, 104, 126, 144, 147	One or more
Harvest Thanksgiving:	65, 103, 107, 145	148, 150

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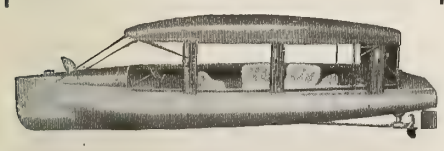

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Domininon Thanksgiving: 107
Institution and Induction: 121, 132
Consecration of Church or Chapel: 84, 122, 132
Easter Day: 2, 57, 111 113, 114, 118
Ascension Day: 8, 15, 21 24, 47, 108
Whitsunday: 48, 68 104, 145
Consecration of Churchyard or Cemetery: 23, 39, 90, 103
For Missions: 2, 46, 97

Psalms that May be Used in Holy Week

On the days for which Proper Psalms are not appointed:—Psalms 51, 71, 74, 94, 116, 120, 130, 141, 142.

The above list is given at the commencement of the Psalter as well as at the beginning of the book.

Then there follows this rubric.

Any of the following Selections of Psalms may be used on the 31st day of the month, or on other days for sufficient cause, with the approval of the Ordinary.

Selections of Psalms

First—1, 15, 20, 21 Third—54, 55, 57
Second—12, 16, 17 Fourth—81, 82, 85

The Committee did not provide a larger selection, as they felt that the substitution of any of the above for the Psalms for the Day would rarely need to be made, and that the above twelve Psalms would therefore be sufficient.

After the Psalter follow:—

(1) Form of Institution and Induction.

(2) Form of Thanksgiving for the Blessing of Harvest.

(3) Form of Consecration of a Church or Chapel.

(4) Form of Consecration of a Churchyard, together with a Church (two Prayers to be said immediately after the former service.)

(5) Form of Consecration of a Churchyard or Cemetery separately.

(6) Brief Form for Hallowing of a Grave in unconsecrated ground. (One Prayer.)

(7) Office for Laying the Foundation Stone of a Church or Chapel.

(8) Special Service for Missions.

As these Services are all new, it is impossible to give more than a bare list of them, but they have been framed on the best models procurable.

The Lectionary and Calendar

The new Lectionary is a very valuable piece of work, and seems likely to commend itself to the Church at large. Its main feature is the provision of Second Lessons for Sundays on a definite plan, as the following extracts from the report of the committee make clear. The Daily Lessons have not been touched, but Special Lessons for the Season of Lent are suggested.

In the selection of the Second Lessons for Sunday, the plan followed has been:

1. The Morning Lessons from Advent to Trinity tell the story of our Lord's life from the Gospels, the only variations to this being:

(a) For the Sunday after Christmas, where Ephes. 1, 3 to 15, which is an application of the Incarnation, is inserted, in order that no important item in our Lord's life should be assigned to a Sunday which occurs only once in some years, while at the same time the Christmas teaching retains its prominence.

(b) For the fifth Sunday after Easter, on which the first nine verses of the first chapter of Acts, selling of the great Forty Days, is a fitting introduction to the Ascension Lesson and to that of the Sunday after the Ascension.

(c) For the Sunday after the Ascension, when the Ascension story is told from the Acts.

(d) For Whitsunday, when the illuminating eighth chapter of Romans, regarding the work of the Holy Spirit, is given as an alternative.

2. The morning Lessons from Trinity to Advent are chosen from passages in the Epistles and the Apocalypse, which treat of the teachings of the Collect, Epistle and Gospel for the day.

3. The Evening Lessons from Advent to Trinity are similarly chosen from the Epistles and the Apocalypse and are composed of passages which treat of the teachings of the Collect, Epistle and Gospel for the day.

4. The Evening Lessons from Trinity to Advent are chosen from the Gospels, containing in the main our Lord's teaching,

(a) In the Sermon on the Mount;
(b) In the Parables;
(c) In the Miracles;
(d) Regarding Baptism, Confirmation and Holy Communion.

In the selection of First Lessons for Sunday there has been a revision by shortening or transposing them, and, in some cases, using both methods, if by so doing a more edifying lesson was obtainable. There has also been an enrichment by the selection as alternatives of many noble chapters that now are never read on Sundays and so are seldom, if ever, heard by the average Churchman. There has been a larger use of Jeremiah, Ezekiel and the Minor Prophets.

(To be continued)

The Communion of Saints

Extract from a sermon preached at All Saints', Margaret Street, London, Eng., during the Octave of All Saints', by the Rev. B. Moultrie, Warden of Clewer.

A GREAT deal of our difficulty arises from the habit of undertaking the extraordinary power of sacramental union with our Lord. By means of this, even now we become partakers of the Divine nature, and it is this, and this alone, which constitutes supernatural holiness in this life. But what must it mean in the case of the glorified saints, when the flaw of original sin has been obliterated, and every hindrance removed to the constant inflowing of the Divine nature?

No one imagines that the joy of the angel over one sinner that repenteth encroaches upon the attributes which belong to God alone, neither is there any difficulty felt as to the knowledge of the devils. Why, then, should it be felt in the case of the saints? That they continue to take an interest in the scenes of their earthly life, we know from the mystery of the Transfiguration. Are we to suppose that after the vision had passed away they knew nothing of the crucifixion, and of the glorious fruits which have sprung from the cross in the Christian church?

Bishop Forbes, of Brechin, one of the greatest of theologians, pointed out two facts of the utmost to all who are able to appreciate the force of Catholic evidence. First, that beyond all doubt "in the latter part of the fourth century the great fathers, who secured and transmitted our faith, practiced and taught it (*i. e.*, invocation)." And second, it was, "God apparently Who encouraged it by the answers to prayer so addressed." In the face of the evidence it is impossible to question the reality of those answers given by miracles.

May I say one word as to the great joy brought into the life of those to whom this truth has become a practical matter.

By faith in the unseen world we are able at any moment to get away from our unspiritual surroundings, and to enter into the glorious circle of the friends of God, who are also our friends. After reading, it may be, the biography of one of the saints of old, you have been filled with admiration and love for him, and you have said to yourself, "Oh! if I could but have lived in those days, or he could have lived in mine, how gladly would I have gone to him for help." And then there comes home to you the truth: "I can, I can do this; for, like the King of Saints, he is not dead, but living. By the grace of this book I have found a new friend in heaven,

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who can help me by his prayers."

It will be one of the accidental joys of heaven to see the saints and to know them,—know them by intuition, as the three Apostles knew Moses and Elijah on the Mount of the Transfiguration. We shall see not only the King in His Beauty, but also His Holy Mother, the lowly maid of Nazareth, enthroned above the Seraphim in glory, nearest to Himself, and every other Saint in the great multitude which no man can number. They will not then seem, as now, to belong to a far away past; for they will be our companions, and we shall be partakers of their inheritance in light. How glorious this vision! How great the beauty of those, who were so lovely in their earthly lives, now that they have been bathed so long in the excellent glory of the Beatific Vision.

This is our hope; this must be our constant aim.

"Jesu, in mercy bring us
To that dear land of Rest."

HAD NOT FORGOTTEN

A former Bishop of Bath and Wells loved to impress on his ordination candidates the importance of a thorough study of the "Analogy" of Bishop Butler.

"Goode-bye, my dear young friend," he once said, in taking leave of a student at the Palace door; and then earnestly added: "Whatever you do, don't forget the Butler."

"Oh, my Lord, I haven't," stammered out the youth. "I have just given him half-a-crown."

The Church in Canada

(*Continued from page 12*)

and a very impressive sermon was preached by the Bishop of Toronto dealing with several problems of the present day and pointing to the true solution in Jesus Christ. The preacher made an eloquent appeal for Christian patriotism.

The luncheon in the College Hall at one o'clock was largely attended, the Chancellor presiding, supported by the Bishops of Quebec, Montreal and Toronto.

The Duke and Duchess of Connaught arrived at the C.P.R. station at 2.50 and were received on the platform by the Rev. Dr. Parrock, Principal and Vice-Chancellor, the Mayor of Lennoxville, Mr. R. MacMurray, and Dr. W. Morris, K.C., Chairman of Trustees. They were immediately driven to the University in automobiles and on entering the College grounds the band of the 53rd Regiment played the National Anthem. The Royal party retired for a few minutes to the robing room, where the Governor-General was vested by the Principal in the blue gown and blue silk hood which signify the highest honour in the gift of the University. The Principal then conducted His Royal Highness to the Convocation Hall, which was crowded to the doors, Convocation being already assembled. The Duchess of Connaught was conducted by the Vice-Principal, the Rev. Canon Alnatt, and the Princess Patricia by Dr. William Morris, the four members of the vice-regal staff and the two ladies in waiting following. The scene was most impressive as every one rose and "God Save the King" was sung. The Chancellor, Mr. John Hamilton, presided and read the address of welcome to His Royal Highness, who replied briefly. Three cheers were given for the Duke and Convocation closed.

The report of the Principal stated that an unusually large number of twenty-five new students had entered the College, and there was a prospect of an even larger entry next session.

The announcement of the generous offer of $7,000 from Mr. and Mrs. H. V. Truell, of Knowlton, for the purpose of founding two scholarships for matriculants in Arts from the Eastern Townships, valued at $150 per annum, tenable for two years, was received with applause. The donation was in memory of the late Mrs. Nathaniel Pettes, of Knowlton, and the scholarships would be known as the "Narcissa Farran (Mrs. N. Pettes) Scholarships."

At the close of Convocation the Royal party were conducted by the Chancellor and Principal to the chapel, in which they took great interest. They then visited the Arts Building and Library, and at 4.30 p.m. attended the garden party on the Principal's lawn, where they were received by Mrs. Parrock and several presentations were made by the Principal. Refreshments were served in the marquee on the upper terrace and two beautiful bouquets were presented to the Duchess and Princess Patricia by Miss Dorothy Parrock and Miss Monica Morris. The band played several selections during the hour and the Duchess of Connaught specially asked that Miss Edith Wilson, of Sherbrooke, who had won several prizes and had gained an aggregate of 85 per cent., should be presented to her. About four hundred people were present at the garden party and the brilliant sunshine gave full effect to the bright colours of the academic gowns and hoods and the beautiful toilets of the ladies. At five o'clock the Royal guests took their leave and were driven in automobiles to the station, accompanied by the Principal, Dr. William Morris, and the Mayor of Lennoxville, where they boarded their private car. Before leaving His Royal Highness presented the Principal with two magnificent autograph photographs of himself and the Duchess and again expressed the great pleasure given them by their visit to the University.

QU'APPELLE

MOOSE JAW

At the recent Diocesan W. A. meetings, the Rev. A. E. Burgett gave an address on work on the Prairie, and he also gave the following Seven Simple Rules for Life:

1. To be careful and regular in saying my prayers morning and night.
2. To read some portion of the Bible thoughtfully every day.
3. To be regular and devout at church.
4. To come to the Holy Communion once a month (if possible), and on the great festivities, Christmas Day, Easter, Ascension and Whit Sunday.
5. To examine myself, if possible, every day, but at least before each communion.
6. To speak evil of no one, to avoid wrong words or jesting about Holy things, and to discourage such things in others, and always to speak the whole truth.
7. To labour with my hands to serve the Lord in caring for the House of God.

RUPERT'S LAND

On the 2nd Sunday after Trinity, Rev. F. B. Harrison being indisposed, services in East Elmwood were conducted by Mr. T. Worsey and Rev. W. Thomas. Besides the regular Evensong at S. Stephen's, a mission was started in the afternoon at Morse Place when 52 people came to the opening service at 3 p.m. at which Rev. W. W. Thomas preached the sermon.

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FRED J. GOODMAN,
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Rev. Canon Matheson and his family are spending their holidays at St. Laurent.

Rev. J. J. Robinson and Mrs. Robinson have gone to the Rockies for their summer vacation.

On Sunday last Rev. J. J. Robinson made a stirring appeal for St. John's College, pleading with the parishioners of Holy Trinity to help in any way possible the work of the one clergy-training college of the diocese.

On the 2nd Sunday after Trinity the members of the Winnipeg Rifle Corps attended Evensong at S. Margaret's Church in a body. Rev. A. W. Woods, himself a keen member, delivered a stirring address to the men and the music was specially adapted for the occasion.

On Sunday, June 21st, Rev. H. L. Roy took the services at Rivers, where he secured a new guarantee for the stipend of the rector, Rev. S. D. Thomas.

On Sunday, June 28th, Rev. W. W. Thomas journeyed to Kinosota, where he celebrated the Eucharist in the little church of pioneer days. This out-of-the-way village is now more easily reached since the C.N.R. runs a branch within 30 miles. Mr. H. H. Scrase is the lay-reader in charge and has much traveling over a wide territory.

Rev. Noel H. Wilcox, a graduate of King's College, Windsor, N.S., who was recently ordained to the Diaconate at Halifax, is expected here in the course of the next ten days. He will act as curate to the Rev. W. Loucks of All Saints'.

The grounds of this church have been greatly improved this summer and behind the building three tennis courts have been laid out for the benefit of the young people.

Rev. Canon Phair will return from England in time to take duty at the Cathedral on the first Sunday in July.

SOURIS

A clergy retreat was held here on June 22, 23, 24, for local clergy.

TORONTO

TORONTO

At a meeting of the Executive Committee of the C.E.M.S. Church of England, many tributes were paid to the late Hon. S. H. Blake and a resolution expressing the society's warm appreciation of his work and sympathy with those bereaved was adopted.

Rev. C. S. Goodman, formerly of St. Luke's Church, Toronto, and now rector of the Church of the Emmanuel, Philadelphia, preached in the Church of St. Mary Magdalene, on Sunday Morning.

The Bishop conducted confirmation service at St. Mark's Church, on Sunday Morning.

ST. ALBAN'S CATHEDRAL.

Canon McNab preached to the St. John's Ambulance Brigade on Sunday morning. At the evening service the preacher was the Very Rev. Dean Smith, D.D., Dean of Argyle and the Isles, and rector of Oban, Scotland.

ST. PAUL'S.

The organist of St. Paul's, Mr. Healey Willan, F.R.C.O., gives a short organ recital every Sunday evening after service. This gives an opportunity of hearing the fine new organ in all its range of tone and variety of stop.

PARKDALE—ST. MARK'S

The Schoolrooms of this church are to be completed by the erection of a new Parish House adjoining the present Schoolhouse and replacing the roughcast building which was the original St. Mark's Church, erected in 1877. The contract has been awarded to Mr. A. F. Darragh, who has torn down the old building and has the

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the corner stone of the new building on Monday evening July 6th, at 7.30 o'clock, when completed it will be of three stories and basement. The top story will be the sexton's residence. A new steam heating system is to be installed this summer for the whole church plant. A new organ will also be installed next month. The alterations now contemplated will cost nearly $17,000, of which over half has been paid in.

The Women's Guild has over $1,000 on hand towards the purchase of a Rectory.

The Annual S. S. Excursion and Congregational Picnic was held last week and was largely attended and most thoroughly enjoyed. It was held at Scarboro Heights' Park.

The Rector, Rev. W. L. Armitage will leave on July 7th for a month's holiday.

PERRYTOWN

The laying of the corner stone of the new St. Paul's church was an event of great interest to the people of this community, a large gathering being present.

The Rev. Canon O'Meara performed the ceremony, the stone bearing the following inscription: "Laid by the Reverend Principal O'Meara, L.L.D., June 24th, 1914." Mr. Fred Wilson, the people's warden, presented on behalf of the congregation a beautifully engraved trowel.

The service commenced by singing "The Church's One Foundation." Mr. A. E. Wilson, chairman of the building committee, then gave a financial statement showing that upwards of $2,500 had been raised during the past two years, and that work to the value of $1,500 had been done gratuitously by the men of the congregation and their friends, thus estimating the total cost of the church at $7,500. The statement also showed that $3,500 was still required to complete the building.

Apart from the above needs an appeal was made for three memorial windows, of which the centre one was already promised, also for lamps or a good light system and for certain articles of chancel and church furniture.

The portion of Scripture, 1 Chron. 29: 1-16, appointed, was then read by the incumbent, the Rev. E. Morris, after which Canon O'Meara addressed the people, impressing upon them the necessity of unity, cooperation with their Rector and the great need of making Christ the chief corner stone, not only of the church, but of the individual, of the family, and of the national life.

The incumbent spoke briefly to the people urging upon them to realize the greatness of the undertaking and the need of united effort within themselves, that it was his most earnest desire the church be opened free of debt.

During the singing of the hymn "O God our Help in Ages Past," the offering was taken and amounted to $373, after which the Benediction was pronounced by the Rev. Canon O'Meara.

A.Y.P.A Niagara Excursion

An event of unusual interest takes place Thursday, July 9th, when the Toronto District A. Y. P. A. Presidents' Association hold their first combined excursion to Niagara Falls.

The tickets are only $1.50 and 75c. for children with stop-off privileges where desired.

The invitation is extended to Church people generally and the clergy to take this in as there seems no doubt but that it will be a date to be remembered.

PETERBORO

St. Luke's

Rev. F. J. Sauvre is spending the summer in England. He will take the summer lectures at Oxford.

ALLANDALE

The Rev. George Bird, who has been vicar of the large moorland parish of Danby, Yorkshire, Eng., for the past sixteen years, is taking a holiday trip through Canada. He is now staying with the Rev. Edgar Taylor, who is an old school friend of his, and fellow townsman.

PORT HOPE

Many friends will be sorry to hear of the death, in England, of the father of the Rev. F. A. Orchard, Headmaster of the Trinity College School. Mr. Orchard had left for England to be with his father, but news of the latter's death reached him on shipboard.

A. Y. P. A. CONVENTION

The third annual convention of the A. Y. P. A. will be held at Kingston on August 18, 19, 20. The programme will include many helpful addresses and practical discussions. Special transportation arrangements are being made, both by water and rail, and accommodation will be found for delegates while at the convention.

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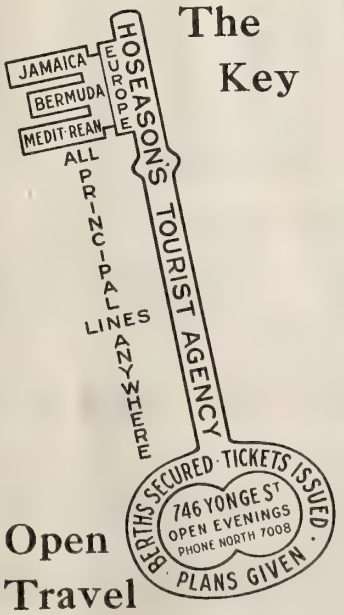

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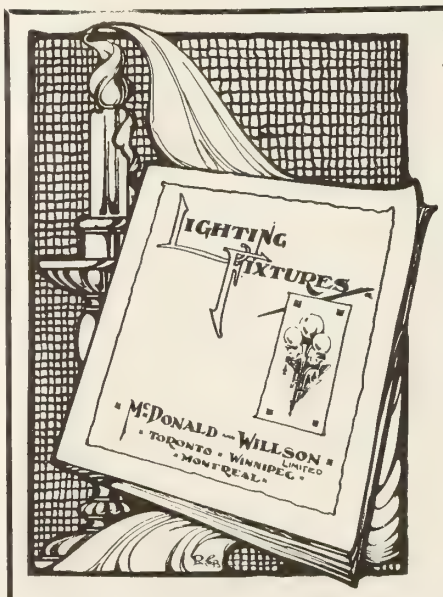

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The Week

IT says much for the mental stability of the people of the Province of Ontario that such a large majority refused to be stampeded into politico-religious hysteria by the deplorable attempt of a political party to make a party issue of a moral question. It was remarkable that even a half-dozen men who were ministers of religion in one denomination or another could have thought so little of their ministry as to abandon it, even temporarily, to enter the lists of political aspirants, even though their aspirations were ticketed "moral." It is a confession of weakness, although perhaps made unconsciously, when a minister of religion finds he cannot exercise sufficient moral influence in the sphere to which he claimed to have been called and steps out of it to do battle as a political candidate, although nominally on behalf of the moral cause in respect of which his influence has been unproductive as a minister. It is difficult to understand the state of mind that can appreciate this kind of thing. We are glad to know that in almost every case the religio-political minister was rejected by the people as their political representative, or as their religious representative in the political field. Had it been otherwise, and any encouragement given to the attempt to brand one political party as the "party of intemperance," and the other as the "party of temperance," the ideals of political sincerity and religious sincerity of the province would have been considerably lowered and the cause of true temperance and sane legislation would have been set back.

A Lesson in "Temperance"

THE death of the Rt. Hon. Joseph Chamberlain marks the passing of the greatest Imperialist, with the exception of Cecil Rhodes, of the Victorian and Edwardian reigns. He was great as an Imperialist because he was essentially a great man and he brought his greatness to bear on all projects with which he associated himself. How great he was as patriot will never be forgotten by those, be they Liberal or Tory, who took any part or interest in the political struggles of the Old Land in the early eighties and onwards. The right hand man of Gladstone, and second only to Gladstone as a power in the historic Liberal party and in influence with the masses, he was to all appearances the inevitable successor of the G. O. M. in the leadership of the Liberal party and therefore sooner or later to the premiership. With all his political associations and ties in the past bound up in the Liberal party and with leadership and premiership becoming almost a certainty in the near future, he counted not the severance of the one or the lost opportunity of the other, too great a sacrifice in '85-'86, when Gladstone's Home Rule Bill required a sacrifice of principles and convictions which the member for Birmingham would not consider. Political affiliations were remoulded in the Mother Country in those days of over quarter of a century ago, and from the process emerged what is now known as the Unionist party, and also there emerged new ideals of Imperial patriotism, incarnate in Joseph Chamberlain. As a member of the government or in opposition he was a dominating personality in this wider sphere of Imperial politics for two decades, when a dread disease laid hold of him and forced him to political retirement; but even from the seclusion of his home his influence radiated, an inspirational force, among those who were pursuing his vision of a more solidly welded Empire. The memory of the patriot statesman will continue to be an inspiration to those who have high vision of the Empire's possibilities, and a reproach to those who would place the exigencies of party and personal ambition before the welfare of the State.

Joseph Chamberlain

BISHOP RHINELANDER of the Diocese of Pennsylvania is arousing some amount of criticism by authorizing one of his priests to extend an invitation to a Presbyterian clergyman from New York to conduct services in one of the churches in Philadelphia next Lent. In agreeing to the change Bishop Rhinelander issues a statement which says that the Episcopal Church does not recede in the slightest degree from its view that episcopal ordination is a necessity. But he says there is a difference between the administration of the sacraments of the Church, and the performance of the duties appertaining to the preacher or the prophet. God calls men to prophecy or to speak in public on religious and spiritual matters. The gift of prophecy means a marked or special ability to speak about God and religion in a persuasive and convincing way. Such a gift is a personal endowment, and is one of the greatest gifts that can be received by men. That that gift can be exercised within the Church without raising the question of ordination is maintained by the Bishop. We quite agree that this is so, but apart from other vital considerations there is the question of preserving the rights of the laity. The man who belongs to the Protestant Episcopal Church has a right to expect that it is her doctrines he is taught, and that his children are taught from her pulpits. Can the Bishop of Pennsylvania guarantee that a Presbyterian minister whose faith differs from that of the Churchman on fundamental points, will refrain from using his eloquent and persuasive power and undoubted sincerity to teach anything that will directly or indirectly be subversive of any one essential principle or doctrine of the Church?

Remarkable Departure by a Bishop

A CORRESPONDENT whose letter we published last week over the *nom de plume* "Diocesan Missioner," writing upon our leading article in the previous issue "The Cross of the Distant Parish," said, "Half the troubles enumerated so plainly and truthfully in your able article would be avoided by the simple expedient of the clergy remaining single." We readily agree that half the troubles would be avoided and double the work accomplished if the ministry in our distant country parishes were manned by celibates living in community. But we must face things as they are and the vast majority of the men ministering to the distant country parishes did not find the expedient of remaining unmarried such a simple one. Having a married ministry composed in the main of earnest and self-sacrificing men, it behooves the Church to see that the fact that her ministers are married men shall not be made an occasion for penalizing, not only the men but their devoted wives who, whatever may be said, and it is very much, in favour of an unmarried clergy for distant parishes, as a rule give of their best on behalf of the parish. A celibate clergy would of course mean a diminution of the amount required to maintain a parish priest, but except in comparatively few cases that would not be helpful to the distant parish. It would be pandering to what is the weakness of far too many parishes: a parsimonious reluctance to maintain the Church and Ministry, according as they are able. We believe that many parishes have been saved from themselves in this respect by the necessity imposed upon them of contributing to the maintenance not only of the parish priest, but of the wife and children of the latter.

A Simple Expedient

THE wit and readiness of repartee of the London cabby and 'bus driver are proverbial. Toronto street car conductors as a class may attain similar fame if the one who figured in the experience of a Church dignitary last week be typical of the many. The clergyman was proceeding citywards by street car when there came alongside a motor car which he recognized as the car of a friend who was

Street Car Wit

driving it and whom he wished to speak to. Taking advantage of a moment when both vehicles, still side by side, had to slacken speed, the clergyman stepped from the platform of the street car to the step of the motor car and, without opening the door, into the motor car. Quick as was his action (he had paid his fare) the conductor saw him and with a grin called out, "Transfer, sir?" holding up his bunch of tickets.

Our Old Country Letter

June 24th, 1914.

LAST week the young Prince of Wales discharged, as he expressed it, his "first public duty" by laying the foundation stone of a new church in that London district which is included in the estate that belongs to him as Duke of Cornwall. The church will be called St. Anselm's, Kennington Cross. Our leading Church paper says: "As his father and grandfather had often done before him, he placed the stone 'in the faith of Jesus Christ' and the name of the Blessed Trinity. There could be no more auspicious beginning of that ceremonious and representative work which must so often engage the Prince from henceforth—work which has a special value in our constitutional system." In an article on the functions of the Crown which Mr. Gladstone once wrote, he remarked that gradual constitutional changes had altered the royal position from power to influence. "Yet," says our writer, "influence may be very like power, and it depends much on personality. Hence there must always be a part worth playing by the Kings of England, so long as they have the skill and patience and tact to play it." These have hitherto been well exemplified, and from all accounts Prince Edward has shown that he also possesses the same gracious gifts.

* * *

I have put the above comparatively minor incident before the all-absorbing interest of this time, the terrible tension in Ireland, because though decisive developments may come any hour, and the whole future of our Church in that distracted country is bound up in them, yet for the time being the crisis through which she is passing belongs also so prominently to secular politics that you will no doubt know by wire all there is to tell, long before this reaches you. Let me leave it just now for happier topics, and the same applies to the Welsh Church Bill.

* * *

I told you something last week about the recent hopes of some *rapprochement* between the churches of England and Russia. Let me quote again from the Rev. W. H. Frere, of the Community of the Resurrection, whose interesting experiences in Russia I alluded to. He writes: "There are rifts in Christendom which are the direct result of some quarrel of old days; and there are estrangements which are not of this nature but have come about by less accentuated events. Between the Church of England and the Russian Church there is no quarrel; there is only an estrangement which has come about more by accident than design. Neither England nor Russia had any share in the formal breach of communion which divided Christendom into East and West, in the middle of the eleventh century. At that date the English Church was only just beginning to emerge out of insular isolation, and the Russian Church, as an organized body, was yet to be. No, there is no quarrel between us, only an estrangement not of our own making. That being so, the way to friendship and brotherhood should not be difficult. . . . From the ecclesiastical point of view, the development of intercourse between Russia and England is greatly to be desired."

He goes on to describe his lectures about our English Church given in Russia, by invitation, and their cordial reception, and then adds his impressions of Russian Church ways: "One of the first characteristics that has emerged, in my experience, has been the timelessness of Russian religion. It is often said that the Russian rites and theology are very primitive, and have remained unchanged since early days. But I think the word 'timelessness,' describes the situation more accurately. The Russian Church has had very little history, and its history has had very little of crisis. For example, it has had no eucharistic controversies, no scholastic movement, no battle between Pope and Council, no reform, no counter reformation. The result is that you feel its quiet continuance as its most marked features. . . . It has never been forced in controversy to make confessions of faith, and therefore rests quite simply on the Holy Scriptures, the Nicene Creed, and the doctrine of the Fathers and Councils."

The same general characteristic he traces through all details of worship—apparent monotony, but underlying spirituality, and goes on—or thinks of the characteristic Russian realization of the Communion of Saints. It does not need a century to elapse before a saint can be canonized. A saint is a saint when he is alive. His body continues uncorrupt when he is dead. He is the saint that he was before, only being perfected, and, happily for those who are left behind he is more accessible than he was, and his prayers are more available and more availing. Even short of such saintliness, death is not the change and barrier and time-mark that it seems to us Westerners. One who knows so little can only speak with diffidence, but I suspect that this is what lies behind that wonderful sense of fellowship with the departed which is so characteristic of Russian religion, and provides so much of the tenderest and most moving parts of its rites and associations."

One feels, on reading this, that *truth* is the one thing really vital in such yearnings. Yet I do believe with him that the majority of us Westerns are far too literal and materialistic. Only the few and choice souls of our race ever realize at all constantly, much less personally get to know, those "millions of spiritual creatures" hidden only by the transient veil of sense. "The man with the muck-rake," in our old Bunyan, is verily no stranger to this day.

* * *

The fund for the safety of St. Paul's has now reached about £4,000, and I see that Trinity Church, New York, has been contributing to it, the rector writing that the gift of $1,000 sent is "a small token of our feeling for the Mother Church of England, and of our appreciation of all that St. Paul's Cathedral and its great witness for the faith means to all Churchmen, and indeed one may truly say to Christians of every name the world over." This is enhancing the kind gift! But, after all, this fund is disappointingly slow of growth while the need is so real.

* * *

There is much, and in some cases deeply interesting correspondence under the heading "Modernism and the creeds," and several more formal contributions also to the present stirring of thought. It is full of importance, but I cannot touch it here with any scope or profit. We know the things which cannot be shaken will remain, and will suffice.

* * *

You know, of course, of the great World Conference of the Salvation Army which has been taking place in London? A graphic describer says: "We meet in the streets great numbers of men in the Army uniform, and they are accompanied by women dressed also in picturesque costume, which shews that there is no hard and fast rule as regards the type of uniform worn in different lands. Five thousand representatives meet in international congress in the Strand, and the King and Cabinet have extended to them a hearty welcome. . . . To-day the Army is a recognized force, and its machinery for social redemption is splendid. Its experience is unique, and whatever may be said of some of its methods, no one who has been privileged to be behind the scenes can doubt the intensity of its hold upon God, and the personal faith of its officers. It has done and is doing a great work."

* * *

I suppose you have read of the wedding in Lambeth Parish Church last week, the ceremony being performed by the Archbishop of Canterbury, of his former chaplain, the Rev. W. G. Boyd, who is now head of the mission at Edmonton, Alberta, in connection with the Archbishops' Western Canada Fund? The bride was Miss Dorothy Clarke, who accompanies her husband to Edmonton in August.

* * *

I mentioned last week the summer school of the S. P. G. in England, now proceeding at beautiful Buxton, in Derbyshire. A similar gathering for the C. M. S. in Ireland is just over, and it really was wonderful, considering all the heavy stress and strain of this year for the Irish Church, to see the numbers and the deep interest, amounting to real enthusiasm, of those who attended its gatherings at Greystones, Co. Wicklow.

The number for the school was limited to 500, and many had to be refused (as has also been the case with the S. P. G. "school"). But there was of course no limit to the numbers who thronged subsequent meetings and a great service in St. Patrick's Cathedral intended to celebrate the completion of one hundred years since an auxiliary of this society was established in Ireland. (I told you the S.P.G. has just had its bi-centenary there). Speaker after speaker bore testimony to the splendid place, in proportion to its numbers, held by the Irish Church as a missionary agency.

Appreciative reference was made to the life and the recent sudden death of Bishop Tucker, late of Uganda, in East Africa. Of course you know the wonderful development of that mission.

THE DANGERS OF "DIFFERENT" DIOCESAN COLLEGES

MUCH as we may regret the existence of parties in the Church, it is futile to ignore their existence. There has probably been a period in the lives of most earnest Churchmen when they felt a certain amount of resentment if asked whether they were "High Churchmen" or "Low Churchmen," and when they would answer, "I am a Churchman." The dislike to being labelled probably remains with most of us, but as the Low Churchman will claim as insistently as the High Churchman and the High Churchman as insistently as the Low Churchman that he is "the Churchman," it is well to accept the undesirable label in so far as it stands for anything definite. The man with definite convictions and who is not afraid to acknowledge them, will not be afraid of the label. Of course the case is somewhat different with the man who has not definite convictions, and is rather afraid lest he should be suspected of having any definite convictions. This kind of man is necessarily afraid of any label because he is afraid of any definite stand; and it would really be difficult to label him unless we went beyond the accepted phraseological indicators of types of Churchmanship. He is not a High Churchman by any means; equally ill-fitting from the Low Churchman's point of view would it be to label him "Low Church;" no one would recognize him as a "Broad" Churchman. He enshrouds himself in a mantle of such nebulous indefiniteness that perhaps he might be not inaptly termed a "Shadow of a Churchman." Definiteness of conviction and definiteness of differences; these are involved in the distinguishing terms or labels "High Church" and "Low Church." Recognition of this does not make for distrust on either side; on the contrary, it makes for increase of mutual respect and eventually for an increase of mutual understanding of each other's position. Recognition of definiteness of differences is one thing, however, but intensifying the difficulties of the differences is quite another thing. We can conceive nothing more likely to intensify the difficulties of difference so far as the practical work of the Church is concerned, and to perpetuate misunderstandings and disagreements which are not essential to definite conviction or definite difference, than the estrangement from each other of divinity students, fostered by having different theological colleges in the one diocese. The tendency is to emphasize the differences, not in a way that is helpful to any increase of definite conviction, but to an increase, if not to the creation, of animosity, hurtful alike to both sections—therefore to the Church. It is true that the best men in either party rise superior to the despiritualizing power of party animosities, but the majority are more or less infected by environment in the formative period of their student life, and for the many the "different college" policy is a spiritual handicap. A portion of their "equipment" is a veritable millstone around their ministerial necks—the millstone of suspicion. They may, and we are thankful to say often do, cast it off in later years when knowledge and understanding by personal contact have taken the place of the ignorance and misunderstanding fostered by "different colleges;" but how much injury has been wrought in the meantime to unity *within* the Church, therefore to the power of the Church in the work ever awaiting her, is one of those terrible records known only to Him from whom no secrets are hid. The dangers of "different colleges" have been appreciated by the Synod of the Diocese of New Westminster, which by a majority of over 4 to 1, has again pledged its financial and moral support to the plan for theological education known as "the Bishop's plan" and which provides for "High Church" students and "Low Church" students to receive their education in one college. This does not mean that there will be any diminution of definiteness in the instruction either the High Church or the Low Church student receives in his theological course, but it does mean a most valuable decrease in the opportunities for perpetuating misunderstandings which are not essential to definiteness of conviction, and for fostering factional animosities. Not only was the Bishop of New Westminster at one time a priest in the Diocese of Toronto, and is a graduate of one of the "different" colleges of Toronto, but Principal Vance of Latimer Hall and Principal Seager of St. Mark's Hall were also priests at one time in the Diocese of Toronto, and are respectively graduates of Wycliffe and Trinity Colleges. Both principals at the recent Synod testified to the excellent way in which the Bishop's plan had worked in diminishing factional misunderstandings among the students. We have no authority beyond our own very firm belief and very natural belief, for saying that knowledge, from experience, of the injury wrought to the peace and power of the Church in the Diocese of Toronto from the "different college" policy would be incentive alike to High Church Principal and to Low Church Principal as well as to the statesmanly Bishop to save, if possible, the far western diocese from sowing to "different colleges" and reaping intensified partyism, inglorious factionalism and impaired power.

The Church in the West

MANY readers of Church Life, I doubt not, are unaware of the extent of the good work accomplished by the Archbishops' Western Canada Fund. This is not as it should be. We in Canada should know and appreciate the debt of gratitude that we owe to our brethren in the Mother Country, and further, we should recognize and prepare for the responsibility that will rest upon us when the present assistance in men and money will be discontinued.

From the fourth annual report, supplied by the courtesy of the secretary, I learn that during the year 1913 the sum of £21,454 was subscribed; of this £8,059 was earmarked by donors for special purposes, £5,724 was, according to agreement, equally divided between the Western Canada Fund of the Society for the Propagation of the Gospel and the Colonial and Continental Church Society; £2,000 was allocated to the Edmonton, Southern Alberta and Railway Missions; £500 was set apart for a new district in the Diocese of Athabasca; £1,268 was paid for the completion and furnishing of the Railway Mission House at Regina; while the balance, with the exception of an unappropriated sum of £252, was allocated to the contingency account, the fund for the education of laymen and current expenses of the Mission House at Regina.

Several parishes, singly or in groups, and rural deaneries now contribute sums varying from £100 to £200 for the support of individual clergymen while, in response to the Archbishops' reiterated appeal many subscriptions and donations were received from those who "derive dividends from Canadian land, railways, mines and other industries."

During the year 1913 seven clergymen and five laymen (four graduates) sailed for Western Canada. Two hospital nurses went to the nursing home at Onoway and two more women workers went to Edmonton. The staffs of the three missions were for the year 1913 as follows: Edmonton, thirteen clergy, fifteen laymen, and six women; Southern Alberta, nine clergy and four laymen; Railway Mission, with headquarters at Regina, twelve clergy, five laymen and five women.

An interesting feature in connection with the fund is the variety of ways in which interest is manifested and the diversity of work undertaken. Two friends have contributed £180 and £150 respectively for the support of two clergymen, the one in the Southern Alberta Mission and the other in the Railway Mission. The Diocese of Carlisle has taken a special interest in the Railway Mission House and has contributed about £2,400 for this object. At a service in the Cathedral, at which the Archbishop of York preached, purses to the amount of £1,200 were presented. The Girls' Friendly Society has sent in about $1,850 for the purpose of buying sites for churches in new towns. For this object the Diocese of Norwich has also made substantial contributions. The Girls' Friendly Society, in addition to what it is doing for the purchase of new sites, is making energetic efforts to raise

money to build the Princess Patricia Hostel for Girls at Regina, for which a site has been given by the Bishop of Qu'Appelle on the Cathedral property.

In the spring of 1913 the Railway Mission at Regina suffered a severe loss through the resignation of its founder and first head, Rev. Douglas Ellison. Ill health and the strain of many years' arduous colonial work in South Africa and Canada rendered this step necessary. The council placed on record its deep regret at his resignation and its sincere appreciation of the zeal and enthusiasm with which he had devoted himself to the mission. On the nomination of the council and by appointment of the Bishop the Rev. W. H. Knight, Rector of Laceby, became head of the mission, with which he was already connected. Unfortunately he was unexpectedly obliged to return to England. Shortly afterwards the Rev. and Hon. E. R. Lindsay, who was in charge of the Vernguard branch of the Railway Mission work, was then appointed to succeed him and still continues head of the mission.

G. H. B.

Book Review

Christian Belief—Four addresses on the Christian view of God and the world with a sermon entitled "the Gospel and Theology." By J. K. Mozley, M.A., fellow and dean of Pembroke College, Cambridge. 1/- (25c.) net. W. Heffer & Son, Limited, Cambridge.

The four addresses which, with the sermon, the Gospel and Theology, comprise this little volume, have value, not in their presentation of anything "new," but in their presentation of old truths with a freshness and vigour which also characterizes the treatment meted out to those who father or step-father the "free and easy" catch cries which would devitalize the faith once delivered to the saints and those intellectually and spiritually slothful Churchmen who repeat the Nicene Creed and never attempt to enter into its meaning. This "is detestable" and it astounds the writer that people who protest loudly against the perplexities which seem to them involved in the doctrine of the Holy Trinity are yet prepared to swallow the abstract idealism of Parmenedis or Plotinus, or the other by Professor Haeckel, or the God-in-the-making of Mr. Bernard Shaw.

Under the Church which shall be found to have Catholic Order in the one hand and an open Bible in the other, Christendom one day will have a chance of being re-united.—*Bishop Lightfoot.*

Authority and the People

"YOU'LL find the Church 'alive' in Canada! In that young and enterprising Dominion they are free from the heavy handicaps to spiritual progress that we labour under here!"

This is what an "Old Country" Vicar said to me when I left England for this land of hope and "liberty."

And the heaviest handicap the Church in England is suffering under to-day to my Vicar's way of thinking—is too much patronage. He thinks the Churchman in England has too much done for him, for everything that is supposed to minister to spiritual progress is ready to his hand. Consequently his own efforts in the work are seldom needed and his individual energies seldom taxed.

Certainly my Vicar was right in saying that the Church in Canada has no such handicap.

In a broad comparison of the two we may say the Church in England has too much "endowment," and the Church in Canada too little.

Thanks, perhaps, to this patronage; thanks to Oxford and Cambridge erudition being too often the only qualification for admission to the Priesthood there, that living sympathy with the "people," with the common point of view of the ordinary "man in the pew," is too often absent; not from spiritual indifference to the needs, but from intellectual inability to "get down" to other levels.

The Church in Canada is more nearly the "Church of the People."

Here the "People" have a larger voice in its government. Here the "People" are busy in the welfare of their Church. Here you may meet folk who will tell you (as some have told me) that the Church couldn't very well live a week if THEY didn't hustle to bring in the dollars that are essential to ALL life . . . Spiritual as well as material!

Let me hasten to say that I'm a layman in the Anglican Church. I have no brief for "Priestcraft"; "Sacerdotal interference with the individual soul" is not what I am paid to advocate. I am not a misguided Papist masquerading as an Anglican. I am a simple Churchman who has one weakness in the matter of convictions; and that is to believe that our Church is the ONLY Church in the world!

And now for the "unpleasant things."

I beg to suggest that there is too much "People" in the Church in Canada. That the "People" here are promising to be as heavy a handicap to spiritual progress in the Church as ever "patronage" was and is in the Church in England.

This reads horribly un-democratic, and democracy—apparently the god of this enlightened century—will be shocked at my want of reverence in uttering such blasphemy.

But—what are "People" (using the term in its narrow sense, as nearly everyone uses it when they talk about "the People-") What are "People," I say, to the Church?

What are tens of millions of people; clever people; stupid people; eloquent people; silent people; wealthy people; wicked people; poor people and good people! What are these people to the Church! What ARE they to the Church that WAS, aeons and aeons of centuries before ever man had learned to walk, much less speak? What are they to the Church that IS and WILL be when the last class distinctions have vanished; when the last contentious voice shall have been silenced in eternity; when the prayer of the last Saint is breathed back to the Father who inspired it?

"People!"

"But the Church was founded FOR the people!" I can hear someone suggest.

True! true! but don't let us mix up our common terms so sadly. To hear some accredited champions of the "People" talk to-day, one could almost imagine democracy to be a sick man who had to be patted on the back every hour and told that he was "still alive and doing well!"

Service costs money; "dollars" is the term we understand better here. And the "People" have to find this money, these dollars. To do this the people have devised all sorts of Councils and systems, founded on strictly business lines, that ease the effort and make it as pleasant in working as the sugar coating makes the taking of a pharmaceutic pill!

And in return for these efforts, these dollars, the people are getting a Church. A people's Church.

I have already read and heard much of the "differences" between Wycliffe and Trinity. Of the "peril" of Rome. Of the hopes of "union" and such like. In some well informed quarters these things are thought to constitute "dangers to the Church."

To my peculiar way of thinking the Church has only one great danger to fear, and that danger is at once her weakness and her strength . . . the "People!"

I wish I had time and space to go into details of the many things that I have seen and heard in Churches here, that tell plainly of "democracy let loose" in our beloved Church.

I could tell of Church services that are as like Nonconformist performances as it is possible to imagine.

I could tell of "services" in which the Book of Common Prayer seems of less importance than the disused, long forgotten primer of childhood's learning days.

I could tell of clergy I have heard whose indifference to the Rubric could only have been born of ignorance, for I could never bring myself to believe that such tinkering with what is plainly ordered to be observed rigidly, would be tolerated by any Bishop—even in days of "enlightened Democracy!"

"What have the 'people' to do with all this " you ask.

Everything! Where I have questioned the authorities at the Churches I am referring to, the answers I get are always to the same effect:

"They" don't like the Litany at Morning Service.

"They" don't approve of the Athanasian Creed.

"They" like the Communion Service to begin at eleven without the incidents of the ordinary ante-Communion Matins.

And so on; throughout all you can observe that the "people" are indicating the "tune" the piper must play.

One cannot blame the people. It is "Authority" we want, and Authority we must have if spiritual work is to be done in the Church at all.

It is presumptuous in me, an outside layman, to dare preach to my spiritual leaders. But I'll risk it and trust to their good natured toleration for a moment.

"The People," Reverend Gentlemen! is just a big, kind-hearted, overgrown baby! It is a thing to love, to work for and to help in every way. It is a thing to learn from, too, mostly in matters that appertain to feeding bottles and the choice and temperature of infantile diet. (Incidentally we may learn a little from it on the matter of honesty and simplicity of intent!)

But beyond these things, the "People," Gentlemen, is a tyrant! As a father I am qualified to speak in the abstract on the tyranny of babies; and as a layman of many years' experience (much of it of the concentrated sort) I deem myself qualified to speak, both in the abstract and in the concrete, on the tyranny of the "People."

And . . once let the "people" believe that they will get everything they "like" if they only ask long enough and loudly enough for it . . .

well! can you, or I, or anyone on earth forsee the end?

People or no people; dollars or no dollars; Authority we must insist upon our Rectors having in the Church. And we are all old enough to know that the only "authority" that at all times compels respect is the authority that is true to its own orders.

If our Church Service as laid down in the Book of Common Prayer is not "coloured" enough for any individual Rector to apply with profit to his flock, then let that Rector give up his task and enter the pleasanter paths of a more intelligent order, where the Rubaiyat of Omar Khayyam, or the "Arabian Nights" (artistically interspersed with incidental music) is "the thing!" There is no limit in the field that stretches before him.

If it is the "flock" that is at fault, then let the Rector tell them so. Tell them, not as the Rev. Robt. Spalding—that caricature of the Order—would; "Really now! my dear, dear friends: You will certainly push me over the edge of this howwible pwecipice if you are not very, very careful. Oh! I DO wish you would desist!"

No! tell them bluntly and honestly after the manner of Paul in his second epistle to the Corinthians. Such candour as that never lost a cause or a single soul yet!

I am assuming that however far they may be from agreeing with me in the matter of the "people," the readers of CHURCH LIFE will support me in this matter of "Authority." That both "High Churchmen" and "Low Churchmen" (whatever distinctions may lie in these classes) are agreed that one authority is better than a thousand conflicting ones; and further, that if our Church rests on any foundation at all, that foundation is Authority.

I have one "practical" suggestion to make before I close this "Jeremiad" (as many will consider it).

Let every Churchman and Churchwoman who recognizes the necessity for "Authority" in our Church; everyone who believes in the Divine institution of Holy Orders; everyone who has realized that there is nobility in "obedience" (never mind the object of that obedience! It is the quality of our obedience that bears the Spiritual fruit) and loyally tenders that obedience; let each and all of these Churchmen and Churchwomen discard—once and for all—the "Envelope system" as a means of Church offertory.

Let them get back to the Apostolic system. It is old fashioned; it has none of the modern "get-to-the-point," "up-to-date" business inspiration behind it, but it has served a few hundred years and is not quite effete yet.

Let our Lord's injunction be obeyed. Let the Father, who sees in secret, be the One to enter up that "ten spot" and that humble little nickel.

This looks a trifling thing; a small step in the path of "success." But it is a step that leads UP Spiritually. I shudder to recall what I have heard at "Council meetings," "Envelope Committee meetings," and the like. The "left hand" is at every turn perfectly acquainted with the liberality or parsimony of the right amongst our Church members on these occasions.

As a means for the "interchange of spiritual experiences" a general meeting of shareholders in some Limited Liability concern is hardly a success; but it compares well in that quality with some "Envelope" meetings I have knowledge of!

Is this quite what we Churchmen want? Is it not uncomfortably like a model we all feel it would be better to forget than imitate?

It is not as though we were forming a mutual admiration society or a baseball club. We are "forming" nothing.

We are men and women whose privilege it is to minister to the material needs of a Church that had its beginning millions of ages back when first the sons of God (who "shouted for joy" when creation dawned!) stood around the throne of Him—the Holiest in the height! We are men and women whose glorious heritage it is to labour in the ranks that held in the ages past, Patriarchs and Prophets; Apostles and Evangelists; Martyrs and Confessors; Saints and Virgins—heroes all!

We are men and women whose blessing it is to find in our Church sweetest Communion with the loved ones, parted awhile from our sight; and—best of all—where, in that Holy Eucharist, we find ourselves face to face with Him . . the sight of Whom will "gladden . . . but will pierce us too!"

YENMITA.

Question Box

Ques.—Would you be so kind as to tell me if the Church in Canada maintains a parochial school system?—L. F. D., Pittsburg, Pa.

Ans.—We presume you mean "day schools." Unfortunately, no. The question has been before more than one Synod on several occasions and the general consensus of opinion among earnest Church people is that some such system will alone afford relief from the unfortunate system that is inflicted on non-Roman Catholics in Canada.

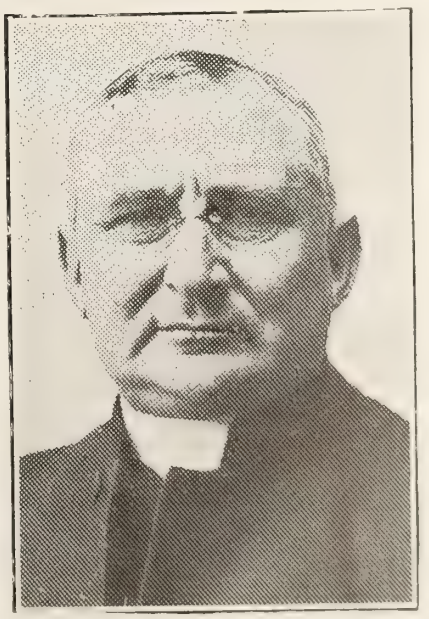
Convocation at Trinity University

The Degree of D.D., Honoris Causa, Conferred Upon the Dean of Argyll and the Isles and Principal Seager

TRINITY UNIVERSITY did honour on Friday last to two distinguished clergy of the Church, when the degree of Doctor of Divinity was conferred upon the Very Rev. Charles Pressley Smith, M.A., Dean of Argyll and the Isles, Canon of Cumbrae and Rector of Oban, and Rev. Charles Allen Seager, M.A., Principal of St. Mark's Hall, Vancouver. There was a good attendance of graduates and friends of the college at the convocation.

At the conclusion of the customary address and prayers by the Vice-Chancellor, Provost Macklem, the Dean of Argyll was presented for his degree by Mr. J. A. Worrell, K.C., who recalled the very close connection between the Church in Toronto and in Scotland, pointing out that the first Bishop of Toronto, who was the founder of Trinity College, was a graduate of the University of Aberdeen, while the late Prof. Clark, whose name is so well known as a lecturer and scholar, was a native of the same place. Of Dean Smith, also a graduate of Aberdeen, the speaker said that his great work in the town of Oban was of a semi-diocesan character, that he had done much towards the building up of weak parishes, and was also known as a builder of churches. The speaker also recalled that Dr. Smith is Dean of one of the great historic dioceses in the British Isles, the home of the great missionary bishop, Columba.

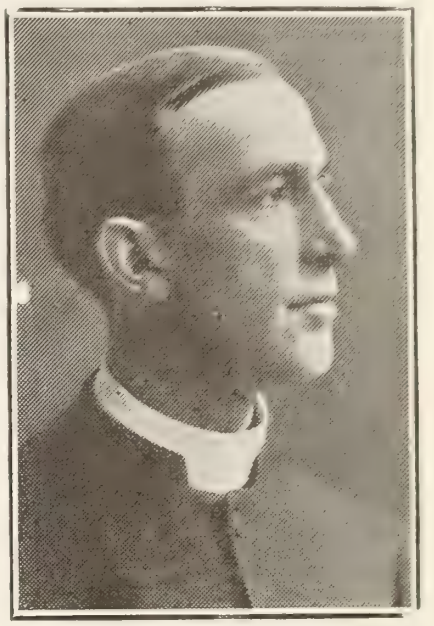
Bishop Sweeny, who presented Mr. Seager for his degree, commented upon the fact that the candidate was well known to Toronto, having graduated from Trinity College in 1895, and shortly afterwards became Rector of St. Cyprian's, Toronto, which he left for British Columbia. The splendid work done by Mr. Seager as Principal of St. Mark's Hall—(the means and men for a beginning of which he collected in 1911 while now he had 21 men candidates for the ministry)—was also remarked upon by the Bishop.



The Dean of Argyll and the Isles

Dean Smith expressed his appreciation of the honour conferred upon him, pointing out that it was the first occasion upon which the University had so honoured a Scottish priest working in Scotland. The remarkable development of Canada within recent years was commented upon and the share which Scotsmen have taken in that development, the speaker remarking that each year thousands of young men and women from Scotland continue to come and do their part towards the upbuilding of the nation.

The ideas that the small countries of the world are those which make the most lasting impression, as is witnessed by the development of the British Empire, was commented upon by Dean Smith, who found that the same fact held in the religious sphere, and he spoke of the small island of Iona, near



Rev C. A. Seager, Principal of St. Mark's Hall, Vancouver

his home, from which went forth Columba and Aidan, apostles to Scotland and England, before Augustine had set foot in the island. The history of the Scotch Episcopal Church was then briefly touched upon, the speaker recalling the great hardships which it suffered during the period of persecution. The one great thing which the Scotch Episcopal Church had done was to begin the extension of the Church outside the British Isles, Bishop Seabury, the first Bishop of the American Church, having been consecrated by Scotch Bishops. The primitive order of the liturgy was the possession of the Scottish Church, and she had given it to the American Church, in whose Prayer-Book it has found a permanent place.

Commencing after 1792 the work of gathering the Scotch Episcopalians into congregations commenced, and this, declared Dr. Smith, has progressed steadily ever since. One great possession of the Scotch branch of the Church, the speaker pointed out, was its complete unity, there being no internal strife or party division in it.

Dr. Seager voiced the pleasure he felt that he should have been so fortunate as to receive the degree conferred upon him in the building which is so soon to be given up, but which must be closely connected in the minds of all Trinity graduates with the life of the college. Of his work in British Columbia Mr. Seager declared that under a Canon of the Church of England which recognizes the existence within the church of different schools of thought in non-essential things, it had been decided to form a theological college in British Columbia which should include the different Anglican views representing different shades of opinion. The colleges are not compromised as to their teaching by this arrangement, and the speaker declared that it has been found a workable arrangement for it is in operation, and that it is hoped in time to bring closer together men of the different schools, to work fraternally

The Church in Canada

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ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.....Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop, Bishop of Kingston.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.....Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.....Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.....Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

SAULT STE. MARIE

ST. LUKE'S PRO-CATHEDRAL.

The Rev. E. H. Tupper, M.A., Precentor of Worcester Cathedral, and Minor Canon, preached on June 28th, in the morning, and the Venerable Archdeacon Gillmor, D.D., in the evening.

ST. JOHN THE EVANGELIST.

The sermon on Sunday, June 28th, at Evensong, was preached by the Rev. E. H. Tupper, M.A., Precentor and Minor Canon of Worcester Cathedral, who has been spending three months in Canada and is a member of the S.P.G. deputation staff.

GARDEN RIVER

The Rev. E. H. C. Stephenson, M.A., missionary at Schreiber, preached on Sunday, June 21st, in English, and also aided by an interpreter, the Sunday School were addressed by Mr. Stephenson on the subject of "Prayer."

GARDEN RIVER RESERVE

On Friday, June 19th, the Rev. E. H. C. Stephenson and Mrs. Stephenson, visited Garden River. At this time the Reserve is indeed a beautiful garden. A delightful walk through a pine wood glade abounding in magnificent ferns was a refreshing experience, and the exquisite view from the parsonage over St. Mary's River and Sugar Island, brought out from the visitors exclamations of joy and very soon the paint-box and sketch book. Leaving the parsonage "glebe" by a little row boat some made the crossing around the mouth of the Garden River, the others walked via the station and bridge. The old floating bridge, so picturesque and so useful to church goers, has ceased to be. Mrs. Stephenson addressed a large meeting of the Indians in the Council Hall. The Rev. S. H. Ferris, after prayer and hymn, introduced the speaker. Mrs. Stephenson told how her heart had been touched in England by reading of the Nepigon Indians, asking and waiting for the Gospel of Christ and for long no teacher came and their good chief died. Having addressed the Indians at Missinabie she rejoiced to speak here also, though without lantern slides, on the subject of the Holy Land. Very vividly she told of the holy places where she had visited and tried to realize our Lord's Presence there. The same fashion of dress, the same implements, the flat roofs, the rivers, hills and lakes as Jesus saw them and our Bible tells us. No wonder a child in Temagami Sunday School had looked up into her face and asked with sweet solemnity, "And did you see Jesus?"

For answer she could say that she had stood on the summit of the Mount of Olives where He stood just before ascending to Heaven and in the Person of the Holy Spirit of God we have Jesus with us "all the days."

The story of a necklace and of a crucifix in her hands was next told.

The crucifix had inlaid mother of pearl from Bethlehem and the cross was made of olive wood. The necklace reminded her of an exquisite drive past vineyards from Jerusalem to the birthplace of our Lord, through the narrow streets to the little town on the hillside where women are noted for their beauty and, better still, have a large Bible Class, and nearly everyone is Christian. They were shown the well of water beloved by David and the cave marked by a cross inscribed, "Here Jesus Christ was born of the Virgin Mary."

The necklace was made of Mecca seeds: from the city where they do not receive Jesus as the Son of God. The Mohammedans shame us by their intensity. But women are little thought of and seldom attend services.

At Tiberias they entered into a boat and went almost from end to end of the Sea of Galilee, passing Bethaida and Capernaum.

At the Dead Sea they found the colouring was most beautiful, a strong wind blowing, the waves were crested with foam.

Out in Jordan's stream in a boat she filled two cans with water and carefully took them home. In conclusion Mrs. Stephenson described the great Rest House and the outstanding uplifted Cross that guides the millions of pilgrims who come to bathe in the sacred River Jordan. Looking up to that Cross—how much we owe to Jesus Himself with us "all the days."

ST. JOSEPH'S ISLAND

The ladies of St. John's Church met at Mrs. Burke's residence, Wednesday afternoon, June 24th, and by unanimous vote decided to organize into a W.A. in connection with the Diocese. The following were elected officers: President, Mrs. Hotton; Vice-President, Mrs. MacGregor; Secretary, Miss Marks; Treasurer, Miss Ellen Hamilton.

As Miss Marks is unable to attend the meetings at present, she decided not to accept the office of secretary. So the next meeting will have to elect another member as secretary.

JOCELYN

Nearly all the representative members of Holy Trinity Church turned out at the Working Bee, Saturday, June 27th. The afternoon was wet; however, a good start was made with the work. The shed was nearly prepared for the new shingles, and the old steps leading into the church taken down and stone and sand hauled and prepared for the new cement steps. The ladies cleaned the inside of the church. We hope to get another bee shortly to finish the work.

CALGARY

The following is a short synopsis of the business transacted at the recent Synod and other matters:—

The Synod was glad to welcome with acclamation the Rt. Rev. the Bishop of Edmonton and Mr. Pardee, as a deputation from the new Diocese of Edmonton, who attended for the purpose of presenting a memorial to the Bishop of Calgary and making on behalf of their Executive Committee, the presentation of a Gold Cross for the Bishop's use. Mr. Sidney Houlton was elected Hon. Secretary-Treasurer of the Diocese, on the nomination of the Executive Committee in accordance with the amendments to the Constitution passed at the last meeting of the Synod. A resolution of thanks was passed to Mr. F. W. Mapson, who for two years had acted as Hon. Treasurer of the Diocese.

A spirited discussion took place on the proposal to allow women the right to be elected as members of vestries. At the present time they have the right in this Diocese to act as parishioners and vote for the election of the select vestry. After a time the matter was dropped, the resolutions being withdrawn.

The following resolution of general interest was passed:—

"That a committee of five be appointed by the Bishop to draw up a memorial to the General Synod urging upon that body the necessity of the Indian and Esquimaux work in Canada being taken out of the hands of the Dioceses and being controlled by the Church in Canada as a whole, or through the intervention of M.S.C.C."

A resolution making clerical stipends a first charge upon general parochial funds and placing any parish three months in arrears not in good standing, was carried.

A complete new Canon entitled "Diocesan Stipend Fund," virtually adopting what is called the "Quebec" system, with slight modifications was passed. A message was sent to the Synod of the Diocese of Huron then in session, and a reply received.

After considerable discussion the Synod decided to retain Archdeacon Hogbin's services as Archdeacon of Calgary, in organizing and supplying vacant missions.

An important report on Temperance was received and adopted with acclamation. It suggested the abolition of the bar: the appointment of a Provincial Commission to suggest legislation placing the sale of alcoholic and spirituous drinks under the direct management of the Government; the regulation of advertising in connection with the liquor traffic, especially on billboards; and the instruction in school by medical authorities showing the evil effects of alcohol. Another important report dealt with the religious teaching in public schools and directions were given to the newly appointed committee along the direction of securing better regulations and a fuller provision for the same.

The present system of issuing marriage licenses was brought up through a letter from the Presbyterian Synod and was referred to a strong committee for action.

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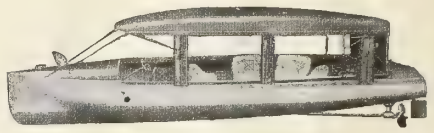

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HURON

LONDON

The Bishop of Huron has appointed Rev. Albert A. Bice to be rector of All Saints' Church in this city, succeeding Rev. T. B. Clarke, who recently resigned.

Mr. Bice has done good service as rector of two parishes in this diocese, and he is just completing his four years' work as Commissioner for Huron College, and will raise in the

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neighbourhood of $20,000 toward the college jubilee fund.

He will enter on his pastorate at All Saints' on the first Sunday in August, and will be inducted by the Archdeacon of London.

Miss Ella Waller, 18 years old, the daughter of Principal Waller, of Huron College, London, was fatally injured in a motor accident in Toronto on Monday.

ONTARIO

At the half-yearly committee meetings at St. George's Hall, the Rev. C. J. Young was placed upon superannuated list of clergy. He has held five parishes in the Diocese of Ontario and has worked for twenty-nine years continuously. He will resign his present parish of Madoc in July.

PITTSBURG

On Friday evening, June 26th, the Bishop of Kingston visited the Church of Herald Angels' and administered the rite of Confirmation to 26 candidates. He also dedicated the new altar presented by the congregation, and two beautiful alms basins given to the Church by Mrs. George Nuttall, Mrs. McCormick and Mr. Ruttall, in loving memory to their parents.

A very large congregation was present, to whom the Bishop preached a very practical and instructive address from the words "Give me thine heart."

The Bishop was assisted by the Rev. A. O. Cooke, rector of Barriefield.

KINGSTON

Mrs. A. R. B. Williamson will succeed Mr. Cogswell as organist at St. James'.

OTTAWA

Finding that the old church is not sufficient to accommodate its worshippers, the congregation of All Saints' Church, Westboro, have decided to erect a new structure costing approximately $20,000.

OTTAWA

Brotherhood of St. Andrew.

The June assembly of the Brotherhood in Ottawa was held on Wednesday, June 24th, at the summer home of Mr. J. C. Wilson, Britannia. About 25 members were present and a very interesting evening was spent discussing and answering questions handed in by the members. Some of the questions were:

What should be done with the deadwood in a Chapter?

What interest should a Senior take in Junior Work?

Are all Chapters using the Follow Up Department?

Which is the most important position, Director or Secretary-Treasurer?

How long should a Chapter meeting last?

These are only a few of the 35 questions which were discussed. The questions were answered by Canon Reade of St. Luke's Parish, Rev. E. A. Anderson of St. Matthia's Parish, and Mr. R. K. Sampson, President of the Local Assembly.

St. Matthew's.

Although many families belonging to St. Matthew's congregation are out of the city for the summer months, the attendance at the services is very large, whilst the Sunday School at 10 a.m. is also well attended.

On Sunday, July 5th, there were over 220 communicants, and at 4 p.m. the rector baptized four infants, making 19 baptized during the past two months.

A basket picnic under the auspices of the Sunday School teachers, the members of the choir and the several Bible Classes, will be held at Carlesbad Springs on Saturday 18th inst. The exterior of the Church has been given a coat of paint, and a committee of men has undertaken to clear up and improve the appearance of the church property, the first Bee will be on Saturday afternoon, July 11th.

The taking of the census, begun by the members of the Brotherhood of St. Andrew, is proving most helpful, as several church families have already been found that before were unknown to the clergy.

MANOTICK

A handsome set of Communion Vessels was recently dedicated for use in the service of God in St. John's Church, Manotick, as a memorial of the Rev. A. J. O'Loughlin, rector of the parish from 1870 to 1884. This memorial is the result of the contributions of some of his parishioners within the parish and without, and of their descendants.

The chalice which is massive in weight has an hexagonal base on the segments of which are medallions of quatrefoil design bearing respectively in relief a decorated cross, the symbols of the four Evangelists, and the Pelican. The knop is inlaid in blue enamel on its six facets with the letters S, D, N, I, C, (*Sanguis Domini Nostri Iesu Christi*) and a Greek cross. Between these facets are decorations of a conventional kind with trefoils and quatrefoils. The bowl is perfectly plain, burnished, the rest of the chalice being left dull. The paten is plain with the following inscription on the under side: "To the Glory of God and in Memory of Anthony Joseph O'Loughlin, priest. Rector of this parish 1870-1884. The Lord grant unto him that he may find mercy of the Lord in that day." The credence paten is similar to the paten but larger and raised upon four silver balls. The cruets are of glass, with silver tops surmounted with Greek crosses.

The service of dedication was followed by the Holy Eucharist, the Reverend J. F. Gorman, rector of St. John's Church, Ottawa—who was rector of Manotick shortly after Mr. O'Loughlin—being Epistoller and preacher.

Mr. O'Loughlin was a priest whose sound teaching and indefatigable labour left an impress upon the lives and memories of his people which not only survived himself, but which has affected the generations which followed in the parish. "There were giants in those days,"—the parish over which he presided consisted of what is now the parishes of Manotick, North Gower, and Metcalfe, yet it was all magnificently worked; and in the beautiful stone church in North Gower he reared to himself a lasting monument of his energy and his refusal to be daunted by difficulties. The church in Manotick was also part of his work. He was buried in St. John's cemetery at Kars. May all those who follow him in the parish, "so follow his good example that they with him may be partakers of God's everlasting kingdom."

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pressive services was held at St. Mark's, Sunday, June 21st, at 11 a.m., when the Bishop inducted Rev. I. H. Lackey as rector; dedicated the chancel window lately put in by the S. S. children, assisted by three special donors; and celebrated the Holy Eucharist.

The Church, which seats about 100, was well filled, there being almost 50 communicants.

The Bishop preached an impressive sermon from the text on the window, viz., "Feed my Lambs."

In the afternoon he preached to a congregation of upwards of 70 at Woodlands schoolhouse, from St. Luke xiv:24, in the Gospel for the day.

St. Mark's has an active branch of the W.A. which on Sports Day, June 19th, served supper and netted about $100. They are anxiously looking forward to the erection of a new rectory, in proximity to the Church, the location of the present one being considered too far away.

Church literature is being introduced into many homes, including 12 new subscriptions to CHURCH LIFE.

RUPERT'S LAND

SOURIS

A clergy retreat was held in Souris on June 22, 23 and 24. The first remark to be made is that those who attended will never forget it. The rule of silence was observed from 6.30 p.m. on Monday until Wednesday noon, except during the hours of recreation. Those who attended were accommodated under one roof and the meals were served in the Parish Hall adjoining the Church. The course of addresses was on the subject of "Clerical Power," and was dealt with under the following heads: Its need; its source; its condition; its dangers; its continuance.

The services were conducted by the Rev. C. S. Quainton of St. Matthew's, Brandon, who also preached at the public service on Wednesday evening. It is never easy for an earnest clergyman to leave his parish but it was thought wise to make this an annual retreat, when for two or three days the busy parson could withdraw and be apart and rest awhile. Truly before the closing service it was realized that—

"The brief hours are not lost in which ye learn
More of the Master and His love for you."

The Rev. C. Blay, of Hartney, preached to the Masonic Order at Elgin, on Sunday, June 21st, and in his own parish on June 28th.

The Rev. C. F. A. Clough, conducted the services at McGregor on June 28th, whilst the Rev. J. Hatter, who was recently ordained to the priesthood, took Holy Communion service in Hayfield and Carrol.

The Rev. H. O. N. Belford, of Elgin, is enjoying a holiday at Keyes and Arden.

SASKATCHEWAN

BATTLEFORD

THE CLOSING OF AN OLD TIME INSTITUTION.

This week has seen the closing of the Indian Industrial School, where for the last 30 years the Indian children of the surrounding reserves have been cared for and educated.

It would have been difficult to have selected a more picturesque spot for the Governor's residence and council chamber, as this was the purpose for which the building was erected when Battleford was decided upon as the Capital of the North West Territories. This was in 1876, when the Hon. David Laird was Lieutenant-Governor. In the early eighties the Capital of the Territories was changed and the fair city of Regina then called "Pile of Bones," was selected as the Capital. In 1883, when the Department of Indian Affairs decided upon a system of Indian schools the building which had formerly been the Governor's residence and council chamber, became an Industrial school, which has continued its work from that time. The first Principal was the Rev. Thomas Clarke who is still a clergyman in the diocese. In 1895 the Rev. E. K. Matheson was appointed Principal, and has remained in charge of the school ever since.

The position is by no means an easy one to fill, and no better selection could have been made than the Rev. E. K. Matheson, who had done excellent work among the Indians for many years before coming to Battleford. He has endeared himself to the Indians, young and old, by his unselfish, untiring efforts on their behalf. In spite of great difficulties, discouragements and

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disappointments, Canon Matheson has laboured on faithfully for nineteen years, but certainly not without good results. True, there have been pupils, boys and girls too, who have turned out failures, but not by any means through the fault of their school training. Canon Matheson has always helped, pleaded with and prayed for those who have fallen, only to be rewarded time and again with base ingratitude, but he can look with pride on others who have succeeded, who are living good, useful lives, striving to better the condition of their brothers and sisters—some as native missionaries, others as teachers on the reserves—while many are using the knowledge they gained at school, by showing well-kept farms and clean, well-built and healthy habitations.

In this noble work Canon Matheson has been ably helped by Mrs. Matheson, who has at all times been greatly interested in the welfare of the Indians. No Indian in trouble or need was ever turned away from her door. She always found time to attend to their wants, and amongst the sick she has undoubtedly proved a brave and clever worker.

With the advent of the improved day schools, now being erected on many of the reserves, the industrial schools will gradually disappear.

The best wishes of the community go with Canon and Mrs. Matheson and the retiring staff, and may God bless the work they have done, and grant them health and strength long to continue their efforts in uplifting and enlightening the Indians of this province.

J. M. M.

TORONTO

The Bishop opened the Church of the Good Samaritan at Sparrow Lake on Sunday morning, and preached at Washago on Sunday evening.

On Wednesday, the Bishop laid the corner-stone of the new St. Paul's Church at Innisfail. The old structure was recently destroyed by fire.

The week's activity will close with the opening of the new Church at Scarboro Junction on Friday evening at 8 o'clock.

TORONTO

The Bishop of Toronto laid the corner-stone of the parish house of St. Mark's Church, Parkdale, on Monday evening. The building is also a continuation and completion of the Sunday School, and will cost $11,000.

Ven. Archdeacon Ingles, who for 30 years was rector of St. Mark's, gave a most interesting resume of the early history of the parish, with reminiscences of the early workers.

NEWFOUNDLAND

At the celebration of Holy Communion at the Cathedral, St. John's, on 1st Sunday after Trinity, the Bishop dedicated a set of silver Eucharistic vessels, presented by a member of the congregation.

The Sealing Disasters' Fund will total at least $275,000.

Thursday, June 18th, was observed as a day of intercession on behalf of the Girls' Friendly Society throughout the world. Holy Communion was celebrated at the Cathedral, with an address by the Bishop.

Rev. Canon White, Rector of the Cathedral, was presented by the members of the vestry with a purse of gold ($500) to defray the necessary expenses of a much needed and a well deserved holiday.

Rev. Mr. Stamp, Curate of the Cathedral, spent a pleasant holiday in England, and returned last week.

The examinations of the Council of Higher Education are being conducted this week (June 21st) all through the Island.

The biennial meeting of the Diocesan Synod began with a celebration of Holy Communion, on June 23rd.

Although ninety per cent. of the clergy were absent from their parishes attending Synod on the second Sunday after Trinity, yet Matins and Evensong were said by the licensed lay reader, probably in every church in the diocese.

Rev. William I. Lockyer, who has been on sick leave at Trinity, has reported for duty to the Bishop of Nova Scotia, and will probably take charge of the parish of Hantsport, N.S.

Rev. Canon White, Rev. E. Clench and Rev. G. H. Hewitt, were passengers by the Sardinian from St. John's to Glasgow on June 27th.

The alumni of Queen's College Club, held their biennial re-union during Synod time.

An interesting meeting of Queen's College Club, followed by a luncheon, was held on St. John Baptist's Day. The Bishop is President.

Over fifty per cent. of the clergy in the diocese are Queen's College men.

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

III.—The "Bibles Before the Bible"

How Prophets Wrote History

NOW that we have found so much of the material for the Old Testament, let us get on with the making.

So far as we can judge this making proceeded gradually. First came written collections of the old ballads and legends, such as the Book of Jasher, the Book of the Upright, probably a book of heroic ballads about the great men of the past—and the Book of the Wars of Jehovah, a collection doubtless of warlike narratives of the brave days of old. There were probably several such collections now lost to us forever.

Then came earnest prophets and teachers touched by the Spirit of Jehovah, teaching and illustrating from the story of the past great lessons of God and Life and Duty. They were not so much concerned with the details of the history as with it solemn lessons. They selected what they wanted to illustrate their themes. They left out what they did not want. They would probably not be regarded in our day as scientific historians. But it might be good for us if more of their spirit were in our histories to-day.

Take for example the collection of legends of the Judges which grew up at the several centres where they lived. Then see the inspired prophet writer taking these stories and placing them in the setting suitable for his purpose. See his continually recurring formula—

> The Children of Israel sinned against the Lord,
> And the Lord sold them unto the hand of . . .
> Then the Children of Israel cried unto the Lord,
> And the Lord raised up unto them a deliverer.

That is the setting or framework of his pictures. The whole story is told in a continuous cycle of sinning and suffering and repenting and deliverance and sinning again and suffering and repenting and deliverance, and behind it all is a loving, holy God. It is the inspired writer's view of the philosophy of history. He is not content with the outward phenomena. He wants "to see the wheels go round." And to him God is behind the wheels. That is where his inspiration comes in.

Is not that mainly where our English history differs from that of the ancient Jews? Surely God is behind our history too. In the days of the Armada we openly said so. But our historians do not look much for Him. They show us the outward happenings. They show us as it were, a closed clock, and trace the movements of the hands. The old prophets showed a skeleton clock with the springs and wheels in sight. Perhaps they did not always explain the movements truly. But they tried.

In this spirit doubtless was written the old lost books of Gad and Iddo the Seer, and Shemaiah and the rest of them. In this spirit were written other and more important sacred histories which we have now to tell of—"Bibles before the Bible," I call them—which were afterwards worked in in the making of the Pentateuch. They belong to the Lost Library, but we have recovered parts of them. First of them comes the Bible of Southern Judah, the Jahvist Bible.

I.

The Bible of Southern Judah

It came to pass in the days of the prophet Elijah that God raised up another prophet far greater than he—not for preaching to crowds nor for striving with kings, but for greater and more enduring work. A scholar, a historian, a literary artist, a man deeply touched by the Spirit of Jehovah, he took for his great life task the making of a Bible that Israel might know the Lord. No man knows the name or the habitation of this silent worker. But his work remains his monument forever.

I picture him in his workroom in the city of Jerusalem, or away amid the hills in the School of the Prophets. He is familiar with the great national traditions current in his day. He and his disciples have collected books of our "Lost Library." They have gathered cycles of legends from the several sanctuaries; stories of Jacob, which clustered around Bethel and Shiloh and Mahanaim; stories of Isaac from Beersheba; of Abram from Shechem and Hebron and other sacred places; histories both oral and written of the great days of Moses specially cherished for centuries in the memories of the people. Codes of laws were of course the easiest to obtain, since they were in common use in the administering of justice.

But our silent old prophet does not trouble much with laws, it is the history that stirs his blood. His attitude is that of the Church in her litany, "O God, we have heard with our ears and our fathers have declared to us the noble works that thou didst in their days, and in the old time before them." He is no mere

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collector, no mere dry historian. He is an enthusiast. He is also a great literary as well as spiritual genius. By frequent dialogues and picturesque vocabulary he gives charm to his story. His heart is in his work. He feels what he is writing and therefore makes his readers feel. He makes us share the silent pain of Abraham sacrificing his son. He makes our children flush with intense interest over Jacob in Egypt. From him our Bible gets the story of Jacob and Esau, and to this day he makes the lump rise in our throats as we listen to poor Esau's sobbing cry, "Bless me, even me also, O my father!" Doubtless the credit is not entirely his. Narratives that had come down to him through many generations of story tellers would in any case have acquired vivid dramatic interest. But his whole collected history is so full of charm, that we cannot help feeling that this man was a literary artist.

The important thing, however, is that he was much more than an artist. He was a holy saint and prophet of God. He had pondered deeply over life's questions and problems in the light of Jehovah's presence. How did sin enter this beautiful world? How did the world itself come into being? Why is a woman's highest joy associated with pain? Above all, what is the relation of God to man—that God whom he felt speaking in his soul? And many noble answers came to him from above. His science was only the science of his time. He had to use the national myths and legends to express his great thoughts. His history cannot always be trusted for accurate details—he could not help that, with the sources accessible to him. But no devout reader can peruse the fragments of his book which remain to us without feeling that he was a teacher inspired of God.

He gives us our first written version of the Pentateuch story. The full contents of his book we shall never know since it has gone with the rest of the Lost Books of Israel. But much of it has been disinterred from our present Bible. It evidently began with a Creation Story which is inserted in our Bible, beginning in the middle of the verse Gen. ii. 4, "In the day that the Lord God (Jehovah Elohim) made the earth and the heavens." Notice the title JEHOVAH which is persistently avoided by the other writers in Genesis. They are evidently influenced by the theory of their day resting on the declaration in Exodus vi., 3. "I appeared to Abraham, Isaac and Jacob by the name of God Almighty, but by my name Jehovah was I not known unto them."

Our author does not seem to know this statement. It does not appear at all in his book. In fact he gives a different theory (Gen. iv., 26), "Then began men to call on the name of Jehovah." At any rate he stands alone in using the name of Jahve (Jehovah) in pre-Mosaic story. And to this peculiarity he owes the title by which his work is known. "The JAHVIST (or JEHOVIST) document," which is usually indicated in briefer notation by the letter J.

(To be continued.)

Letters to the Editor

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

We invite correspondence on all matters relating to the welfare of the Church.

HURON SYNOD AND VOTES FOR WOMEN

Dear Mr. Editor:

Huron Synod has laid *another* slur upon *itself* by refusing votes to women and some seem to think that this is a slur upon the sex—probably the men of Huron Synod intended it as such, but there is another light in which the forbidden vote may be viewed.

Men are proverbially selfish. Women are proverbially enthusiasts, and if they make up their minds to do a thing it will be done, while, although men will acknowledge that such and such a thing would be for the good of the Church, still they are not enthusiastic enough to do it—it is not for their *pleasure*, not so with women.

My opinion is that the men who oppose the measure are afraid that if the women get the vote they will try and make Huron Diocese—through the parishes—what it should be, but is far from the mark, through the neglect and indifference of the men.

Enthusiastic women, by their support, could help to make Huron College something more than the second rate institution which it now is, and save it from such remarks as—"What can you expect from Huron College, anyway."

Seemingly they are bound to work against their own interests. Some men in the Synod a year ago disgraced themselves by comparing consecrated church women to painted and powdered street walkers. This low talk was sanctioned by the Bishop in that it received no reproof from him and was allowed to go on unchecked. Thank goodness there were *men* on the secular press who called these men down as they deserved. Yet the Bishop of Huron will take as his right all the help and work he can get from these same true churchwomen, whom he allows to be insulted. If *men* were banded together as freely and unconditionally to help the Church and Missions as the members of the W.A. are, there would be more work done and less talk, which very often hinders rather than helps the Church. Huron Diocese evidently still wants the distinction of being like Rip Van Winkle.

C. F. DYKES.

Galt.

WARNING TO CLERGY

Olds, Alberta.

To the Editor:

Dear Sir,—With reference to the caution issued in your paper some weeks since, may I through your columns warn the Western Bishops and clergy against the two foreigners dressed in clerical garb who represent themselves as collecting for some orphanage in Chaldea. One of these men visited this town and collected money, but becoming suspicious we made him refund the money and leave the town. This man called himself the Rev. Joseph Uria and bears letters from two or three Western Bishops, who apparently believe his credentials to be genuine.

I wrote to the police department of New York, giving his New York references, and no trace can be found of the parties or institutions mentioned. He should be detained until a full investigation can be made, as he is collecting quite a lot of money from poor church people who need assistance in their own parishes.

Yours truly,
W. B. CHURCH,
Incumbent of St. John's, Olds.

THE TRIP TO VANCOUVER

To the Editor:

Dear Sir,—Several persons have written to me asking what provisions are made for the payment of travelling expenses of delegates to the meeting of the General Synod at Vancouver. They are as follows: Section 30. The expenses of the Synod, including the necessary travelling expenses of the members, shall be provided for by an assessment of the several Dioceses represented in the Synod, proportioned to the number of licensed clergymen in them; dioceses having less than ten clergymen being exempt; provided, however, that the expenses of any member of the Synod not attending during the whole session of the Synod shall only be paid *pro rata*, and such proportionate part thereof as his attendance bears to the whole time the Synod is in session; and that a Standing Committee be appointed who shall fix and determine the amount at any time to be paid hereunder; such committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or other good cause arising during the sitting of the Synod. And such assessment shall be paid to the Treasurer of this Synod, who shall manage and administer the same.

Journal of Sixth Session of the General Synod held in London, Ontario, September, 1914, page 97.

3. That every delegate, or his substitute, attending Synod be required to pay the sum of $10.00 towards the travelling expenses of the Synod.

4. That the travelling expenses include transportation and sleeping car fare and not more than $2.00 a day for meals on train.

Faithfully yours,
HERBERT S. MCDONALD,
Honorary Treasurer of the General Synod.

Brockville, Ontario,
June 29th, 1914.

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Women's Work and Social Service

[Note.—The following touching little story of a bit of woman's work, signed M. A. Wigley, appeared not long ago in the *Commonwealth*. Not to spoil it by condensation, I have taken the liberty of transcribing it just as it is written.]

JIMMIE lives in the Workhouse Infirmary among the old men. He is 13 years old and he has a deformed back.

Like many of us, he has more thoughts than language, which is better perhaps than the commoner case of more language than thoughts.

His life is quiet and uneventful, and in consequence a little excitement goes a great way, a distinct advantage where economy must be considered. He is too delicate to be with the other workhouse children, and he has never been to school. So there he spends his days, listening to the talk of old people, getting strange unchildlike views of life, and a vague impression that "Somebody has been putting upon us," or none of us would be in Infirmaries.

Nevertheless, he takes great pride in his present dwelling-place and its inmates. He points out the nearly completed buildings close by which he tells me is for the "Tramps," and he goes on: "So they shan't live with us, for they ain't our class, and only comes for a night, while we *belongs* here." He calls my attention to "our three gardeners," old inmates who attend the Workhouse garden, and he tells me in strict confidence that "*My* favourite nurse is Nurse Ridley."

* * *

There is a hopeless sort of atmosphere about the Infirmary,—most of the patients are old and have nothing more to look forward to in this world. They miss their dearly-loved stuffy rooms, and they miss their highly-seasoned food. One said to me, "There ain't nothing tasty in the Union," and he was recalling the delights of pickles and fried fish. They hate the big bare rooms, so empty and swept and ungarnished, they hate eating in rows and sleeping in rows, but you must be a very regular visitor before they unburden their hearts, and only then if no witnesses are present.

They watch each other with jealous eyes to see that the next man does not get "no more than his share," and all are more or less possessed with the idea that "Somebody did ought to see that we get our rights, and all being over 80, too." In their eyes *age* stands for merit. If the man of 84 receives as a gift one ounce of tobacco, the man of 94 should receive two. The early Victorian view was that the good were taken young, but most of these old men agree with the more ancient belief of the Psalmist, that old age is the reward of virtuous living.

* * *

Into this community I come each week, to visit Jimmie and Mr. Rober, who is Jimmie's great chum. Mr. Rober is 60 years of age, has heart disease, and considers himself far above the other Infirmary invalids, and does not mix with them more than he can help. He tells me that he has seen better days and has influential friends, who refuse to use their influence on his behalf. He is a great reader and can quote poetry when much moved, though he confesses it is bad for his heart—not the poetry, but the being moved. Indeed, the heart of Mr. Rober is responsible as he constantly points out, for all his failings. In which it differs little from those of his neighbours.

Mr. Rober considers me an appreciative audience, so that I often get let in for poetry and try to look as if I enjoyed it, listening being a cheap if rare way of giving pleasure. The every-day language of Mr. Rober is very correct, even flowery, and he writes a well-expressed letter in an excellent hand. When Jimmie gets a letter from me, Mr. Rober reads it to him and writes back Jimmie's answer, which simply contains Mr. Rober's sentiments with Jimmie's name at the end. As Jimmie cannot read or write, this proceeding gives much mutual satisfaction to both of them.

* * *

Jimmie has an intense admiration for Mr. Rober, and he sleeps in the next bed to his by special leave, for if Mr. Rober has an "attack" in the night, it is Jimmie who knows where to fetch the warm milk supposed to ease him. Mr. Rober says: "There is little prospect for a man like me here: the doctor ought to order me belladonna baths, but he seldom gives me one and I do not complain. I was never that sort. I just stay quietly in with my book if it rains, and if fine I sit out in the sun and read. I do not let neglect worry me, and I cannot do anything violent because of my heart. Indeed, my life is a very simple one."

* * *

It struck me that this was much like a rest-cure in some Nursing Home, minus the fancy price attached. Once I suggested to Mr. Rober that he might enjoy himself at the Christmas party, organized for the amusement of the inmates.

"No," he firmly replied, "I never mix myself up with them, it is better to stay quiet. Why, at these parties they sing comic songs, and a hearty laugh would be the finish of me." I am still debating whether it were better to laugh heartily and finish, or to continue deadly serious and live.

For Mr. Rober one cannot do much except bring him books and lend him a willing ear, but for Jimmie, virgin soil as it were, there is a wide field for operation. He is so small that he would be taken for seven years instead of thirteen. Before I made his acquaintance I used to notice him each week sitting on the form in the yard beside Mr. Rober, his body still and listless, but his eyes watching and wistful.

* * *

One day when I brought the old men peppermints, I dropped him a handful, and thus our friendship begun. I enquired how he spent his days. The answer needed much thought: then he said slowly, "Sometimes I sits on the form in the top ward, or I sits on the form in the bottom ward, and if it is fine I can sit in the yard, and then every day I have to have my treatment." After a pause he added as a pleasant afterthought, "Then there is always three meals a day."

I had seen the slabs of bread and butter and mugs of tea going round at tea-time, and I had thought that if "enough was as good as a feast," then these people feasted every day, for "enough" they certainly had.

* * *

Jimmie used to have a bath on the afternoon I visited the Workhouse, and he was always in great fear lest my visit should be over before he dressed again. So he used to come to me in various stages of undress, carrying the rest of his garments in his hand, until I mercifully timed my visit one hour later for his bodily comfort and peace of mind.

By means of a paint-box and some pictures to colour, much interest was brought into his little life, and he used proudly to give me his masterpieces. Seeing that neither I nor Jimmie knew anything of painting, I believed they were well and carefully done. Zest was added to the "Art Work" by my rewarding a penny weekly for the picture that Mr. Rober, I and Jimmie considered the best. The pennies mounted up and when they reached a shilling, I increased the total straight off by sixpence and obtained special leave to take Jimmie to the penny bazaar next week.

* * *

Jimmie was never allowed out, but as I promised to return him right side up within two hours, the Matron let me carry him off. He was resplendent in his Sunday suit, a new tie made for the occasion, and a pair of thick worsted gloves. He called my attention to these at once —"Matron lent 'em to me, and she said 'Don't put 'em on, but carry 'em in your hand just easy-like.'"

In the midst of the street traffic I held his hand, for I forgot he was 13, and was only reminded of his age and dignity when he blushed and nervously withdrew his hand. In his own eyes he was a *man*, and I thereafter consulted his opinion on every subject that suggested itself, to soothe his wounded dignity.

We talked of the fortune that he was going to make as a market gardener. "Ah," he said gravely, "today I am going to spend one and sixpence, and that is more than I have ever had to spend in my life, but when I'm rich I shan't think nothing of spending ten shillings of an afternoon then." After this astounding piece of information he walked silent and proud by my side, giving it time to sink into my mind.

* * *

At the Bazaar I advised Jimmie to take a walk round first before buying and then start to lay out his money. He nodded briefly. For a man of business this was evidently unnecessary advice—18 penny articles were purchased, and a curious assortment they were. Who would

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believe that three white penny pocket handkerchiefs headed the list?

I protested—"But the Workhouse supply you with red ones each week, Jimmie."

"Yes, Miss, but I would like a white one to stick out of my pocket on Sundays."

So Jimmie was a dandy! I ventured, "But how will you keep them clean won't they get lost in the wash?"

"I shan't never send them to the wash. I shall wash 'em in our Ward, and dry 'em and smooth 'em under my mattress at night."

Peppermint rock made a big item in the list, a paint brush, a ball of string, a gold soldier, and three sour oranges, with many other treasures. Jimmie was pre-occupied and grave during this his first business transaction, and I respected his mood, yet I was curious concerning three of his purchases. As we went to find a bun shop where I could treat him to tea, I enquired the reason for the gold soldier.

He was happy now and confidential. "Well, you see, one of the old men in the Infirmary has a game, and he can't play it no more 'cos he lost the figure that went with it. This here soldier will do him a treat."

"And the corkscrew, Jimmie? you never draw corks." "That is for my favourite nurse. When she gets corks out of bottles at the Infirmary, she has to use her old scissors, and she says she do wish someone would give her a corkscrew."

"And the nasty little sour oranges?"

"They're for Mr. Rober's bad heart," he replied mysteriously. That bad heart of Mr. Rober always puzzled me. It was worn, so to speak, on his sleeve, and the things that were good for it and the things that were bad for it were so numerous and so varied.

* * *

Perhaps the bun-shop was the best part of that afternoon of unmixed delight. You should see the joy of the Workhouse child in sitting down to his own white marble table, to be allowed to sugar his own tea from a full basin placed at his disposal, and above all as he said to me in an excited whisper, "A *real* cup and saucer to drink out of, not mugs like we has at the Infirmary."

When the late capitalist had consumed all the buns boys usually consume on such occasions, he rose to come back with me. His eyes were bright and his cheeks were red, but speech had deserted him until he bethought himself of a commission that he had been told to bring forward on this occasion.

"I've a message from the old men in Ward 4," he said.

"You never goes there with peppermints and papers." No, I never had found my way into Ward 4.

"Well, the men there says they is all *very old,* and will you give 'em a turn with the peppermints, 'cos when the papers comes up to their Ward, they is a week old, and when the peppermints comes *they're ain't none,* 'cos the old men in Ward 2 has eat 'em all."

I promised to guide my erring footsteps to Ward 4 next week, and at the Union door I said good-bye. The little hunch backed boy stopped a moment and looked up in my face. He felt the occasion demanded more than the usual Workhouse "thank you" that he had been taught. Holding tight to his 18 gifts, he said earnestly, "Well, this here *have* been a treat." Then he swallowed hard and went slowly through the gate.

I was satisfied for Jimmie's eyes had revealed what his tongue could not tell, that for 18 pence he had entered the gate of Eden.

Honour Bright.

Impressions of the Summer School at Port Hope

By THE REV. H. H. BEDFORD-JONES

SURELY the "Summer School" has come to stay. That is my general impression from the one I was privileged to attend at Trinity College School, Port Hope. The numbers present, the interest and eagerness visible throughout, point to the recognition of the need, while the spirituality and moral earnestness indicate the value. One recognizes too that such schools bring many of the rank and file into more vital touch with leading workers than is possible at other times, and so are of extreme importance for overcoming ineffectiveness in Sunday School teaching methods, or for bringing out response to calls for personal missionary service. As regards the school at T. C. S. in its details, the arrangements were excellent. Punctuality by all concerned, smoothness of the machinery, characterized everything throughout. To those in charge let all due congratulations be given.

The atmosphere, mental and spiritual, left nothing to be desired. Who can easily forget the impression produced by the largely attended and current celebrations of the Holy Communion in the beautiful and com-

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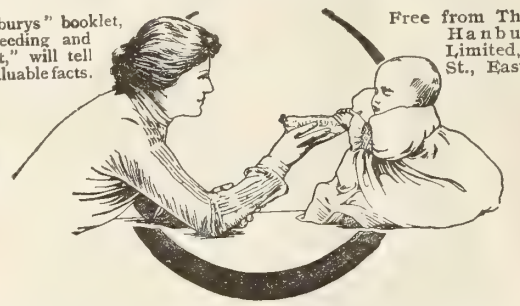

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THE TOYS

"MY little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkissed—
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,

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And I, with moan,
Kissing away his tears, let others of my own;
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And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So when that night I prayed
To God, I wept, and said:
"Ah, when at last we lie with tranced breath,
Not vexing thee in death,
And thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
"I will be sorry for their childishness."

—Coventry Patmore.

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The Week

WE extend a hearty "welcome home" to the General Secretary of the M. S. C. C. from his tour of our mission fields in the Orient.

Welcome Home to Secretary of M. S. C. C.

Canon Gould's itinerary included Japan and China, India and Palestine, and while he stated his inability to give out any information for publication until he had presented his official report to the Board, he informed us that his visit had been an inspiration to himself. We do not hesitate to add our own belief that the visit of our big-visioned and devoted general secretary also had a not inconsiderable inspirational influence on our brethren at work in these far-off sections of the Kingdom. Physically Canon Gould appears to have profited not a little by his six months' travel and we feel sure, that indefatigable though he has been in the past, he will bring fresh zest and zeal to the great labours that lie ahead of him as secretary of the M. S. C. C.

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THE unusual and the unseemly occurred during Divine Service at Toronto's largest church—St. Paul's—on Sunday last. The occasion was the annual service of the Loyal Orange County Lodge of Toronto, in commemoration of "the twelfth." The sermon was preached by the Rev. William Lowe, of Lucan, Ont., and certain portions of his utterances so appealed to certain prejudices of many of the 2,000 in the congregation that there was "hand-clapping loud and frequent." That no blame for this unseemly conduct during Divine Service attaches to the Rector of St. Paul's goes without saying. In placing his church at the disposal of a brother clergyman and of the Orangemen for the purpose of holding an annual service he was simply doing what almost every other rector would do, as annual services of any organized brotherhood afford a splendid opportunity of helping the members spiritually. It would hardly be fair to hold the preacher responsible for the unseemly outbreak of hand-clapping, at least for the first occurrence. For the "frequent repetitions," however, he cannot be held blameless. At the first outbreak it was his duty to God and to the Rector of the church in which he was preaching, by courtesy, to remind his special congregation that they were in the House of God, and had assembled there to worship Him. Furthermore, it was his duty in the first place, with his special knowledge of the prejudices and temperament of his congregation, to have avoided any utterance which could be construed as an appeal to prejudice or passion instead of to their spirit of worship and devotion. We are well aware that there is a certain class of people who, when they are stirred spiritually manifest it by signs of emotion and excitement. This is not the case, however, with robust men such as compose the greater part of the County Orange Lodge, and it is obvious that the "hand-clapping loud and frequent" resulted, not from appeals to their highest spiritual ideals, but to their sectarian prejudice, for it is not recorded that any hand-clapping followed the peroration which formed a warning that Orangeism would never save them, but rather "an everlasting faith, trust in the living God." That was received in reverent and devout silence, as would have been the entire address if it had been confined to the legitimate limits of a message from the pulpit in the "House of God." Those limits are transgressed when the preacher gives utterance to statements which he must know will be in effect appeals *ad captandum hominum* and evoke unseemly applause. We have often met non-church going members of lodges who sought to justify their non-church going on the ground that they had a religious service at the opening of their lodges which they attended regularly. If priests of the church will deliver as "sermons" in the House of God, addresses which do not differ from the orations heard in the lodge room or in ordinary public brotherhood meetings, we do not wonder that so many lodge members fail to recognize the difference between going to lodge and going to church. It would be well in future if a rector, when welcoming a patriotic or sectarian organization to a special service in his church, took occasion to remind the congregation, and perhaps the special preacher, that they were assembled and met together to render thanks, to set forth His most worthy praise and to hear His most Holy Word, *decently and in order*.

Unusual and Unseemly

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THE spelling "reformers" are hard at work again and a bigger petition than has been is being prepared for presentation to the "authorities" praying for the adoption of simplified spelling. About fourteen years ago a vigorous effort was made by the American National Association in this direction and as a preliminary to further reform—or iconoclasm—twelve simplified spellings were recommended for general use. These included some of the abominations which are at times inflicted on us in a few journals, such as prolog, thru, catalog, program. In spite of the fact that "this movement" began with scholars on both sides of the Atlantic—members of the British Philological Society and of the American Philological Association—it fails to arouse in us the slightest measure of sympathy. On the contrary, we fail to see one sound reason that has been advanced for the hideous mutilation of the English language as "written." Mutilation of the language in speech is with us in abundant variety, but there is not likely to be a suggestion of "simplified speaking" in order to bring the standard down to the capacity of those who skeletonize their vowels, roll their "r's" at wrong places and run four or five emasculated syllables into one discordant sound. Language is a heritage and words have a history; to impair the heritage and obliterate the history because of a certain amount of difficulty in the spelling of the English language, smacks to us of deterioration, notwithstanding the scholarly sponsors of the movement. If everything is to be gauged from the utilitarian point of view, then more than half the things which make life pleasant could be done away with; time would be saved, and money and thought also, by abandoning scores of articles and usages and amenities that have place in the home life and social life. Without them of course there would be a harshness and bareness of life in "little things," but not greater than the harshness and bareness in the mental life that would accrue from the hideous mutilation of familiar words under the guise of "spelling reform."

Spelling Reform

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READERS who have been interested in Dr. Paterson-Smyth's articles in this paper will be glad to learn that the whole subject is fully dealt with in his new book, *The Bible in the Making in the Light of Modern Research*, which is published this week in Canada by the Musson Book Co.; and in England and America by Sampson, Low & Co., and the James Pott Co.

A New Book

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EVERY discovery or invention that makes for progress or development in the means of locomotion takes a heavy toll of human lives in its early days. That aviation would claim many victims was the natural expectation and the expectation is being fulfilled. There are mysteries of the air that have to be solved before even the most skilful aviator in the most completely conceived and executed "flying machine" can be considered safe. It is the un-

The Toll of Aviation

known and the inexperienced that are his greatest dangers. Against these, skill and caution are of little avail.

The Toll of Motoring

THE dangers of the motor car are in a different category. They are known dangers arising from known causes, but the toll of the motor car continues to be a terribly heavy one. "Purely accidental" is too often the verdict when not only serious injury but loss of life has been occasioned by inadequate observance of precautions. The last stage in a catastrophe may be purely accidental, that is, unavoidable in the conditions created by what has preceded it, but the preceding conditions must be considered; and when, however far back anything is done or permitted that would in all probability produce eventually a dangerous condition, a resultant fatality cannot rightly be termed "purely accidental." The menace to human life from reckless driving or excessive speeding on roads outside the larger towns and cities is known only to those who live near such roads. The mad desire for speed and willingness to indulge in it on a public road, no matter how apparently free from traffic, is one of the greatest primary contributors to the heavy toll in human lives exacted by the motor car. While possibly or probably a majority of the fatalities may not occur under such readily recognized criminal conditions, the existence and indulgence in the speeding mania begets a lost sense of proportion, and the risk of human life is not as serious as it ought to be, to those who have been in the habit of "taking a chance," when they imagined themselves free from detection on suburban or country roads. To many the "chance" they take is merely that of being fined anything from $5 to $50. That they are taking a chance of taking a human life does not appear to enter into their consideration. As long as the penalty for excessive speeding is merely a fine, providing no catastrophe attends the excessive speeding, the danger and toll in human life of the motor car will continue. A willingness to "take a chance," indicates a menace to public safety. The law is at fault when it waits until a fatality or other catastrophe occurs before imposing a penalty other than the nominal one of a fine. If conviction of excessive speeding carried with it, without alternative, deprivation of the right to drive a motor car for an extended period, in addition to the fine, the mania for speeding would soon die a natural death, for like all forms of intoxication it grows by indulgence. Such a law would inevitably make for the inconvenience and discomfort of a large number of motorists for a time, but one human life saved is worth the discomfort and disappointment of ten thousand motorists when the comfort and pleasure of the latter are synonymous with "taking a chance" of a human life.

Our Old Country Letter

July 1st, 1914.

IT seems useless to tell you anything in this letter now about Home Rule questions, though they are vital for our Church in Ireland. But of course you know from the daily press that the long-vaunted and anxiously expected "Amending Bill" contains nothing but an insulting repetition of the partial "exclusion" proposal negatived months ago by Ulster. So here the tension goes on and the dangers increase.

* * *

The Welsh Church Bill too is for the time "held up" in the House of Lords by Lord St. Aldwyn's motion for a select committee to inquire into some important points raised by it. One can only hope that the time gained in this way will have a good result in further maturing opinion against the bill, and especially so in Wales itself. A Church paper writes: "In every part of Wales the rising tide of Non-conformist hostility to disendowment proves the revolt of sincere Christian men and women against a measure that hurts their consciences and is in opposition to their sense of equity. Churchmen welcome the fullest and most impartial inquiry, as they are convinced that the better the bill is understood, the more distasteful it will be found by all those who are not blinded by prejudice or swayed by all prior notions that are inapplicable to the Church in Wales."

* * *

You, of course, know about the recent International Conference of Workers for the Blind at Westminster? It was really a most wonderful gathering, and the exhibition of blind industries in connection with it was full of interest. But perhaps the most unique incident was on Sunday, when, as a contemporary says, "Probably never in the long history of Westminster Abbey until last Sunday have two blind preachers occupied the historic pulpit on the same day. It was a graceful act on the part of the Abbey authorities to invite representatives of the International Congress of the Blind to take part in the services during the congress at the Church House. The preachers were Canon Gedge, rector of Gravesend, in the morning, and the Rev. H. J. Marston, chaplain of the National Association of the Blind, in the evening. Mr. Marston is not only an eloquent and forceful preacher but is wonderfully abreast of modern thought. He knows most of the new theological books better than many of his ministerial brethren who have the gift of sight."

The other preacher mentioned, Canon Gedge, lost his sight from the curious cause of extreme sea-sickness. He is very popular and has many gifts.

* * *

I wonder whether your readers of a new country will feel any special interest in two six-hundredth anniversaries which have just been commemorated in the old land—the battle of Bannockburn and the founding of Exeter College, Oxford. "Exactly six hundred years ago, while the English and the Scotch were at blows in the fight which yielded victory to the gallant Scots, a Bishop down in the West Country, Walter de Stapledon, Bishop of Exeter, was promoting the arts of peace in the founding of a society that, during six centuries, has sent forth many and worthy alumnus into the service of Church and State . . . The fourth in order of age among Oxford colleges—'University,' 'Merton,' and 'Baliol' alone being its seniors—Exeter, now in a green old age, enters upon its seventh century in this year, 1914.".

* * *

I have often written in these letters of St. Paul's Cathedral—its glories as well as its present danger. The surveyor of St. Paul's, Mr. Mervyn Macartney, has been lecturing delightfully on its history and condition, in aid of one of the funds for its required safeguarding. "He began with a description of the *old* St. Paul's and showed various lantern views of the building, and canvassed the two theories which had accounted for the fire that destroyed it—that the great spire had been struck by lightning, or that a workman had carelessly left a brazier." He then showed in detail the various plans for rebuilding contemplated by Wren, before the present scheme of architecture was decided upon.

"Then he showed the audience how the great weight of the dome—45,000 tons—had forced the buttresses and made the cracks. Photographs were shown indicating the displacements and the fissures in the buttresses. Nothing was said about the influence of excavations, but elevations were given of the dome showing the chains which surrounded it, and indicating that the operations of rust had weakened them." It is well known, however, that the main factors in the present state of things are two—excavations in the neighbourhood for all sorts of utilitarian purposes and the insufficient means at the disposal of the famous architect to ensure solidity commensurate with the enormous dimensions of the great church.

"Wren had to exercise a rigid economy in his building," said the preacher at the anniversary services on Sunday last, when the completion of 239 years since the foundations were laid was observed. For two centuries this wonderful building, the apotheosis, as it had been called, of British architecture, had lifted to the stars a dome which looked indeed as if it had been moulded for eternity. Unhappily things were not what they seemed. Those massive piers, which looked so solid, were straining under an almost intolerable weight, that even from the first was almost more than they could bear. Disintegrating forces had been at work within and without, and excavations in the vicinity which ought never to have been permitted. And now a great scheme of work must be carried out if that noble church was to be preserved, as it was the duty and privilege of our generation to ensure.

"Let them spare no labour or sacrifice in handing on to others what they had themselves received from the genius of the past."

RETREAT FOR CLERGY

THROUGH the kindness of the Sisters of St. John the Divine the annual retreat for clergy will be held at Bishop Bethune College, Oshawa, from Monday evening, August 24th, to Friday morning, August 28th. The conductor will be the Rev. D. T. Owen, Rector of Holy Trinity Church, Toronto. Any clergy intending to be present are requested to communicate with the Ven. Archdeacon Ingles, 408 Brunswick avenue, Toronto, not later than Monday, August 17th.

Trying to make others believe as we do is a poor business. It is a very different business from trying to win others to the truth. The man who points another to a star may help him toward the light, and, in helping, may get nearer the light himself; but the man who points others merely to his own opinion is without a star for himself, and does not know but that the star he points out to others is a firefly's lamp. A lover of truth is not wedded to his opinions; he is wedded to the truth.—*Ex.*

FIGHT THE GOOD FIGHT OF *FAITH*

AMIDST the thunder crash of conflicting opinions on all that is involved in the Higher Criticism or Modernism, not only the average layman, but the average priest is likely to become bewildered and disturbed unless he be literally carrying out the Apostolic injunction "fight the good fight of FAITH." None can withhold sympathy from, or question the sincerity of men like Dr. Sandy, in England, when they announce regretfully that their acceptance of miracles, e.g., the Virgin birth and Resurrection of our Lord, is qualified by certain niceties of restrictions, which are tantamount to a denial of the veracity of the Gospels. They, in some cases, at least, and notably in that of Dr. Sandy, have arrived at that disturbing stage in theological research after some years of earnest and doubtless devout submission of the facts of Creed and Bible, which they at one time accepted without niceties of restrictions and qualifications, to scientific criticism. The danger for the ordinary man is that he should be bewildered into the idea that the final test of the power of God's word and of the Divine foundation of the facts and doctrines of the Creeds, is scientific criticism, as far as it has gone, even when associated with men of such piety, earnestness and scholarly capacity. A young Ordinand in England recently felt himself confronted with this difficulty and appealed to a Professor of Divinity at Cambridge for advice regarding the attitude he should take in regard to Modernism or Higher Criticism. He was advised to keep his ear open that he might know what Higher Criticism had to say, but to *work out* his faith in the great facts and truths of Christianity. This is practically the exhortation of St. Paul to Timothy, "fight the good fight of *faith*." The Faith once delivered to the Saints is the faith with which men's eternal welfare is concerned, not faith in the ability of any man, however earnest and intellectually gifted, to apprehend niceties of restrictions which involve a separation of the "central truths" from the "actual facts" where these are inseparably and directly associated in the Gospels. The articles of the Creed which are concerned with statements of fact are as essential to the Faith as are the articles concerned with statements of doctrine; this is undoubtedly the position of the Church of England and has so been stated in recent times by the Lambeth Conference and by Convocation. Whatever may be the ultimate purpose of earnest and devout scientific criticism, and we may be sure that if it be earnest and devout it will ultimately serve God's purpose and lead to an increased not a diminished faith in His word—a state of mind which rejects the facts of the Faith is not consistent in one pledged to teach those facts as a parish priest; to lead his flock in reciting belief in these facts. Earnestness and sincerity will require of one whose research has brought him doubt or denial of facts of the Faith that, while with earnestness and devotion he may pursue his research, he shall not as a parish priest or as a priest of the Church teach the people to doubt the facts essential to the Faith of the Church, on the one hand, or lead them into the paths of deadly insincerity by reciting with them a belief in facts which he himself disbelieves, on the other hand. Sincere doubt or denial arrived at by the few through the apotheosis of scientific criticism honestly pursued, can and must be respected, however much deplored, but doubt and denial are not infrequently merely the echo in empty lives of the intellectual warfare waged in the lives of others. Those who are standing bewildered by the clamour of the doubts of others and fearful lest they too should become weak in their faith in the facts of Christianity, need but to put the facts of Christianity to the test of application. The priest who faithfully teaches and faithfully and prayerfully endeavours to apply to his own life and to the lives of those committed to his charge, all that God has revealed to him in the Faith once delivered to the Saints, will find that the doubts of others, however sincerely reached, are but incidents in the good fight of *Faith*. If he neglect to fight the good fight of *Faith* and stand looking on at the battle of intellectual doubts or scientific criticism, his life at best will become a negation; the Faith and definite truth will become mere incidents in his fightless, trackless wanderings in the wilderness of doubt. Into such will he lead or mislead the unfortunate people committed to his pastoral guidance.

The Rupert's Land Summer School

IT is hoped that the Summer School will have caught the imagination of the Church people of this diocese and that the registered number of 125, last year's record, will be broken easily. For those who can get away from July 27th to 31st, a very pleasant and happy time at St. John's College is assured. At least that was our experience last year. From the spiritual point of view the opportunity is great. Anglicans from country points rarely get the great privilege and the opportunity of attending Holy Communion for four mornings in succession with so little trouble—no household jobs to do before starting and no distance to go. The great secret of enjoying the Summer School is to "toe the mark" from start to finish, to get up in good time, to attend everything, to take it easy in the afternoon, and to go to bed at a proper time. This year the arrangements are almost the same as those of last year, though the "personnel" of the leaders of discussions is necessarily different. Oh, yes, the women will occupy the new college building, while the men will take the old building; but that is only right and proper. Miss Millidge is again the hostess, and Rev. G. A. Wells, of Minnedosa the host; old frequenters of these academic halls, capable of raising as well as laying many old ghosts of memory. Again our most efficient registrar, Mr. Clifford Cornish, of 25 Bannerman avenue, Winnipeg, appeals to you Church-folk of this diocese to register early and in as large numbers as possible. The registration fee is $2.00 for the whole course; $1.00 for the evening sessions only, and a quarter for single sessions. The cost to country members does not greatly exceed seven or eight dollars all told, as probably there will be a considerable rebate on the railway ticket after all expenses are paid. Of course you get a single ticket and Standard certificate before starting, as convention rates will prevail. The college provides rooms, beds and mattresses free, but you are expected to bring your own linen sheets, pillow case and toilet requisites. Breakfast and lunch are served in the college at 8 a.m. and 1 p.m., respectively, and will cost you twenty-five cents apiece. The school is in full blast all the morning until about 1 p.m. Then you do what you please till 7 p.m., when the pleasant open-air talks commence the evening sessions, which continue till Evensong at 9 p.m.

The General Programme

Our genial chief organizer, Rev. W. A. Fyles, of Sunday Schools the Field Secretary, announces the following mental and spiritual fare. At the Eucharist Canon Phair will give devotional addresses on the Gospel for the day. At Morning Prayer (9 a.m. in the chapel) instructions will be given by Rev. Rural Dean Cowley, W. G. Findlay, D. Pierce-Jones and E. C. R. Pritchard. At Evensong Rev. Canon Murray will give short addresses on the Pentateuch and Apycrypha. The mission study classes will include: "Our Opportunity—Work in Kangra," by Mrs. Flint; "In Honan," Miss Hilliard; "Amongst the Eskimos," Mrs. G. T. Armstrong, and "Mohammedanism," Rev. W. G. Nicholson. The Sunday School and Bible Class sections will include a Model Bible Class Lesson by Mrs. H. M. Speechly and papers by Rev. Rural Dean McElheran and Mr. Robt. Fletcher. Of course these papers will excite much profitable discussion, but please remember to speak to the point and briefly. Long-winded talks kill good discussions, and it isn't Synod!

Two very interesting lectures on "Old Bibles and Their Lessons" are promised by our learned Rev. Dr. R. C. Johnstone. The field secretary will have his usual first-class missionary and Sunday School exhibits and will handle the question box, as well as a lantern talk on "Eastern Manners and Customs," that is to say, "Far Eastern." Mr. J. McCormick, of the Railway Camp Mission, will prove very interesting with a lantern lecture on the opening night and again on Friday evening.

H. M. S.

The Old Testament in the Making in the Light of Modern Research

(*Continued*)

By Archdeacon **Paterson-Smyth, B.D., Litt.D., D.C.L.**

III.—The "Bibles Before the Bible"

II.

The Bible of Northern Israel

THE Jahvist is supposed to have been written in the South, in Judah, because the names in that locality are more prominent in his work. About fifty years later some northern prophet or group of prophets wrote a similar work for northern Israel (that is if we may judge again by prominent localities.) It was probably somewhere in the days (750-800 B.C.) when Amos and Hosea were preaching in the North. We know less of this work than of its predecessor. We have less of it to judge by. The same earnest spiritual purpose runs through it, but it lacks the vivid personal touch which is the charm of J. It looks as if it were the work of a group of prophets rather than of one.

The first piece we have of it is inserted at Gen. xv., so we do not know whether it went back beyond Abraham. Its story runs parallel with the Judah Bible, though evidently it is using different early sources, for there are discrepancies between the narratives, and it uses different names, e.g., Horeb, instead of Sinai; Amorites instead of Canaanites; Jacob instead of Israel.

The most marked difference is the use of the title Elohim (not Jehovah) in all the earlier narrative. Therefore scholars have designated this document as the Elohist, which is rather stupid of them, for it only shows this characteristic in its earlier sections, and it is not the only one to do so, as we shall afterwards see. However, Elohist it must remain with its abbreviated title as "E."

The general conclusion of scholars is that it did not long remain a separate book. Later editors very soon after combined it with the Jahvist Bible into one complete narrative, which is conveniently designated by the combined letters JE.

III.

The Book of Deuteronomy

The power of the Word of God is a commonplace in religious history, and seldom has it been better exemplified than in the case of those two rolls, those old lost "Bibles before the Bible." Probably about the time of King Hezekiah lived a great unknown student of the life and law of Moses. His bibles were apparently the Bible of Judah and the Bible of Israel (J and E) or probably one book combining them both. For afterwards he wrote the results of his study, and it is evident that these form the basis of his work. But he was greater than his teachers and wrote greater things than they.

We can judge of him the more confidently because his book, unlike the others, has been found intact. As we read it we try to reproduce him for ourselves. An enthusiast for righteousness and an enthusiast for Moses. As St. John spent half a century meditating about Jesus before he put his pen to the story of the Fourth Gospel, so we judge of this man as meditating on God's dealings with Moses till the spirit of the old Legislator lived again in him. His book tells the events of the last month of the Desert wanderings. He gathers into it the essence of the teachings of Moses. He saw the deep spiritual import of that teaching. He brought to it perhaps a still deeper power through the influence of the Spirit of God on himself. The result is the noblest section in the Pentateuch.

We do not know for whom he wrote it, or what he did with it when written. We do not know what influence it had on the people of his day, though there is reason later to conjecture that on its first appearance it had made a deep impression. We know nothing about its history. The manuscript disappeared and the world might never have known anything about it, but for the fortunate accident (humanly speaking) that brought it to light perhaps a century later. The story of its recovery is told in 2 Kings xxii.:—

2. It is a day in the eighteenth year of King Josiah, B.C. 621. Jerusalem is stirring with excitement. No one can talk of anything but the news from the Temple. *"They have found the Book of the Law in the house of the Lord!"* The King had sent down Shaphan the scribe to settle about the workmen's accounts for repairs to the Temple. And after settling the accounts the High Priest showed Shaphan a roll of a book which he had found in some of the Temple chambers during the repairs. So the King summoned a great gathering of the elders of Judah and Jerusalem to meet him in the Temple for the reading of the Roll.

Then comes the picture of the day of the Assembly. The king is standing by the pillar in the Temple reading in the ears of the crowd the words of the sacred Roll. The chief men of the nation are standing around him, amongst them, most probably young Jeremiah the prophet, the king's great ally in his work of reform. And wonder and dread fall on them all as they hear. They are evidently deeply stirred and solemnized. "And the king stood by the pillar and made a covenant before the Lord to walk after the Lord and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to confirm the words of the covenant written in the book. And all the people stood to the covenant."

This is the most striking event in the whole History of the Making of the Bible. Here is evidently a Book regarded for some reason as of divine authority, a book which Josiah and the people clearly regard as an ancient Book of the Law, which had been known before and which had been for a long time lost. The whole story forces that impression on us.

3. But what book was it? The idea that it was our Pentateuch in its present complete form is quite out of the question, for, apart from the evidence which we have of the later composition of the Pentateuch, this was evidently a small book. The whole story, told with the vividness of a contemporary, suggests that it did not take long to read it. Shaphan at once read it. Josiah read it for himself, and then read it for the whole assembly. Evidently it was not the whole Pentateuch but a single roll with definite precepts and warnings terse and forcible.

We find that the special reforms started by the Roll, especially that of the abolition of the "high places," are just those which the Book of Deuteronomy directs. We find that the writer of the book of Kings, who tells the story directly, quotes twice over from this "Law," i.e., from the new-found document, and in each case we find his quotation in our book of Deuteronomy. There is no space here for exhibiting the evidence fully. Suffice it to say that all students of the subject are practically agreed that our Book of Deuteronomy, or part of it, was the Roll which Hilkiah found, and which stirred the whole of Jerusalem that day to its depths.

As has been seen, we know nothing about its previous history. All sorts of conjectures have been made, including even the unworthy suggestion that Hilkiah and his friends might have written it themselves and palmed it off on the people as an ancient document! The opinion of our best scholars is that it was a sacred book which had been lost or suppressed probably in the wicked reign of Manasseh or Amon—that it was one of the several editions of the Mosaic story written by some great prophet or prophets from material which they had access to, mainly the Judah and Israel Bibles.

We know it as a book with passionate, prophetic earnestness to rouse the godless nation to enthusiasm for Jehovah. Evidently it made a tremendous impression. The king and his chief helpers made it their banner of reform. Jeremiah the prophet went through the land teaching its precepts. (Jer. xi., 1-8.) His own writings show deep traces of its influence. Hebrew scholars tell us that a comparative study of the style of the two books shows that Jeremiah had "steeped himself" in Deuteronomy. No other book ever before was such a power in Israel. It was the first appearance of what we may call a "People's Bible." Other collections of laws and history were in the keeping of prophets and priests. But never before was such a book as this, a book for the people, published to the people, telling in noblest form the thoughts of their great Lawgiver, preaching and teaching and beseeching the nation to return to the Lord their God.

IV.

The Book of the Priests

We have still one more "Lost Bible" to tell of.

Little more than a century after the finding of Deuteronomy, probably in the days of Ezekiel and the Exile, first appeared the "Bible of the Priests," from which our Pentateuch gets the main part of its laws. The Priests were the chief depositaries of laws, part of them oral, handed on at the various sanctuaries from generation to generation, much of them probably written, since the priests were familiar with writing. The book is very decided on the theory that the name of Jehovah was not known before Moses. It always calls God Elohim, in Genesis. It records the declaration in Exod. vi., 2, "By my name Jehovah was I not known unto them." We owe to it the majestic Creation story in Gen. i. It seems to have touched very slightly the history of the Patriarchs. It gives special prominence to worship and ceremonial telling minutely of Circumcision, the Sabbath, the Priesthood and the Festivals. It has a very large collection of laws mainly ceremonial. The concluding parts of Exodus, the beginning of Numbers, and practically the whole of Leviticus comes from it. It is a very systematic work, very particular about chronology and genealogies. And it is a book

with splendid lofty ideals. But it looks as if it would be a dull book to read by itself as compared with the stirring pages of Deuteronomy and the Jahvist.

From what we have said of that part of its contents which has come down to us, it will be evident why scholars have designated it the "Book of the Priests," indicated in brief notation by the letter P.

(To be continued.)

Teacher Training Examination Results

THE results of the Teacher Training Examinations conducted by the Sunday School Commission last Whitsuntide have been received and are given below. Out of 212 candidates who wrote on the First Standard Course, no less than 78 obtained a first-class standing, and only 10 failed to qualify for their certificates.

A comparison of the results in the different dioceses shows that Miss Lillian Bowen, of the Parish of All Saints', Montreal, leads in the first examination of the three-year course with an average of 99 per cent.; Miss Edna M. Smith, of the Parish of St. Paul, Vancouver, in the second examination of the same course with an average of 94 per cent., and Miss E. Louise Howard, of Trinity Church, St. John, N.B., in the final examination of the three year course with an average of 92.5 per cent.

In the two year course the honour of receiving first place in the first examination belongs to Miss Margaret Oakley, of St. Thomas' Church, Toronto, who obtained 92.6 per cent., and in the final examination of the same course to Miss E. Pearl Ludlam, of St. Matthew's Church, Winnipeg, whose average was 96 per cent.

Seven candidates wrote on the whole course, Miss Augusta J. Huston of St. Paul's Church, Halifax, taking first place with an average of 84.5 per cent.

As a result of these examinations the number of those who have completed the first standard course and are entitled to the diploma of the commission is 102.

In the advanced standard course, examinations on which were held for the first time this year, eight candidates wrote and all were successful, three obtaining a first class. Miss Ella M. Taylor, of St. Stephen's Church, Toronto, gained first place with the splendid average of 86.3 per cent., while Miss Hilda May, of St. John's Church, West Toronto, came second with 78.6 per cent.

The lists, as given below, are arranged according to the course taken and according to the general standing of the candidates. The names in each class are, however, given in alphabetical order and not in order of merit. For the benefit of those who may not be acquainted with the classification, we would point out that the standard is as follows:—

First class.....75 per cent.
Second class.....60 per cent.
Third class.....40 per cent.

The Sunday School Commission extends to the successful candidates hearty congratulations. The certificates and diplomas will be forwarded to the various parishes represented as soon as they have been signed.

FIRST STANDARD COURSE
Complete Course in One Year

First Class—Huston, Augusta I., St. Paul's, Halifax.

Second Class—Lupton, Albert H., St. Clement's, Verdun; Sampson, Ralph, St. Matthew's, Ottawa.

Third Class—Bethune, Minna P., St. Paul's, Halifax; Eaton, Carrie, St. Paul's, Halifax; Munro, Jessie, St. Paul's, Halifax; Willis, Ethel L., St. Paul's, Halifax.

Two Year Course—First Examination

First Class — Bishop, Nellie, Cathedral, Ottawa; Cox, Margaret, St. Stephen's, Calgary; Holmes, Beatrice, Cathedral, Ottawa; Houston, Alice S., Cathedral, Ottawa; Houston, Helen, Cathedral, Ottawa; Jones, Muriel H., Ascension, Montreal; Oakley, Margaret, St. Thomas', Toronto; Shore, Katharine, St. Mary's, Warwick.

Second Class—Adcock, Amelia, St. Michael's, Calgary; Block, Winnifred L., St. Matthew's, Ottawa; Claxton, Elizabeth, St. Stephen's, Calgary; Greene, William J., St. Stephen's, Cagary; Hare, Herbert, St. Michael's, Calgary; Houlbrook, Dorothy M., St. Stephen's, Calgary; Lewis, Dorothy E., Fort Qu'Appelle.

Third Class—McFarland, Mary, St. Paul's, Fort William; Pierpoint, P. N., Ascension, Montreal; Sells, Alice E. S., Christ Church, Calgary.

Two Year Course—Final Examination

First Class—Bate, Lottie A., St. Matthew's. Winnipeg; Best, Louise Hazen, Trinity, St. John; Burton, Eva M., St. Michael's, Vancouver; Ludlam, E. Pearl, St. Matthew's, Winnipeg; Milton, Alice C., St. Michael's, Vancouver; Robinson, Edith E., St. Matthew's, Winnipeg.

Second Class—Edwards, Kathleen M., St. Michael's, Vancouver; Hooper, Edgar, St. Michael's, Vancouver; LeRoy, Violet, St. Matthew's, Ottawa; Wilson, Ellen, St. Thomas', Montreal.

Third Class—Gwatkin, E. Beatrice, Holy Trinity, Toronto; Hughes, Dora R.S., Somerset; MacKenzie, Florence J., The Cathedral, Fredericton; Newell, Fred., St. Stephen's, Lachine; Tye, Edrie, St George', Goderich.

Three Year Course—First Examination

First Class—Archer, Mildred, St. Mary's, Warwick; Armstrong, Ada, St. Mary's, Ferry; Barry, Doris L., Ascension, Montreal; Bowen, Lillian, All Saints', Montreal; Burgess, Winnifred E., St. Matthew's, Hamilton; Cavey, Ernest, St. Clement's, Riverdale; Chown, Annie D., St. Mary the Virgin, Toronto; Collier, John, Campbellton, Crawford, E. Jean, Campbellton; Ferguson, Jean, Grace Church, Montreal; Garrett, Emily, St. Stephen's, Toronto; Heal, Dorothy, St. Stephen's, Toronto; Heeney, Helen A., St. Stephen's, Calgary; Hull, Florence M., Ascension, Montreal; Jenkins, Alford H., Grace Church, Montreal; Jenkins, Emma M., Grace Church, Montreal; Kelly, Bessie A., Campbellton; Lee, William R., Christ Church, Saskatoon; MacDermot, Dorothea, Cathedral, Montreal; MacDonald, Ethel M., All Saints', Collingwood; Marshall, Margerie, Ascension, Montreal; Martin, Vera, Cathedral, Hamilton; McDonald, Florence, Southampton,; Miles, Lillian M., St. Mary's Ferry; Morris, Harold, St. Matthew's, Hamilton; Norman, Ruth, St. Mary the Virgin, Toronto; Palmer, C. Ivy, St. James', Gravenhurst; Stickles, Leah, St. Mary's Ferry; Stickles, Rebecca, St. Mary's Ferry; Staples, Winnifred, St. Mary's, Ferry; Thomas, Florence I., Grace Church, Montreal; Whittaker, Maria, St. Matthew's, Hamilton; Wilkinson, Harold, St. Peter's, Toronto; Wilson, Eva, Campbellton; Wordsworth, Dorothy, St. Mary's, Warwick.

Second Class—Armstrong, Grace, St. John's, Lancaster; Balsam, Lily, St. Mary the Virgin, Toronto; Bimson, Bessie, St. Clement's, Verdun; Chinery, Alice M., St. Thomas', Toronto; Cole, Bella M., Huntingford; Dobson, Charles E., Wiarton; Fowler, Alice L. E., St. Paul's, Vancouver; Fox, Edith, St. Luke's, Montreal; Frampton, Minnie, Grace Church, Montreal; Hamilton, A. L., Southampton; Hamilton, Frances R., All Saints', Collingwood; Harper, Miriam, St. Mary the Virgin, Toronto; Harrington, Ethel, St. John's, West Toronto; Herbert, Mary, Christ Church, Saskatoon; Hughes, Grace V., St. Barnabas', Winnipeg; Kidd, Mary H., Burritt's Rapids; Kinsella, Mary, Grace Church, Montreal; Lee, Lillian, St. Paul's, Dauphin; Malcolm, J. F., Southampton; Miller, Martha W., St. Peter's, Toronto; Moore, Stella, Ascension, Montreal; Noad, Christina, Ascension, Montreal; Randall, Eva M., Christ Church, Saskatoon; Robinson, Evelyn, St. Paul's, Fort William; Stephenson, Violet C., Ascension, Montreal; Tranter, Lionel, Southampton; Wakefield, Walter, St. Clement's, Verdun.

Third Class—Adams, Winnifred, St. Mary the Virgin, Toronto; Balsam, Elizabeth, St. Mary the Virgin, Toronto; Barnes, Nellie, St. Mary's, Warwick; Brown, Daisy Ann, St. Mary the Virgin, Toronto; Cuthiss, James V., St. Matthew's, Hamilton; Dodd, Elizabeth, Epiphany, Scarboro; Fitzsimmons, Kathleen, Ascension, Hamilton; Hinchcliffe, H. E., Grace Church, Montreal; Johnston, S. A. George, St. Matthew's, Hamilton; Jones, Gertrude, Fort Qu'Appelle; Keating, Helen, St. John's, Lancaster; Ken, Mrs. Fred., Trinity, Brantford; Kingerley, Letitia, Trinity, Brantford; Lee, Mrs. A., Grace Church, Montreal; Marlow, Jessie S., St. George's, Saskatoon; Marshall, Dora S., Ascension, Montreal; McCausland, Sarah, St. Mary's, Warwick; Myers, Nellie, St. Mary's, Warwick; Newell, Anna, St. Mary's, Warwick; Nichols, Lucy, Ascension, Hamilton; Raven, Nellie, St. John's, West Toronto; Slight, Daisy, St. James', Toronto; Smith, Alice N., Ascension, Hamilton; Shasdell, Lillian E., Cathedral, Montreal; Stoker, Mary A., Christ Church, Saskatoon; Turner, Doris, St. Clement's, Verdun; Underwood, George J., Ascension, Montreal; Williams, Edith, St. Matthew's, Hamilton; Wilson, Robert M., Mrs., St. George's, Saskatoon.

Three Year Course—Second Examination

First Class—Anderson, Annie E., Campbellton; Braby, Lillian M., St. Jude's, Brantford; Colley, Kathleen, Trinity, Quebec; Edgeley, Miriam A., Trinity, Quebec; Hiltz, Kate M., St. John's, Truro; Johnson, Mona, St. Paul's, Woodstock; Kidd, Alberta R., Burritt's Rapids; Martin, Vera, Cathedral, Hamilton; Parrott, Josephine, St. Stephen's, Calgary; Percival, Ada, J., Burritt's Rapids; Senn, Edith M., St. Jude's, Brantford; Smith, Edna M., St. Paul's, Vancouver; Venables, Frances Gordon, Ingersoll.

Second Class—Bracken, Agnes E., St. David's, Toronto; Bull, Harriett J., Cathedral, Hamilton, Ellis, Violet, Cathedral, Hamilton; Handley, Ruth, Trinity, Quebec; Kee, Jennie A., St. James', St. John; Lowery, Rachel M., St. John's, Port Arthur; Morton, Grace, Ascension, Windsor; Shotter, Mary, Cathedral, Hamilton; Stanfield, Emma, St. John's, Truro; Taylor, Lottie, Cathedral, Hamilton; Thompson, Vera H., St. Matthias', Halifax; Toms, Kathleen J., Ascension, Montreal; Weir, ohn H., Mrs., Duntroon.

Third Class—Bayley, Sarah, St. David's, Toronto; Bradley, Gertrude, St. David's, Toronto; Cox, Harnett, F., St. David's, Toronto; Gilbert, Pearl, St. David's, Toronto; Girling, G. L., Cathedral, Hamilton; Gollmer, Louise, St. John's, Gleichen; Gregory, Annie, St. Stephen's, Toronto; Harley, Edna M., Cathedral, Hamilton; Joy, Helen, St. John's, Truro; Lay, Winnifred A., St. Barnabas', Winnipeg; Pangburn, Louise, St. Peter's, Toronto; Secord, Marion L., St. Peter's, Toronto; Sylk, Alice, Trinity, Quebec; Turner, Alice L., Ascension, Windsor; Van Valkenburg, Edith, St. John's, Brantford.

Three Year Course—Final Examination

First Class—Allen, Edith Hazen, The Cathedral, Fredericton; Backue, Evelyn G., Church of the Advent, Ridgetown; Blackie, Edith M., St. Matthias', Halifax; Comer, Bessie M., St. James', Kingston; Howard, E. Louise, Trinity, St. John; Hayes, Katie R., St. Simon's, Toronto; Le Souzel, Constance, St. George's, Goderich; Millidge, Elsie L., Trinity, St. John; Morrison, Fred. E., St. John's, Brantford; Palmer, Ada J., Holy Trinity, Dorchester; Pelling, Laura M., St. Jude's, Brantford; Ramsay, Jessie, St. Simon's, Toronto; Sales, Elizabeth, Church of the Advent, Ridgetown; Senn, Jane M., St. Jude's, Brantford; Smith, Hazel, Trinity, St. John; Wadsworth, Myrtle J., St. Thomas', Bracebridge.

Second Class—Brown, Gertrude, St. Simon's, Toronto; Davidson, E. Vera, St. Simon's, Toronto; Gilbert, F. Leonora, St. Paul's, Burlington; Hinch, M. J., Miss, St. Simon's Toronto; Le Huray, Olive H., St. Peter's, Sherbrooke; Moore, N. A. Howard, St. Simon's, Toronto; Peddie, Christina, St. Jude's, Brantford; Petman, Florence E., St. Simon's, Toronto; Whitten, Ernest A., St. Thomas', Bracebridge.

Third Class—Gilbert, Percy A., St. Luke's, Burlington; Weymouth, Nellie A., St. Simon's, Toronto.

ADVANCED STANDARD COURSE
First Examination

Beagley, [illegible], Heaps, Constance A., All Saints', Vancouver; May, Hilda, St. John's, West Toronto; Mountain, Grace R., Ascension, Windsor; Rounthwaite, Jessie, The Cathedral, Toronto; Sutton, Anthony P., Christ Church, Sutton; Taylor, Ella M., St. Stephen's, Toronto; Wilson, Ellen, St. Thomas', Montreal.

SUMMER SCHOOL AT PORT HOPE

The summer School at Port Hope of 1914 has come and gone. and to those who had the privilege of attending, it has been a week of wonderful inspiration. To each one came the call to more active service. "Lord, what wilt thou have *me* to do?"

The memory of the school calls up a happy picture. Boys and girls, men and women meeting together for one united purpose, the extension of Christ's Kingdom.

Each day began with a celebration of Holy Communion. Breakfast followed at eight o'clock, after which all met in the chapel for family prayer, and very beautiful were the lessons and practical help given us in these talks, based on the last words of our Lord on the cross.

At nine o'clock, every one was found in a missionary study class, deeply interested in the problems of "India Awakening." This uniformity of study had many good features, not the least being the interchange of ideas, lessons learned and discussions on them, which took place, in the afternoon among the many groups, gathered on the lawn under the trees. The Rev. Principal Waller, in his daily Bible Study, made all feel his wonderful power as a teacher.

These were followed by Study Classes on Sunday School work. Very instructive Conferences on the following subjects, closed the morning session—"Principles of Teaching applied to Missions," "Channels of Missionary Service," "Sunday School Management," "Work Among Boys and Girls," "The Church and the Stranger," "Teaching the Church Catechism," and "Missionary Libraries and Literature."

One lesson learnt was the duty of reaching out for *every* one, and to each of us is given an opportunity to serve.

It was pointed out how often we had heard of the "Open Doors" in foreign countries, but the doors that open to let men in, let others out. They come to us, and are in our midst. What is our attitude towards these strangers within our gates? Are we all doing our utmost to get an entrance into their hearts?

The whole church should be interested in them, and a kindlier feeling towards them should be fostered in the home and in the schools.

Various forms of recreation were enjoyed during the afternoon. The tennis tournament affording much pleasure.

Finally, there were the out of door addresses at [illegible]. In some respects the most impressive of all. These were followed by lectures on the History of the Church Revival in the time of the Wesleys.

The spirit of devotion and service inspired throughout the week, was deepened and strengthened by the closing Sunday Services and talks. The "Duty and Joy of Service" forming the keynote of the addresses.

In the afternoon all gathered together under the trees, to listen to the experiences of our missionaries, Miss Stuck [illegible] and Rev. R. M. Millman [illegible] Plimpton closed his address on the "Joy of Service," with the words of the late Archbishop Trench.

"Oh, righteous doom that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that which they tend.
Whilst they who bid aside duty lead
Content to follow, find
Of duty *only* taking heed
Find pleasure by the way."

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.....Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
COLUMBIA—RT. REV. J. C. ROPER, D.D.....Victoria, B.C.
EDMONTON—RT. REV. H. A. GRAY, D.D.....Edmonton, Alta.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.....Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.....London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.....Kenora, Ont.
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NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L.....Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.....Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop, Bishop of Kingston.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.....Regina, Sask.
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RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.....Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

The Annual Meeting of the Diocesan W.A. was held at Sault Ste. Marie on June 9th, 10th, 11th and 12th. A largely attended reception was held on the evening of the 9th, at the St. Mary's River Boat Club, for the W.A. and members of the Synod. The next morning at 10 o'clock, the Lord Bishop of the Diocese, celebrated Holy Communion, assisted by the Lord Bishop of Niagara, the Ven. Archdeacon Gillmor, the Rev. Canon Piercy, and the Rev. Bird from York Diocese, England. The Bishop of Niagara was the preacher. The Annual Diocesan thankoffering was presented at the service.

The W.A. then proceeded to the Y.M.C.A. building, where the meeting was opened by the President. Nine officers and fifty-three delegates answered the roll call. Proposed and carried that "a letter of greeting be sent to the Diocesan Synod now in session in this city."

A motion was proposed by Miss Wilgress, second Vice-President, to alter the Constitution to admit of the Thankoffering Secretary being placed on the Executive—Carried. The address of welcome was given by Mrs. J. A. Reid, President of the Pro-Cathedral branch and replied to by Mrs. Manning, President of St. John's Branch, Port Arthur. Letters of greeting were read from Toronto, Quebec, Ottawa, Calgary, Niagara, Huron, New Westminster, Keewatin, Saskatchewan, Montreal, and from the Corresponding Secretary of the General W.A. Board. The Corresponding Secretary and Treasurer's report were read and adopted, also report of Leaflet Secretary and Recording Secretary.

Miss Cartwright, President of Toronto Diocese, then gave a most interesting address. Subject, "Far Horizons." Extra-cent-a-day report was read and adopted.

The next morning the Dorcas Secretary-Treasurer gave her report, which was adopted. She also read a letter from Miss Halson, General Dorcas Secretary Treasurer, containing appeals. Discussion followed. Literature and Thankoffering reports read and adopted. Miss Cartwright explained the uses of the United Thankoffering. Mid-day prayer and address were given by the Lord Bishop of the Diocese, who afterwards, on behalf of the W.A. of the Diocese, presented Mrs. Campbell, who for 10 years has worked indefatigably and most ably as Diocesan Treasurer, with a General Life membership. The amount sent in by the branches for this object was $28.00 in excess of the required fee, and will be later designated by Mrs. Campbell to some use by the General Board.

Miss Wilgress, the only Vice-President present, gave a most interesting report of W.A. in her deaneries of Muskoka and Parry Sound.

The Annual Thankoffering was announced as amounting to $155.50.

The President then read her annual address, and discussion followed.

Appeals from the Bishop of Algoma were read for the church at Schreiber, a new boat for the Nepigon Mission, and aid for College training of a divinity student. E.C.D. in hand amounted to $143.43. Diocesan Life members' fees to $151.00, making a total with the Thankoffering of $449.93. Resolved that $75.00, the amount asked for the Nepigon boat, be given, and the remainder of the three funds to be divided, at the Bishop's discretion between the two other appeals.

Miss E. Eda Green, secretary of the English Algoma Association, then gave an address and conveyed to the meeting greetings from the Committee of the "King's Messengers." The President presented Miss Green with an illuminated address, on behalf of the W.A.

At 4.15 on the Thursday afternoon, the Juniors assembled, and were welcomed by the President. The Sec.-Treasurer for Junior W.A. Branches read her report, which was adopted. A motion from Byng Inlet, to abolish the office of Branch Junior Presidents, was on explanation by the Sec.-Treasurer, withdrawn. Papers were read on Junior work.

At 8 p.m. a Girls' meeting was held and very fully attended. After a few words of greeting from the President, papers on Girls' work were given by Deaconess Mansell of Port Arthur, and Miss Clayton of the Pro-Cathedral Girls. Miss Cartwright delivered a most touching address on "A Call to Service."

It was a pleasant surprise to have with us on Friday morning, one of our life members and earliest workers, in the person of Mrs. Burden, now of Peterboro, who was warmly welcomed by the President.

An interesting discussion on Pledges was led by the Diocesan Treasurer. On her motion the Pledge was renewed for the Episcopal Endowment of the Diocese, for another five years, of at least $100.00 per annum. Miss Wilgress pleaded for the Algoma Mission Fund, referring to the statement of its present condition in the President's address. On motion of Miss Wilgress, seconded by Mrs. Clubbe of Rosseau, it was carried by a large majority, "that every Branch make a contribution to this Fund the first charge on their income. Amount not specified."

The Junior balance $65.00 was voted to a wheeled chair for Palampur Hospital, also a portable font for the Northwest. Also that any remainder be spent in toys.

Moved by Mrs. Adair, Byng Inlet, seconded by Mrs. Clubbe, Rosseau, that our President's expenses be paid by the Branches to the Triennial in Vancouver. In case the President is unable to go, the motion shall be transferred to another board officer. Carried.

The Rev. C. W. Balfour read mid-day prayers and gave a devotional address. He conveyed greetings to the W.A. from the Diocesan Synod.

The Babies' Secretary-Treasurer read her report, which was adopted. Her balance of $80.00 was voted as follows: $30.00 to the Japanese Kindergarten work, and $50.00 to the Kangra Girls' School.

The Treasurer announced that the United Thankoffering for the three years amounted to $446.03. Self-denial for the same period $200.66.

The Question Box was opened and queries answered by the President. The usual votes of thanks were passed. A letter of greeting from Caledonia Diocese was read:

Mrs. Campbell, on behalf of officers and delegates desired to place on record "an expression of warm appreciation and devotion to our beloved President for the very able manner in which she has conducted this meeting, and for her kind consideration to each and all of us." Mrs. Campbell then presented the President with a bouquet of beautiful carnations, on behalf of her officers.

The President closed the meeting with the Thanksgiving service.

Delegates to Triennial, Mrs. Stephenson, Mrs. Balfour, Miss Green, Mrs. Harold King.

Officers on General Board: Corresponding Secretary, Recording Secretary, Treasurer.

Officers elected for ensuing year: President, Mrs. Ironside; 1st Vice, Mrs. Manning; 2nd Vice, Miss Wilgress; 3rd Vice, Mrs. Purvis; Thankoffering Secretary, Mrs. Whitman; E.C.D. Treasurer, Mrs. Cole Bowen. All other officers re-elected.

SAULT STE. MARIE

ST. JOHN THE EVANGELIST.

The Church of St. John the Evangelist has been enriched by the donation of a beautiful brass alms dish. The anonymous giver was moved by gratitude to Almighty God for recovery from serious illness. The alms dish was first used on the third Sunday after Trinity.

FORT WILLIAM

The Sunday services on Silver Islet, the very beautiful and popular resort on Lake Superior, some 22 miles from Port Arthur, began on July 5th. The clergy of the Anglican Churches in the city take turns in holding services during July and August, and the cottagers patronize them very well. The first service for the season was taken by Rev. A. A. Adams of St. Thomas' Church, and a Sunday School is also held at 3.30 in some shady and inviting spot; about 20 children attended. The Rev. Canon Burt of St. Luke's will take the services on July 12th and 19th respectively. The majority of the people on the Islet are Anglicans and are grateful for the ministrations of the church during the holiday season.

St. Thomas' Church has been further enriched by the gift of a handsomely bound service book, given by a family in memory of a deceased daughter; and a set of beautifully worked white book markers, done by the sisters of St. John the Divine, and presented to the Church by another family in memory of two children. These gifts, with a solid silver "pyx," will be dedicated on the occasion of the Bishop's next visit, which it is hoped will be about the end of July.

On July 1st a congregational excursion was held at King George's Park, about seven miles from the city—and proved an unqualified success, several hundreds of people being present. The members of the W. A. had a booth, where they sold refreshments and netted a profit of $100.00 for their funds. The men of the church engineered the whole affair, and great credit is due to them and the members of the W.A. for the success which crowned their efforts. It is hoped to make it an annual affair.

MISSINABIE

The many friends of Miss M. Twose in Sherbrooke and Sault Ste. Marie, will be interested and pleased to hear of the remarkable progress of her work on this little "Reserve." Miss Twose's work is varied and she is keenly interested. School duties keep her fully occupied in the mornings and parish visiting in the afternoons. During the short time Miss Twose has been here a branch of the W.A. has been organized and a successful sale and tea has been held, the proceeds of which amounted to $27.00, to be devoted towards the Chancel Fund.

A Sunday School has been opened and the attendance good.

We feel that the work is making rapid progress. The marked results in the day school are especially encouraging. The present aim of the W.A. is to raise funds for the proposed chancel, as it is felt that a new chancel is necessary. A new chimney and small belfrey have been added to the Church.

Gifts of a brass cross and hangings have been received, and a pair of brass vases promised.

Services are well attended and special services are held during the week by the missionary in charge on the Ojibway Reserve across the lake.

SCHREIBER

On June 29th, Monday evening, a fete was held in the garden of one of the members of the Woman's Auxiliary Branch. The night was beautiful in itself and further beautiful by the attractions of the garden—Chinese lanterns and Gipsy maidens.

On July 2nd, in the Parsonage, a large meeting was held and Mrs. Step-

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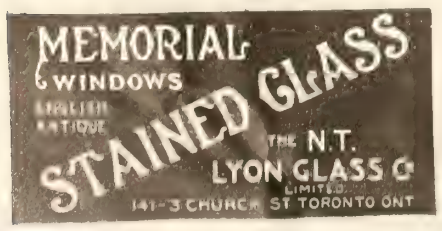

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henson gave a full account of her work as delegate to the Diocesan Conference of the Woman's Auxiliary. Tea was afterwards served and all showed keen interest in the report. The visit of the Bishop and of Miss Green is looked forward to with pleasure.

HURON

Rev. S. E. G. Edelstein, rector of Glanworth, died on July 2nd, after a long illness. For some time past he had been subject to sudden spasms, and passed away during one of these before his physician could be summoned.

Mr. Edelstein was ordained in 1877 by Bishop Hellmuth, of Huron Diocese, and served in a number of parishes until 1889, when he was appointed to Glanworth, where he has remained ever since. For several years he was professor of Hebrew at Huron College. Recently he asked to be superannuated and his request was granted by the Synod, although some details had to be arranged before superannuation went into force.

A widow and four children, two sons and two daughters, survive.

LONDON

The Rev. P. W. P. Calhoun, of St. John's Hall, London, has been licensed as assistant in St. Matthew's. His position is honorary and will not prevent his continuing his work of supplying for clergy ill or absent from their parishes. His address is 452 Woodman Avenue.

The early celebration at St. Matthew's on the third Sunday of each month is semi-choral, there being a choir of boys and youths, under Mr. Fox, who acts as organist. This may in time give substantial additions to the communicants' roll. A Rectory has been purchased by the congregation. It is a commodious building on Ontario Street, not far from St. Matthew's.

St. Mark's Rectory has made good progress, and will be fit for occupation before Fall.

A gathering of the graduates of Huron College will be held during Fair week, the time chosen so to secure cheap railway rates. The graduates will be the guests of the College. It will not be exactly a "Retreat" but its object will be distinctly spiritual.

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MONTREAL

ST. ANDREWS EAST

A very interesting, and unusual, combination of services was witnessed by a large congregation in Christ Church, St. Andrews, on the occasion of the Bishop's recent visit on July 8th, when his Lordship baptized the infant daughter of the rector and Mrs. E. G. May, received a former member of the Church of Rome into the Anglican communion, and confirmed a class of six candidates, and at the close of the Confirmation service dedicated a handsome carved oak credence table, the joint gift of the Rev. E. G. May, and of Mr. George Bennett of Carillon, who executed the work, the table being designed to match the McNaughton memorial pulpit.

The Bishop took the opportunity of his visit to congratulate the members of the congregation of Christ Church upon the success which had attended the institution of the Duplex Envelope System in the Parish, as well as upon the active steps which they had taken to build a new Rectory, up-to-date in all its appointments, and close beside the church. After the services all the parishioners were invited by the Rector and Mrs. E. G. May, to attend a reception at their home to meet the Bishop.

The W.A. of Christ Church, St. Andrews, held a very successful strawberry social with a short musical programme in the Town Hall on July 4th.

NEW NEWMINSTER

A very interesting and pleasant gathering took place at Vancouver Heights on Thursday evening last, when a reception was tendered by the parish of Saint Nicolas to the Rev. H. H. Gillies. Mr. Gillies, who has been rector of Fruitvale, in the Kootenay Diocese, has recently been appointed vicar of Saint Nicolas, Vancouver Heights, and arrived in Vancouver on Thursday. The venerable Archdeacon Heathcote introduced the new vicar and the Rev. Hugh Hooper of Saint John's, North Vancouver, and Rev. Professor Hoyle of Saint Mark's College, both of whom are old friends and comrades of Mr. Gillies, addressed the meeting.

NIAGARA

PORT COLBORNE

The June meeting of the clergy of the Rural Deanery of Lincoln and Welland, was held at Port Colborne on the last day of that month. A large number of the members accompanied by their wives was present. A celebration of Holy Communion was held in St. James' Church. The Rev. R. J. Renison, D.D., of Hamilton, who had promised to preach the sermon, sent a telegram a few minutes before the time of service, to state that he could not be present. In the afternoon, through the kindness of Mr. D. W. Carter, the visitors were given a boat ride on the tug "Alert." The members who did not go on the boat enjoyed themselves bowling on the green at the Rectory. The next meeting will be held at Port Dalhousie early in October.

The Rev. D. Russell Smith and Rev. G. B. Gordon, officiated in each other's churches on Sunday, July 12th.

NOVA SCOTIA

The Bishop of Nova Scotia spent the latter part of June on a confirmation tour in Prince Edward Island, visiting every parish and almost every congregation. He consecrated a new church at Rustico.

Rev. Canon Simpson has received an honorary D. C. L. from Bishop's College, Lennoxville.

Rev. Frank Walker has been elected rector of Port Morien, and took charge the first of the month.

Rev. E. Watering Florence has been inducted rector of St. George's, Sydney. The induction service was taken by Archdeacon Draper, the special preacher being Rev. E. R. Spurr.

Rev. Reginald A. Penny, of St. Augustine's College, Canterbury, has taken charge of the parish of Lockport.

OTTAWA

PEMBROKE

This parish has been saddened by the death of Mrs. Dr. Josephs, after a long and painful illness. The burial took place on Friday afternoon last. Several of the clergy of the Deanery were present in their robes. The body was received at the west door of the Church by the Rev. R. J. Torrens, Rural Dean, the Rev. T. L. Aborn, the Rev. W. H. Prior, and the Rev. W. Netten, Rector of Cornwall. The opening sentences and the psalms were read by the Incumbent of Pembroke, and the rest of the office, including the committal at the grave, was taken by the Rev. W. Netten, who is a close personal friend of the family. While Dr. Josephs himself has long been one of the two or three stays of the parish of Pembroke—one who has always been ready to do and to give—the kindly hospitality of Mrs. Josephs was known in the church throughout the whole Deanery. She was of a quiet and unobtrusive disposition and like the true woman she was, found a world of interest within the sphere of her own home. As is so often the case with those who are most worth knowing, it was given to few to know her well and those who were so privileged knew how deeply her beautiful character was informed by the spirit of the Master. Her tired body lies in its pine-shadowed grave but she herself awaits us who learned to love her well at rest in the Paradise of God.

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TORONTO

TORONTO

The Very Reverend Charles Pressley Smith, D.D., Dean of Argyll and the Isles, left Toronto on Wednesday morning to sail for home by S.S. Canada from Quebec on Saturday, followed by the best wishes of a host of Toronto friends.

At the combined picnic of St. Clement's Anglican Mission and St. Clement's Church, Eglinton, held at Bond Lake, the Rev. A. K. Griffin was presented with a gold watch by G. E. Hall, warden, and an illuminated address by S. G. Robins, warden, as a mark of esteem and in recognition of his valuable services during the five years he has been connected with St. Clement's. As the college is to be removed to Brampton, Mr. Griffin will have to sever his connection with St. Clement's and the Bedford Park Mission, of which he has been in charge since it was inaugurated five years ago. Mr. Griffin, in a short address, expressed his regret at having to relinquish a field of work which had so many happy associations for himself and Mrs. Griffin.

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On Friday evening, July 10th, the new Church of the Epiphany at Scarboro Junction, was opened by the Lord Bishop of Toronto. The Rev. Canon Bryan was present from the Church of the Epiphany, Parkdale, which is the parent of this new church, and acted as Bishop's Chaplain. Many friends from Parkdale accompanied him. The Rev. G. I. B. Johnson of Markham, Rural Dean, preached a forceful sermon taking his subject from the book of Ezra, and dwelling upon the building of the Temple at Jerusalem. The large congregation listened to his words with great attention; and afterwards to a brief address from the Bishop, who spoke in a most sympathetic and judicious manner of the value of unity in the work of the Church. Among those present were the Rev. Canon O'Meara, who preached on Sunday, July 12th, at the new church, the Rev. Baynes Reed who is to preach the following Sunday, the Revs. A. M. I. Durnford and N. A. F. Bourne. The Rev. A. N. Barclay has been appointed in charge of the new church.

Holy Trinity Church.

The clergy are holding open-air services in Trinity Square, at 8.30 on Wednesday evenings. The Rev. John Hodgkinson spoke at the first two, and last Wednesday (8th July) the rector, the Rev. D. T. Owen gave the address. A number of people come in from Yonge Street where they see the big sheet at the east end of the church and hear the singing, to help in which a goodly number of the congregation attend. A fine lantern is used and suitable pictures around which the addresses centre are displayed on the sheet as are the hymns.

KINMOUNT AND BURNT RIVER MISSION

A brass offertory bason has been presented to St. James' Church by the widow of a recently deceased member. The Vicar's Bible Class of the Church of the Epiphany, Toronto, has kindly supplied Rev. E. F. Hockley with a folding-organ for his work in the Mission, which will fill a long-felt want.

FAIRBANK

The rough-casting in which St. Hilda's Church, Fairbank, is encased, has been peeling off since the removal of the church to its present site, and the vicar, the Rev. H. R. Young, is at present planning to have the church rebuilt with brick.

St. Hilda's has had a very remarkable growth in the matter of attendance during the past year, last Sunday the congregation numbered 90 and there were 47 communicants, 30 of whom were men. A year ago the average attendance was only 15. Since November last Rev. H. R. Young has been assisted by Rev. F. H. Gibling who has taken charge of the Sunday School together with Mr. Victor Smith, who acts as secretary. The present substantial dimensions of the Sunday School are due in a large measure to their efforts.

The shrubs and flowers which have been planted by the parishioners with the object of beautifying the church grounds, have made a decided improvement in the appearance of the building.

THE ARCHBISHOPS' WESTERN CANADA FUND

London, July 10.—The fourth annual report of the Archbishops' Western Canada Fund shows receipts are £5,000 less than last year. The total amount raised last year was £21,454. A large portion of this was for special work, earmarked by the donors, and nearly £3,000 was paid to the S.P.G. and the Colonial and Continental Church Society respectively for their Canadian work. The balance was sent to Canada to support the fund's own work. The fund has now three large and important mission stations, one at Edmonton, one at Regina, and one in Southern Alberta. It is supporting over 70 workers in purely pioneer districts where, but for the men who have gone out in response to the Archbishops' appeal, no work would have been done. Generous help is also being given to the Bishops of the Dioceses of Saskatchewan and Athabasca.

It has been clearly proved that clergy working from a centre with a central house and on brotherhood lines can be supported very much more economically than if they were placed as isolated workers in any particular district. Under this system a man can be supported for £92 a year, whereas under the diocesan plan the Bishops have to give their clergy at least £160, while there is no doubt that the men working on community lines are very much more comfortably off than the ordinary diocesan clergyman who has to support himself.

The amount of support that has been given by the people among whom the fund works is steadily increasing. At the Edmonton Mission in 1910 when Mr. Boyd first went out, the people were able to raise only £50 a year; last year this was increased to £650. Sixteen churches have been built in the Edmonton Mission, over thirty in the Railway Mission, and about ten in the Southern Alberta Mission, together with an equal number of small clergy houses.

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FOX Square Piano, in light Mahogany case, with Serpentine base, handsome carved legs and lyre, with two pedals, fret-work music desk, has full metal frame, with overstrung scale, 7 octave key-board. This is an exceptionally handsome instrument with good tone, and is splendid value at..... **$75.**

RAINER & CO. Square Piano, crescent shape, with massive carved legs and lyre, plain carved beading around base of case, fret-work music desk, has extra heavy full metal frame, with double overstrung scale, 7 octave keyboard, with two pedals. This is a splendid instrument with a big full tone and has been put in perfect order by our own workmen, and is specially built to fit in the corner of a room. Very special at..... **$95.**

GREAT UNION, New York, Square Piano, in dark rosewood case, with serpentine base, carved legs and lyre, with two pedals, has handsome fret-work music desk, full metal frame, with long overstrung scale, 7 1/3 octave keyboard. Has been thoroughly overhauled and renewed in every part of our own work shop, and would make a splendid instrument for home use. Special at... **$100.**

STANLEY, New York, Square Piano, in rosewood case, with serpentine base, massive carved legs and lyre, two pedals, fret-work music desk, full metal frame, with long overstrung scale, 7 octave keyboard. Was taken in exchange for a Heintzman & Co. Upright, and has been thoroughly overhauled in our own repair shop, and is extra good value at.. **$110.**

VOSE, Boston, Square Piano, in nicely finished dark rosewood case, with heavy carved legs, carved lyre, with two pedals, handsome fret-work music desk, 7 octave keyboard, has full metal frame, with overstrung scale. This make of instrument is well known to musicians in the United States. Has a very heavy construction, and is A1 in every respect. Special at..... **$120.**

HAINES BROS. New York, in handsome dark rosewood case, carved legs, carved lyre, with two pedals, fret-work music desk, heavy full metal frame with overstrung scale, 7 octave keyboard. This is a standard make of piano, with a specially fine tone, and is in perfect order, and special value at..... **$120.**

STEINWAY & SONS, N.Y., handsome Square Grand Piano in dark rosewood case, with carved legs, carved lyre with two pedals, fret-work music desk, heavily braced, full metal frame, 7 octave keyboard. This is a particularly fine piano and has a reputation among musicians all over the world, has a nice tone and light touch and is offered special at..... **$140.**

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Letters to the Editor

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THE VACANCY OF QUEBEC SEE

To the Editor:

Though the Bishop of Quebec has resigned, the See of Quebec is not vacant and no successor can be appointed until the Metropolitan of the Province of Canada declares that the See is vacant.

But Quebec diocese refuses to recognize the lawfulness of the recent proceedings when the old Province of Canada was divided into two parts. Its last Synod sent in a protest against the unconstitutional action then taken. And Quebec is right—unless we are prepared to see the plain stipulations of the Constitution of so august a body as Provincial Synod lightly set aside by a majority vote and a chairman's ruling. The only lawful Metropolitan in the eyes of the members of Quebec Synod is the Metropolitan of the old Province of Canada, and he alone can declare that Quebec's See is vacant.

The old Province of Canada must reassemble and duly ratify the action of its preceding Synod which took steps towards the division of the old Province. Once this has been done, the present two new provinces of Ontario and Canada will have lawful existence and their two metropolitans will have lawful jurisdiction—which is precisely what they lack at present.

This is the present situation, interpreted in the light of Quebec Synod's protest last year.

To override these objections would mean courting disaster—it would involve the possibility of making the newly-elected Bishop of Quebec an intruder into the See of another and thus of depriving him of jurisdiction and of the right to demand canonical obedience from his clergy.

PRESBYTER.

HURON SYNOD AND VOTES FOR WOMEN

To the Editor:

Dear Mr. Editor,—Under the above caption, in your issue of July the ninth, appeared a letter over the signature of C. E. Dykes, Galt, which contains so many errors of fact that I, although a supporter of the cause which he advocates, crave your permission to correct them.

So far from "intending to cast a slur upon women," the men who voted against the proposed privilege, did so upon the distinctly expressed desire to protect women from odium, even as St. Paul's dictum, "Let the women keep silence in Churches," was given for the purpose of preventing Christian women from being classed with the heathen women who officiated as priestesses, and who in those days were very immoral.

Again, his statement, "Some men in the Synod a year ago disgraced themselves by comparing consecrated church women to painted and powdered street walkers." Now, this, too, is incorrect. No *men* said anything of the kind. One *man* casually referred to the fact that *some* women with faces painted and powdered were spending time promenading the streets when they might better be engaged in their homes; but he did not use the expression, "street walkers," which Mr. Dykes gratuitously puts into his mouth, and which has a very offensive application.

Next, Mr. Dykes goes out of his way to cast an "intended slur" upon Huron College by calling it a "second rate institution" and by insinuating that the remark is current, "What can you expect from Huron College, anyway." Now, such a statement and such remarks (if they exist anywhere but in the imagination of Mr. Dykes) must come from those who, like him, are wilfully ignorant of the truth. An institution which has given to the Church three Bishops, two Deans, ten Canons, and nearly two hundred clergy who have held and are holding their own, in company with those from other institutions, in every Diocese in Canada, in many places in the United States, and even in England, has surely proven itself no "second rate institution." Add to this the fact that in competition with students of other institutions its students have given a good account of themselves at examinations. One such test only need I mention: At the last examination for B.D., out of sixteen subjects for examination, Huron College students stood first in twelve; while in the total, one Huron College man, headed the list for the whole Dominion.

Finally, Mr. Dykes compares Huron Diocese to Rip Van Winkle. Well, good old Rip manifested one virtue,—he *did* wake up; and if Mr. Dykes were to wake up, rub his eyes, and read the facts of the case, he would find that Huron Diocese, and its institutions are fully alive and keeping abreast with the times in all that makes for real progress, and that when any movement is balked or retarded it is because of the honest (although perhaps mistaken) conviction of the majority of clear-headed, earnest and honest men.

Yours appreciatively,

H. A. THOMAS.

Kincardine, 13th July, 1914.

"LAIC" AND MAGNA CHARTA

To the Editor:

"J.M.B." is a little hard. But let that pass. The people who led the way in obtaining Magna Charta were, as "J. M. B." points out, the then Archbishop of Canterbury and Dublin, and the document itself mentions, as associated with them, Pandulph, "our Lord the Pope's subdeacon and familiar," in other words, the Papal legate, and the King professes to grant the charter by their advice. The two Archbishops had sworn fealty to the Pope, and wore the pallium, the badge of such fealty and recognition of his authority in spirituals. The Charter itself deals entirely with civil matters, and incidentally provides that the Church shall be free from oppression or interference by the civil power. Well then, what is there in all this to controvert the statement of Rev. Spencer Jones, M.A., quoted in my last letter, that "an Ecclesia Anglicana not in conscious dependence on the Holy See in spirituals is a phenomenon unknown to history until the 16th century"? If the effect of the Great Charter was to terminate that dependence, why did the dependence go on, as it must have done, as it was found necessary to throw it off three and a half centuries later, at the Reformation?

Again, the Ecclesia Anglicana mentioned in Magna Charta, being presided over by an Archbishop living in the Pope's communion and obedience, and wearing his livery, and the said Ecclesia Anglicana being "in conscious dependence on the Holy See in spirituals." This is asserted by the high authority I have quoted and is not disproved by "J. M. B." I say, these things being so, why is it so very stupid on the part of myself and others if we find it difficult to recognize the identity of the "Ecclesia Anglicana" of Magna Charta, and the Church of England of today, which is not in any sort of dependence or even in communion with the "Holy See," and whose Archbishop adminsters an oath to the King at his coronation, requiring him to uphold the "Protestant Reformed Religion established by Law," which is the religion of the Church of England?

If I should be told by someone whose word ought to count, that it is a "vagary of the human mind" to doubt the identity of the two Cathedral churches in Toronto, St. Michael's and St. Alban's—well, I might wonder as I do in the case now in question—but I should hardly be convinced!

LAIC.

MIXED MARRIAGES

July 2nd, 1914.

To the Editor of Church Life:

Dear Sir: The following may be of interest to your readers in illustrating the diversity of religious beliefs in the Prairie Provinces, and the great problems which face Christianity in the future. During the last few weeks I have been baptizing numbers of children in a large scattered district. Here are the religious beliefs of some of the parents.

1. Father, Swiss Calvinistic; Mother, Scotch Roman Catholic. The Father wishes to be received into the Church and confirmed.

2. Father, Church of England; Mother, Irish Roman Catholic. The child was baptized by a Methodist minister, I received it into the Church and the Mother also desires to be received into our branch of the Church.

3. Father, Church of England, Mother, Catholic Apostolic.

4. Father, Church of England; Mother, Swedish Lutheran.

These are only a few examples, there are thousands of similar cases.

Mixed marriages are so common that one wonders what the outcome will be; they certainly break down barriers between denominations, but they often mean no definite religious instruction for the children, or at the best, a mere veneer of Christianity. Everyone should know that Christianity without some kind of doctrinal backbone is useless in forming the character of a nation. Can we blame Romanists in desiring to have their separate schools? Are half hour Sunday Schools adequate? It must often fill the hearts of sincere prairie priests with sadness when they receive little children into Christ's Church, wondering as they must whether they will ever really know Christ and His Church!

MARTIN W. HOLDOM,
Castor, Alberta.

WORK IN A RURAL MISSION

To the Editor of Church Life:

It is not difficult to find out reasons for the dearth of clergy, but it is difficult to imagine that those who are engaged in the ministry can keep to it.

Some people say, and as far as the saying goes it is correct, that "a minister should not take up his duties for the sake of his stipend." No, he should not, but a minister must live, and Jesus Christ, who gave the order to preach the Gospel, said "the labourer is worthy of his hire." Now, while I am not one who believes in blowing a trumpet about personal deeds or sorrows, yet I feel sure that if we missionaries whose "cure" is not among Indians, but which, in many cases, is among people much worse off, if we, I say, were to do a little advertising which, after all, would only be following example mildly, I feel sure some share of help so freely extended to those who are continually reporting themselves, would be extended to us.

From long experience I can truthfully say that the clergyman with church and outstanding missions in rural parts, has a *far* harder time than he who is merely at a mission among Indians. It appears more romantic to dilate on Indian work, it seems to appeal more to some [illegible], but for real hard work the so called "outside" places take the [illegible] place, for white people must be gone after and constantly visited. Indians will come.

And to make these numerous calls and get to the mission stations each Sunday it is essential that a team of good horses be kept with rig for summer work and sleigh for winter, this in itself entails considerable expense, but when accidents with results are included, and no traveling missionary can expect to escape. I have had many, and just got over another bad one. It is gratifying to know, however, that in most cases there is no personal injury, but the expense of repairs, which come sometimes frequently, is a heavy drain where the stipend, as mine is, amounts to $300 per annum, with, of course, premises. No one, except a minister of the Gospel who has some half dozen straggling missions miles apart, can imagine the worry and strain it is upon a person to be continually on the look out for the prevention of accidents and then after all care, get in for them. Most missionaries are fairly good at the use of tools and repairing, but [illegible] have not the appliances they are completely at the mercy of the repair shops, most of whom I find and hear are merciful in their charges to the clergy, or we should be done indeed, but in any case, there is 15 to 25 miles, often more, which must be made to find a blacksmith. The white settlers are scattered in all directions, one family I visited told me that my church service at their place was the first service they had heard for eight years. They had some half Dozen children, none of whom had been batpized, but the parents promised me they should be, upon the arrival of the grandparents.

On the 2nd and 4th Sundays of the month I have 54 miles driving to get to places and return, and other Sundays less mileage, but more difficult trails. One of my brother clergy takes a sleeping bag with him and camps where he can.

I observe that a Bishop is appealing for men, but only those willing to work in any place at any cost to themselves, for the honor of Christ and the spread of His church.

Many, thank God, are doing that, and their are many others would do it, but cannot make bread of stones.

What I should have done,or do,without help from the ladies' W. A. I,do not know, but this I do know, they shall have my vote, poor it may be, but they shall have it, every time for vestries or anything else.

I have read Mrs. Tilley's letter with interest and endorse her every sentiment.

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and would ask when will some people learn sense and appreciate and be grateful to those ladies and others who so freely give of time and means and who are the practical supporters of the church. I am, dear Editor,

Yours truly,

ORLANDO JAMES ROBERTS.

Incumbent Emmanuel Church, Battenberg.

THE BISHOP OF QUEBEC—A PERSONAL REMINISCENCE

Sir—Churchmen in Canada will receive the news of the resignation of S. Hunter Dunn, the Bishop of Quebec, with real sorrow, for in him the Anglican hierachy has a man of power and winning personality—a believer in God, whose simplicity of life, intense devotion to our loved Church, and liberality, make up a noble and inspiring force. The writer was associated with the Bishop when Vicar of All Saints' (not All Souls', as you have mentioned), a poor district called South Acton, a few miles from London, England. He was loved by all, his family too, a priest's home from which streamed good works for the parish and the individual. He preached fearlessly the doctrine of the real Presence in the Holy Eucharist, and throughout his beautiful life that abiding thought has been the mainspring of his persuasive power. I remember my father telling me that the Vicar became a total abstainer to set an example, and his work in that poor populous parish lives still. There stands a lovely church, parish room, and every accessory for the people to lead them into and keep them in the straight way, a recreation ground, saved from the builder, to give breathing space for the crowded surroundings, and no less I think than 6 mission churches. For I remember well one with a splendid church and parish of its own—St. Alban's, Acton Green, much of all this from his own pocket. Not a popular or even exceptional preacher, the Bishop won the hearts of the people partly through his lovableness, but more so because he taught the simple gospel truths—no irritating rhetorical flourishes, no sensational announcements of popular topics, but Sunday by Sunday the sweet message that God has given and is giving to his Church. No lover of ornate ritual, the Bishop stands firm in defence of Catholic doctrine and practice. He was chairman for many years of the local branch of the English Church Union, of which the writer, then quite a youth, was secretary, and in those days such a position meant vastly more than in the quieter times that followed. When the festival of All Saints' came round there was a holy gladness in the Bishop's heart, and the great Eucharistic service of the day was very real. The Rev. A. H. Dicker, lately Rector of St. Luke's, Toronto, was then assistant priest at All Saints', and later married Miss Dunn. His unselfish untiring work in the midst of almost squalor is not forgotten even to these days, and if I remember rightly, the church of St. Barnabas is witness to his labours and others from All Saints'. In the evening life of this good Catholic Bishop he is comforted with the remembrance that in every sphere in which he has worked, hosts of churchmen and churchwomen think of him with loving hearts and in the Holy Eucharist thank God for having sent amongst them a noble Bishop, a noble priest, and a sincere friend in sickness and in health.

E. T. COOK.

Toronto.

WOMEN AND VESTRIES

To the Editor:

Dear Sir—In a short editorial in your paper of July 2nd, you refer to me as "Miss Tilley," and further on in the article, lay me under the suspicion of being actuated by "pettishness" in regard to votes for women in the vestry.

May I state that I am the widow of the late Rev. W. Harrison Tilley, am seventy years of age, and may be credited with having arrived at years of discretion. Pettishness is not governing me, I am standing for a great principle, which is in accordance with the mind and will of God, viz., the equality of men and women in the Church of Jesus Christ.

We apparently differ as to the mode of accomplishing this. In the remedy you propose, I am inclined to think your logic is at fault. Your plan is that "women should increase their subscriptions to Huron Diocese rather than divert them to a diocese where the vote in the vestry has been granted, and that they should label their offerings thus 'from a woman who wants to vote as well as work in her parish.'" The opposing men will be so overcome by the self-abnegation and generosity of the women, "it (you continue to say), would be like heaping coals of fire on their heads and prove an effective argument." To my conception of logic it would prove the reverse and confirm men in thinking women were not deeply in earnest over the injustice shown them, and if men only continued their opposition to women having votes in the vestry, they would thus drive them to work harder and send in more money for the support of the church in the Diocese of Huron.

Thanking you, Mr. Editor, for granting this space to my letter.

E. M. TILLEY.

London, July 7th.

To the Editor, Church Life

Sir—I yield to few in my wish to see churchwomen free to exercise the franchise and to take part in the counsels of the church. The M.S.C.C. has already secured the co-operation of the W.A. in several of its committees, and there would seem to be no cause to regret the experiment. I feel keen sympathy with the women of Huron diocese in their recent disappointment, yet cannot refrain from expressing the hope that their sense of injury or indignation will not find expression in ways they must ultimately regret.

The reason why we desire the vestry vote is not for increased authority or importance, but for increased freedom in service. And whose service? Perhaps we may sometimes speak as though it was the service merely of our bishops and clergy. To help them is indeed our desire, but we *serve* the Lord Christ. In this service the women of Huron, by their devotion and energy and prayerfulness, have been and are an example and inspiration to churchwomen throughout Canada, and with the keenest sympathy for their present disability, I greatly hope they will turn it to glorious gain, by controlling their very natural indignation, and by continuing as hitherto their "work of faith and patience of hope and labour of love" in the name of the Lord.

Yours obediently,

July 11th, 1914. C.

LORD, never was a magnet so powerful to draw to itself the hard steel, as Thou, the Lord, lifted up on the cross, art powerful to draw unto Thee the hearts of men. O beloved Lord, draw me through joy and sorrow, from all that is in the world to Thee and to Thy cross; form me, and shape me into Thine image here below, that I may enjoy Thee eternally in the glory whither Thou are gone.—*Henry.*

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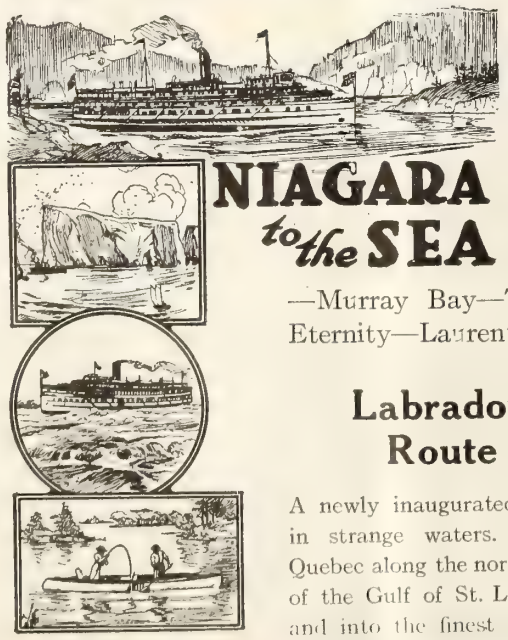

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Women's Work and Social Service

SOME of us are happy enough to be living in centres in which we are provided with full Church privileges; with more perhaps than we have learnt altogether to appreciate. It may be good for us sometimes to think over the lives of people who are not so fortunately placed—people who are "far from the Church of their fathers"—and to try to realize what the loss of these blessings may mean.

Do people care for the Church's ministrations? "An absurd question," said once Archdeacon Lloyd of Saskatchewan, who continues, "Of course some don't care whether they have services or not. To them we take the Church, not because they want it, but because they need it."

* * *

To some, religious observances are customary and traditional only, and in such cases the loss of all their outword helps may at last come to mean a loss of care for the things of God—sometimes easily yielded to, sometimes strenuously resisted and gaining the victory only after a prolonged struggle. Some are conscious of "horror at the possibility of learning to do without God and without the Sacraments; they care now and yet they live under the terrible apprehension of ceasing to care." How much may be behind the confession that "since I left home four years ago, I have seen hundreds of young fellows green from the Old Country—no one to take them by the hand—I believe every one of them has gone to the devil, and I am no better than they."

In Australia, that land of surpassing distances, one of its bishops has said: "My heart aches to look into the faces of the people—English in name and heart, English in love and loyalty, English in all but this, that they are losing touch with higher things, and that from sheer neglect." And though it is of Australia too that another says, "Her great need is eyes to see the Invisible in the midst of her natural advance," yet we may apply the words with equal truth to our own dear land.

To some in the difficult adjustment of life in a new country, amid new acquaintances, new surroundings, new conditions, the very hardest thing to forego is the loss of the Church's services. The very lack of them may make them more desirable; and then there may develop in the heart an intense longing for the covenanted Presence; such a longing as that which has found its most wonderful expression in the aspirations of the Psalms of Exile.

* * *

Here is a passage which I am permitted to quote from a private letter: "I'm sorry to say our church isn't flourishing; it is closed now, and our rector is leaving. My husband has been churchwarden ever since the church was built, and often we have been the only family there. We'd tell people about the services and get them to promise to come; then we'd hear the service was postponed till the next Sunday, and so it went on. Before that, the rector had given English and Welsh services (the district is largely settled with Welsh people)—and we had the church full. We women had sewing meetings; we had two sales of work and paid for a second-hand organ for the church, as well as helping towards the fencing. When our present rector was married, we hoped his wife would continue the meetings, but no, there was no time, and we lonely women had just been longing for a rector's wife who would carry things on. Please excuse my boring you, but it is such a relief to talk to anyone who understands the Church and its needs. We long to be doing; three of our people have left the district, but those who are left are hoping to do something more."

* * *

But the next instalment of this little story is more hopeful, and another later letter continues: "I am so glad to tell you that things are brighter now, and we are having such full services since the new rector came. Our Sunday School is flourishing; my husband is teaching there, and next week the rector is giving us a lantern lecture on the life of Christ.

"We did not have a sale last fall, but we have been having our sewing meetings, and from the last little sale we have been able to get a new altar cloth of plain red cloth, and similar curtains to the vestry's, also matting for the aisle. My husband is making kneelers and we are getting a curtain inside the inner door.

"Three of our children were confirmed in the spring. It was a lovely service; fourteen were confirmed in all, and afterwards we had the pleasure of meeting one another over a cup of tea at the rectory. Our rector's wife is an ideal clergyman's wife. We can always depend upon her for help and sympathy whenever we go to her. She is a lovely lady and a true Christian; we are so thankful for her."

Here again let us look at this little village church. And it was only a little village—or perhaps it would rather be described as a very small town—at any rate it was a very pretty one as I saw it the other day, basking in the glory of the midsummer sunshine. It lay in a valley, its little white houses climbing, as it were, up green, hilly slopes, and gleaming among trees; its streets clean and sweet; everything, as far as one could see, shewing signs of civic virtue and care.

Only a little handful of the people who lived there were members of our Communion; they had been accustomed to gather for their Sunday worship in a hall ordinarily used for general purposes. Then after a long time of waiting, God's blessing upon their own faith and energy, and upon the help of a few friends, had resulted in the erection of a beautiful little church. I call it "beautiful," and so it was—plain and bare, finished in some dark wood, without decorations, without stained glass, without altar hangings; there were, besides the seats, just a plain pulpit and reading desk, and a plain wooden altar surmounted by a cross.

It had a beauty of its own, however. It does not take much in the way of ornamentation to make a real church, nor does it need a very large number to form a true company of faithful people, and there was manifested here the spirit of worship, of reverent thankfulness, and the sense of need for God and of desire to meet Him.

It had been a struggle too; some of their fellow Christians had been, naturally perhaps, a little critical of the venture, and not altogether sympathetic; progress had been difficult. Some no doubt said as of old: "To what purpose? Why waste strength by dividing and making a fresh centre? Why not be satisfied to assemble together with Christians of other communions?"

I hardly think, though, that anyone would have been inclined to reason thus who had shared in their worship and realized a little of what it meant to them; one would rather have rejoiced in the zeal and faithfulness which could not rest content without the full worship of the sacraments given through the ministrations of the Church of their fathers, and welcomed by them all the more, perhaps, for the period of deprivation.

* * *

This little experience recalls to me a story told me by a friend, who had learned it from her parish priest.

An old man, who was a devout communicant in the Church of England, was one day speaking to his rector of his own earlier life, and incidentally referred to the fact that neither he nor his wife had been brought up within our communion. Naturally the question was asked what had caused the change, and why he and his wife had been led to enter the Church of England.

"Well," he said, "it was in this way. My wife and I were fond of talking things over; we felt that we each felt restless, and, as it were, not quite at home religiously. We seemed to want something, but we had no idea what it was, nor where we could begin looking for it, nor even whether the thing we wanted could be found anywhere. So we persevered in what we had been taught, and in our accustomed worship.

* * *

"It happened once that we had to take rather a long journey and to spend some length of time at the railway station where we were to change trains. We knew no one in the place, and scarcely knew what to do with ourselves, so we thought we might as well go for a stroll and see what was to be seen. A bell was ringing, and we asked one of the station men what bell it was. 'It's the 'Piscopal church bell,' he replied, but when we asked what kind of a church that was, he said he didn't know anything about it, except that that was what they called it, and that was it's bell we heard.

"We thought we would go in the direction of the sound, so we started off, and presently we found ourselves members of a little congregation

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assembled for 'Evensong,' as we afterwards learnt it was called. We had never before been to one of these churches, nor to any of their services, but as this one proceeded we both began to feel that there seemed to be something here that we were seeking and desiring; we wanted to learn more about it.

"The clergyman who was taking the service must have noticed that we were strangers and were in unfamiliar surroundings, for when we went out he was standing at the door and greeted us. We soon got into conversation, we asking questions and he answering, telling us some of the things we wanted to know, and explaining how we might learn more by degrees. During the months that followed we studied the Prayer Book earnestly, together with the Bible; then later we were confirmed and became communicants as we have been ever since. God had guided us to find that which we had longed for."

* * *

Of course incidents like these will affect different minds in different ways. Sometimes it is necessary above all things to emphasize points of agreement, and then we are called to dwell upon the unity of spirit which may and should link together the Christians of different communions, to realize the need of co-operation between them, and to urge the claims of great interdenominational movements like the L.M.M. and the Y.M.C.A. to a cordial and generous support.

But then again we are "to stir up the gift that is in us," "to hold fast that which we have," and sometimes we are helped to realize the preciousness of the Church's ministrations by thinking what it means to be deprived of them, and by learning the earnest efforts which people will make in order to obtain them.

And are there not some who would learn to love the Church's worship and heritage if they had the opportunity of understanding her teaching and her spirit; who if they were once able to be in touch with her, would find in her the true home of their souls, and would say with a new joy and a new understanding, "I was glad when they said unto me, We will go into the House of the Lord."

[Owing no doubt to the bad writing in which it was inscribed, two rather serious misprints occur in this page for July 2nd (third column), which for my own peace of mind I must endeavour to correct. The point was that "preventible evils make the struggle for right *unnecessarily* difficult for others," therefore it is our duty to try and prevent them. Again, "The Church stands for the establishment of righteousness . . . by the endeavour to inspire men's consciences with a higher sense of obligation. *'When the employers in my congregation find their souls,'* said a holy man, *'their work-people seem to find their bodies.'"*]

Honour Bright.

The Adaptation, Enrichment, and Revision of the Book of Common Prayer

(*Continued*)

The Calendar

By THE BISHOP OF KINGSTON

The Calendar

FEW changes of importance are made. Some unknown black-letter names are omitted, and, as a red-letter, the Festival of the Transfiguration is added.

The Table of the Vigils, Fasts and Days of Abstinence is much shorter than that in the Prayer Book as it now stands; all being struck out except the Evens or Vigils before The Nativity of our Lord, Easter Day, Ascension Day, Pentecost.

The rubric which follows is accordingly altered to note that if the Feast of the Nativity fall upon a Monday then the Vigil or Feast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

The list of Days of Feasting or Abstinence proposes to omit the Rogation Days.

A preface has been drawn up in the following terms:—

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outlook of the Church are seeking more adequate expression than the Book of Common Prayer now affords, and seem to require judicious adaptation and enrichment of the Book in order that it may more fully meet the needs of the Church in this age and in this Dominion.

Therefore the General Synod of the Church of England in Canada determined to make such adaptations and enrichments in the body of the book as would serve this purpose. But to avoid the risk of changes that might impair the character of the book, the General Synod clearly ordained the limits within which such adaptation and enrichment might be made, forbidding any change in text or rubric which would involve or imply a change of doctrine or principle of the Church of England as set forth in the Book of Common Prayer, or any other change not in accordance with the twenty-seventh resolution of the Lambeth Conference of 1908.

The chief results of the present revision will be found to be: The adaptation of rubrics to customs generally accepted at the present time; the provision of directions for the combined use of the different services; the adaptation and enrichment of the Occasional Offices; the supplying of Forms for Additional Services now in use throughout the Church, though not heretofore provided for in the Book of Common Prayer; the addition of many new Prayers for Special Occasions; the revision of the Calendar, the Lectionary and the Psalter.

This present book, the fruit of much prayer and toil, is set forth in the firm belief that, by the alterations and additions herein made, it will both provide greater variety in public worship and better meet the needs of the Church in this land; and in good hope that, thus adapted and enriched, it may prove more generally serviceable to both clergy and people in the worship of God throughout this Dominion.

The pagination of all books will be the same, and in the popular edition there will be placed an instruction as to how to follow the services, find places, etc., which should prove useful.

The general feeling of the Committee, composed of men in touch with the practical needs of the Church, was that the proposed book, while retaining in most conservative fashion the main features of the present book, would be found of the greatest use in virtue of the additions and enrichments now put forth. The various sub-committees worked very diligently to secure this result. The decision of the Church at large upon their proposals will no doubt be given after very careful consideration, but the present writer feels sure that any working Priest who studies the proposed book would at once allow that the scope and utility of the present book have been very greatly increased.

Of revision there is little, of adaptation a fair amount, of enrichment a great deal. Probably this is as it should be. If there are any slips in this report, they will be pardoned to one who has compiled it in the midst of a series of pressing engagements.

EDWARD J. KINGSTON.

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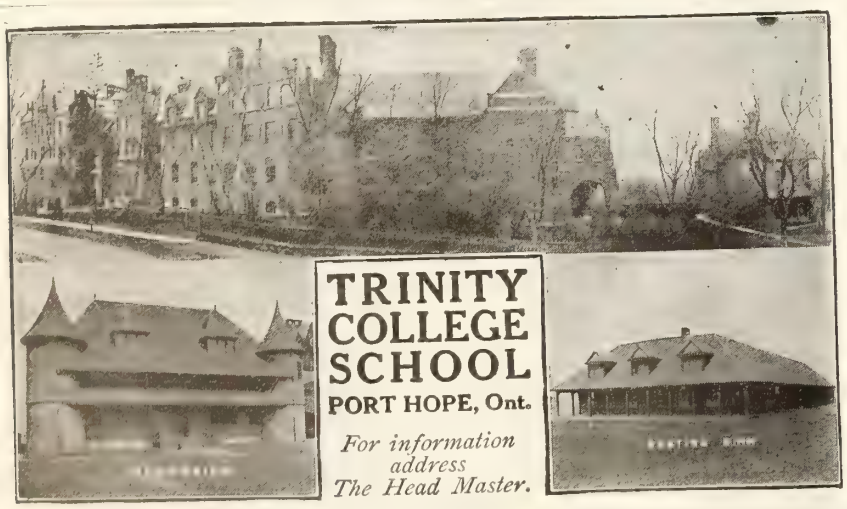

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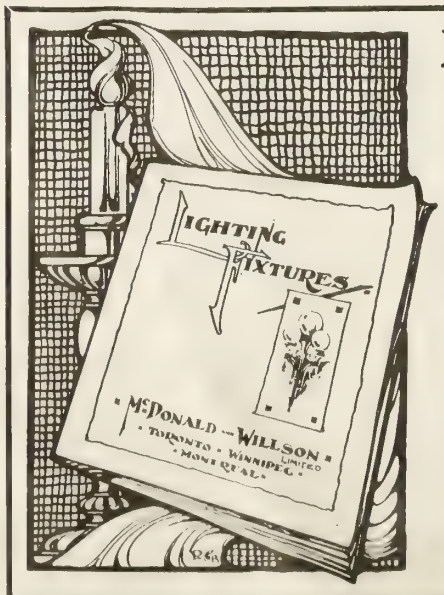

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The Week

A CLERGYMAN was asked a week or two ago if he would offer the prayers for rain. The request was proffered by a very well-to-do farmer. "Why should I pray for rain?" asked the Rector. "Because it's needed." "Who said it's needed." Who needs it and what for?" were further unexpected questions put by the Rector. "Well, I need it for my crops and so do others." "You need it and you want us to offer prayers to God that he will supply rain that will help your crops. Do you really believe that God has anything to do with the elements, with rain and with the growth of crops?" "Of course I do! What do you mean? You, a clergyman asking such a question! Don't you believe it yourself, that God can send such blessings?" "Oh, yes, I believe it, but I thought you did not." "What right had you to think that, Rector?" "What kind of a crop did you have last year?" "Splendid one, and good crops for several years." "You are afraid of a poor crop this year on account of drought and want me to pray for rain?" "Yes." "You believe the good crops of last year and of previous years were blessings and God had something to do with them?" Absolutely unable to see the drift of his rector's questioning, and becoming impatient, the farmer replied: "Of course I do, as I have told you; I believe God is the Creator and gives us these blessings, and I tell you I am surprised that my minister should ask such questions." "Well, I have one more question to ask and then I have finished. Tell me, as your minister, how many times in the last twelve months you have been to church to worship God and to give thanks to Him for His blessings and what you have returned to Him out of the splendid crop, in the way of offerings towards extending His Kingdom in th. parish and in the mission field?" The question was not answered and the farmer slunk away without again asking that prayers for rain be offered. He, too, seemed to realize that a "belief" in God as the Giver of all good gifts, a splendid crop last year, and prayers for further rain this year, on the one side and "practical" manifestation of belief and gratitude represented by going to worship Him in His Church less than six times in the year and by total offerings of less than six dollars, on the other side, provided a record that was not pleasant to contemplate. Yet this ashamed hoarder of the fruits of the soil is but a type of thousands who fil' their barns, or their bank accounts, by the acknowledged providence of God, yet spend less on His Church and in extending His work than they do in providing the doors for the new or enlarged barn, which the splendid crops make necessary. The increased wealth God has blessed them with they hoard, or spend in part on luxuries, and offer to God—prayers for the means of making more wealth!

Prayers and Gratitude

—

CANADA finds herself in a peculiar position, and one not pleasant to contemplate, in the matter of the shipload of Hindu emigrants, or would-be emigrants, at Vancouver. We do not question that Canada has a legal right to regulate her own immigration policy, but Canada is part of the Empire and has been built up as a part of the Empire, enjoying all the advantages but shouldering very few responsibilities of the Empire. It is obvious that if one section of the Empire is to debar the people of another section from immigrating, simply on racial or colour grounds, the difficulties and responsibilities of those at the heart of the Empire are going to be considerably enhanced. Canada has acted with very thorough regard to the immediate material interests, if not of Canada, of one province, British Columbia, in debarring the Hindus, really Sikhs, and who furnish our best Indian subjects, but with very little regard to the welfare of the Empire. After keeping the Hindus cooped up in the steamer for several weeks while a decision of the courts was obtained on the legality of the officials in preventing the Hindus from landing, the first attempt to carry out the decision resolves itself into a wretched fiasco. The enraged Hindus drove off with all kinds of missiles the two hundred armed police sent to provision the ship and assist the captain in making a start from the harbour. The Hindus have been taught to believe in British rule, the British flag and the British Empire; and all parts of the Empire, including Canada, have enjoyed the commercial benefits accruing from India being part of the Empire, yet when several hundred British subjects from India seek their fortune, or to make their living in Canada, the British flag becomes a symbol of prohibition and a British admiral is to be called upon to use Canada's sole contribution to the navy of the Empire, the "Rainbow," to force them beyond the pale of protection of the British flag. Whatever the local political exigencies may be that appear to the government to warrant the course that has been pursued, we greatly regret that a course so inimical to the welfare of the Empire at large, and so suggestive of selfish reluctance to bear some of the burdens while enjoying all the privileges of Empire, should ever have been considered a possibility of Canadian statesmanship.

A Sorry Spectacle

—

A RECENT boxing match in England between an American and a Frenchman, for the championship of the world, has received more than the usual amount of publicity, owing to the fact that among the 15,000 spectators were several women, some of them being women of title. The presence of women has not unnaturally drawn forth words of protest and condemnation from several sources. As is so often the case, condemnation overreaches itself in some of the recent examples and condemns itself. Protest against athletic hysteria is always legitimate and necessary, but when condemnation takes the form, not only of condemning the hysteria and other undesirable things, but the sport itself, such condemnation fails to have any beneficial effect. It is to be deplored that professionalism enters so much into sport of all kinds and that the money consideration looms large in championship boxing contests. We would indeed be glad to see that feature eliminated, but it would be a sorry day for the race when the art or science of boxing fell into desuetude. Apart from the evils of professionalism, boxing is a moral factor. The man who can box is rarely, if ever, a bully; he is generally instinct with a love of fair play and learns to be a good loser. We not infrequently hear of uplifted arms and horrified looks when boxing parsons, who used to be more general in a past generation, are spoken of. The par on who in his school and college days learned to take a licking as well as give one, acquired something that stood him in good stead in other than physical ways in his ministerial life. The sporting instinct, by which we mean the love of fair play, including a scorn of hitting below the belt, is too conspicuous by its absence in the parliaments and councils of religious bodies. Our own synods and lesser deliberative and legislative bodies of the Church are not exempt. There are occasions when we see and hear of those among all orders of the ministry, as well as among the laity, regarding with complacency and satisfaction the attainment of an object or the scoring of an advantage by methods which, although euphemistically labelled "diplomacy" or "tact," require descent to principles too low for recognition as legitimate in the boxing club. The apotheosis of sport is decidedly harmful, but the absence of the sporting spirit of straight hitting and fair play is not less so. Not only for its physical benefits, but for moral benefit, a judiciously selected

The Sporting Instinct

course in boxing might with advantage be given a place in the curricula of our theological colleges. The discipline would be a welcome addition to the equipment of those whose influence and power of leadership are often diminished through their undeveloped sense of fair play, or, in the language of athletics, because "they do not play the game."

Our Old Country Letter

July 8, 1914.

BEFORE you print this letter, the present well nigh hopelessly strained political position as affecting the churches of Ireland and Wales, may have altered so radically—for better or for worse—that my only allusion to it now shall be to recapitulate parts of a "Call to Prayer" issued by the Archbishop of York, in his *Diocesan Gazette*. For truly we do need the prayers of the Canadian Church in these momentous times.

The Archbishop writes:—"The month of July may prove to be a fateful month in the history of our nation. . . . It must be confessed that at present the prospects of a peaceful settlement are not hopeful. Parliament seems to be incapable of lifting the problem out of the quagmire of party politics and suspicions. In Ireland two rival armies are confronting each other, making ready for battle. It looks as if the control of events were already passing beyond the hands of the government or Parliament into those of armed masses of men. But, sometimes, it is darkest before dawn. The House of Lords has this month the chance of at least beginning a new effort to get what the country wants done, and to lay down the lines along which a peaceful solution may even at the cost of acute party sacrifice, yet be found. Meanwhile, it is for us as Christian citizens to realize our faith in the power of prayer."

Again—"It is impossible as yet to say what the fate of the Bill for the Disestablishment of the Church in Wales may be. The responsibility of deciding the course which those who have opposed the Bill should take with regard to its second reading in the House of Lords, is very great and anxious. Here, too, I ask for your prayers, that those to whom this responsibility is committed, may be guided to do what is best." . . . . "And I have another special request for your prayers. As you are aware, the Consultative Body of the Lambeth Conference is to meet in London at the end of this month, and to it the Archbishop of Canterbury has referred certain questions of the utmost importance arising out of the recent Kikuyu Conference. The members of the Consultative Body will, I am sure, approach these questions with calmness, and with a desire to detach them, as far as possible, from the grave and yet premature controversies which have been stirred up round about them. But these controversies suffice to show the gravity of the issues involved, and need of a special gift of right judgment from the Holy Spirit. It is that this may be given to the deliberation of the Consultative Body, that I ask your prayers."

Here, in happy contrast to these divisions, is a note of hope in the strengthening movement for Christian reunion. "It will be remembered that at the Southampton Church Congress last year a non-official meeting was held in which representatives of the 'Free Churches,' as well as the Church of England, took part. It was a very remarkable gathering, full of promise of better comprehension. We now learn that a similar meeting is to be held next month at Leeds, Yorkshire, in connection with the Wesleyan Conference, and that the Bishop of Oxford will represent the Church of England. That such a man should fill such an office on such an occasion, will be taken as the best of auguries. 'This new departure is' (says the writer) 'the reply of the sons of Wesley to the Church of their fathers,' and it is impossible to overrate its hopefulness and significance."

* * *

"We are just now in the midst of the summer school season. All manner of religious and philanthropic objects are promoted nowadays by this agreeable and by no means ineffective method in which strenuous attention is qualified by the delights of a 'pious picnic.' In the depths of the country or by the cool sea, men and women meet to discuss enterprises of great pith and moment, to learn, to compare, sometimes to decide. Recent improvements in missionary methods owe much to this new institution; the increased zeal for Bible study and the pursuit of Church history have also benefited by it. Now that at Swanick, in Derbyshire, there exists a house entirely devoted all the year round to gatherings of this kind, they may be expected to multiply."

Not that, as a matter of fact, the "house"—or mansion—at Swanick would anything like hold the numbers who gathered together. Many large and small tents are erected in the grounds to supplement it. But in our uncertain climate, some stable habitation is a necessity, however added to, and this beautiful spot is ideal for the purposes indicated.

At Buxton, in the same county, as I told you, has recently been held the delightful "Summer School" of the S. P. G. of which I epitomise some "impressions" published this week, by a writer, who says he has reached "the sixth of the seven decades of normal life"—

"The first impression is that we have renewed our youth. Bishop Montgomery struck the right note when he spoke of us as his big family. The brotherliness of it all was, perhaps, the most striking feature of our school. The worker from the far East exchanged notes with him from the far West. The next impression is of strenuousness; not an idler there. It seemed as if at all the services, lectures and meetings at least 499 of the 500 were always present. (These gatherings are limited to 500, for better practical results. There would be many more "scholars" if permitted). At the daily eucharists and at the daily prayers and intercessions it was wonderful to hear the full-bodied responses to the voice of the officiating priest. . . .

"Then with the strenuousness was deep humility. . . Much good advice and help we got. . . But all seemed touched with this same spirit of humility, We took our pleasures too . . . delightful excursions. . . But whether we prayed or worked, or whether we simply shouted for pure joy of living, it was all for the glory of God."

* * *

I have written to you before of the good work of the "Actors' Church Union," whose object is "to endeavour to make special provision to meet the needs of those members of the Church who are engaged in the dramatic profession."

The Union has just had its annual meeting in London. "There was a good muster of actors, actresses, and others interested in a movement which has done much useful and practical work in recent years to bring about an entente between the parson and the actor." Earlier in the day there had been a celebration of the Holy Communion, and a conference of chaplains. There were several interesting speakers. The stage has an immense influence upon our modern life, and it is surely well that hands of Christian brotherhood should reach out to those of its professors who, amid their many difficulties, endeavour or desire to "walk warily' in paths of faith and purity.

* * *

I have also mentioned before St. Christopher's College, Blackheath, London, which is a pioneer institution amongst us, existing for the purpose of teaching Church and Sunday School teachers how best to teach, and of sending out those best qualified amongst them to instruct other teachers in Sunday Schools throughout the country.

It is an admirable work, much needed, and is living and growing. The College was opened by the Archbishop of Canterbury in 1909. There were three resident students then. There are twenty-four now, and talk of enlargement, as this is the full capacity of the present buildings. To quote its efficient principal,—"The new movement in Sunday School efficiency has coincided with the extraordinary advance made in educational science to-day. . . It is the day of educational experiment, and we give our students the very best. . . Pedagogy, psychology, touch, movement, sight, hearing—all the avenues of approach in education are brought within our students' course"—of which theology takes up over a third. . . "Two of our students are working in Regina, and another is going to instruct teachers in Ottawa."

"It is plain," says the *Guardian*, "that there is a great possibility of future development in St. Christopher's College. Already missionaries home on furlough spend some of their time in learning the methods of this work. . . Another possibility is the universal demand for properly trained teachers. The experiment is common enough in the Dominion over the seas, (does that mean Canada?) and it is being watched with keen interest at home." Another development of it which is projected will be lectures to clergy this summer. We can imagine how many earnest but unscientific clerical teachers might gladly seek such aid.

IT is sometimes a small matter that hindereth and hideth grace from us; at least if anything can be called small, and not rather a weighty matter, which obstructeth so great a good. And, if thou remove this, be it great or small, and perfectly overcome it, thou wilt have thy desire. For immediately, as soon as thou givest thyself to God from thy whole heart, and seekest neither this nor that, according to thine own pleasure or will, but settlest thyself wholly in Him, thou shalt find thyself united and at peace; for nothing can afford so sweet a relish, nothing be so delightful, as the good pleasure of the Divine Will.—*Thomas a Kempis.*

DIVINE DISAPPOINTMENT

AS it was by occasional flashes that His immediate disciples apprehended the Divine nature of Jesus Christ, so it is by occasional flashes that we apprehend His human nature. It is one thing to give assent in all faith and earnestness to a statement of doctrine, but it is another thing to apprehend clearly, as a matter of personal recognition, the reality of the truth of the doctrine. From the beginning of their personal association with Him the Disciples had the evidence of His Divine nature before them, yet often was it only by His works, by His signs and wonders that they could believe, that they could apprehend that He was the Son of God, notwithstanding that their most complete profession of faith in Him followed His great discourse on His approaching departure and on the office of the Comforter. It was then they declared: "Now are we sure that Thou knowest all things, and needest not that any man should ask thee; by this we believe that Thou camest forth from God." Although the Divine nature was there all the time, it was the Divine deeds, the signs and wonders—it was the deeds that they could not associate with mere human power that flashed into their inmost soul recognition of the fact that He was Divine. It was the miraculous draught of fish that so quickly changed the respectful "Master" of Peter into the worshipped and supplicated "Lord." The greatest of all the miracles, His resurrection, merged the intermittent flashes into the full light of recognition, not only for His immediate disciples, but for all ages, that He camest forth from God, that He was, is, very God of very God. In our perpetual recognition of this, of Him as God and Saviour, is not infrequently forgotten that He was very man of very man, that in His human nature He suffered all things we suffer except the result of personal sin; that, not part of human nature in the first instance, as God made man in His own image, but the excrescence added by the first Adam, is the exception in Christ's sufferings in His human nature. Where prescience is we can hardly speak of disappointment, as disappointment means defeat of hopes, miscarriage of expectations, yet the prescience that was Jesus Christ's as very God of very God saved Him not as very man of very man from the bitterness of disappointment, from that very human sense of loneliness and pain when disillusionment takes place. It is in the contemplation of those moments of mental suffering that there is flashed upon us the often forgotten fact of the reality of His humanity. In immediate juxtaposition come before us the Disciples' recognition of His Divinity, "now we know thou camest forth from God" and our own recalled recognition of His humanity, for that profession of the Disciples' faith drew forth from Him that note of intensely human sadness "Behold the hour cometh, that ye shall be scattered every man to his own and ye shall leave me alone." To be left alone, to be deprived of support, comfort, joy, by being left without that or those regarded as essential to these things; to have a larger of smaller part of life made seemingly empty by that or those going out of it which filled that space: such is the experience of humanity—the experience of disappointment. It begins early in childhood in the little things of childish hopes or infant fancy. The little things of little folk are relatively as life-filling as the big things of older people; the little ripples on the water in the bath tub are as destructive of the equilibrium of the toy boat sailed therein as are the storms of the Atlantic are of the equilibrium of the great liner, and it is very real disappointment, very real pain and sense of something gone out of life, that follow the dissipation of the illusion or delusion that the much petted pussy could not be so cruel as to kill a bird. The child mind in fancy invests the cat it loves with qualities the child possesses, but which are absolutely foreign to the cat instinct. In the mind of the child there exists a cat ideal. The cat of reality passes muster until the hour of real test, the appearance of the bird—then the tragedy of disappointment and of complete disillusionment! But from tragedy and disillusionment come new ideals, new recognitions. These in turn find their limitations and each period in life knows the sting of disappointment and disillusionment in proportion to the space in life-thought, life-effort and life-hope, the dispelled illusion has filled.

When the disillusionment is in respect of persons the measure of the catastrophe is according to the purpose they were expected to serve. When the association with and partial dependence upon them are concerned with merely material things, and disillusionment means no more than failure of material advantage to accrue, the disappointment is doubtless keen in one in whom the material fills the largest place, but that counts for little relatively with the man of vision, with the man who sees in men possibilities for high things. The difference between the disappointment of the material soul in respect of material things and the disappointment of the man of vision in respect of men, is as the difference between the disappointment of the cat that it did not seize the bird that came near, and the disappointment of its infant mistress that it should prove so far removed from what she imagined it to be. It is when our associations and relationships with men are supposedly free from material considerations and are based upon mutual love and loyalty, not only to each other but to common principles, to a common object, and that in the moment of test they fly "every man to his own"—the sting of disappointment is most acute. When friendship fails to stand the test of material or social loss; when an ardent soul in a parish finds in his ordained Priest of the Church one who will not do a priest's part and lead against the forces of evil; when a parish priest eager to lead his flock finds the vast majority of his respectable churchgoing communicants satisfied to limit their religious efforts to their own immediate requirements: when some great work of God is waiting to be done, and remains waiting, because some man, be he Bishop, Priest or Layman, or a company of men composed of all three, although professing that they know Him as their King, avoid the cross of extending His kingdom and scatter each to his own:—it is when disillusionment comes in respect of men concerned with the highest things of life that the sting of disappointment is the most keen. But even then it is not divine disappointment, or human disappointment at its best, if like that of Jesus it cannot turn from the sense of isolation begotten of shattered ideals of Bishops, Priests and Laymen, to a realization of communion with God. ". . . and shall leave me alone, and yet I am not alone, because the Father is with me." The tragedy of disappointment in men; of defeat in hopes of men; of miscarriage of expectations in men, merges into the grandest success, the fullest realization of highest expectation, when it intensifies the presence of God: then is disappointment divine disappointment.

Question Box

Ques.—How long since is it that a lay reader has been given authority in the Church to take upon himself the full office of priest? I attended matins at our parish church on Sunday last as usual and was surprised to hear one of the lay readers (in the absence of the Rector, who is away on his holidays) pronounce the Absolution after the General Confession, and dismiss the congregation with the blessing; an authority which I have never known a deacon to exercise. The Prayer Book states that the Absolution or Remission of sins is to be pronounced by the priest. If it is right for one lay reader, why not all lay readers, as well as deacons, exercise the same authority? And if it is wrong, as I believe it is, then let the powers that be put a stop to it at once.

J. W. W. (Montreal).

Ans.—You provide us with the first instance of which we ever heard of a lay reader acting in this way. Presumably he did it in ignorance, but it surprises us that one so ignorant of the Church and of the Book of Common Prayer was ever "recommended" for a license. Your churchwardens should, if they have not already done so, communicate the facts to the Rector, or if he be inaccessible, to the Bishop, to prevent repetition.

The Old Testament in the Making in the Light of Modern Research

(*Continued*)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

IV.—The Recovery of the Lost "Bibles"

HERE it will naturally be asked, if these elementary "bibles" have vanished with the other "lost literature," how can we know anything about them?

The answer is that it is possible in a large measure to reconstruct them by examination of our present Bible in which they are incorporated. For ancient Semitic historians did not use their material as modern historians do. The modern historian studies all his authorities, digests the material in his mind, and then writes his history in his own words and style, so that we could seldom discover from his book what materials he used. Both the ancient Semitic writers pieced together their sources, extracting from each such sections as suited their purpose, lifting them bodily word for word into their work and connecting them where necessary by notes of their own. So that if the documents thus incorporated have any marked characteristics of subject or language or style, it may be possible to distinguish them from one another, and sometimes to reconstruct the original sources word for word.

2. In the next article I will give a New Testament illustration. Here I want to show an Old Testament writer at work. He is writing the Second Book of Chronicles, and has around him, as he repeatedly tells us, the old lost books of Gad and Iddo, and Shemaiah, etc. But, fortunately for our purpose, he has also a book that we know, the First Book of Kings. With it he is using probably some of the others, perhaps only one, which seems likely from some of its references to be the lost Book of Shemaiah. Now watch how he uses them—

1 KINGS XIV. 25-28.

And it came to pass in the fifth year of King Rehoboam, that Shishak King of Egypt came up against Jerusalem. And he took away the treasures of the House of Jehovah and the treasures of the King's House he took all away and he took away all the shields of gold which Solomon had made. And King Rehoboam made in their stead shields of brass and committed them to the hands of the captain of the guard which kept the door of the King's House. And it was so that as oft as the King went into the House of the Lord the guard bare them and brought them back into the guard chamber.

2 CHRON. XII. 2—11.

And it came to pass in the fifth year of King Rehoboam that Shishak, King of Egypt came up against Jerusalem, *because they had trespassed against Jehovah, with twelve hundred chariots and three score thousand horsemen, and the people were without number that came with him from Egypt; the Lubiim, the Sukiim and the Ethiopians. And he took the fenced cities of Judah and came to Jerusalem. Now Shemaiah the prophet came to Rehoboam and to the princes of Judah . . . and said unto them, Thus saith Jehovah, Ye have forsaken me therefore . . . Then the princes of Israel and the King humbled themselves . . . And the word of the Lord came to Shemaiah saying, They have humbled themselves, I will not destroy them but will grant them some deliverance and my wrath shall not be poured out on Jerusalem by the hand of Shishak. Nevertheless they shall be his servants that they may know my service and the service of the kingdoms of the countries,* so Shishak King of Egypt came up against Jerusalem and took away the treasure of the House of Jehovah and the treasures of the King's House, he took all away; he took away also the shields of gold which Solomon had made, and King Rehoboam made in their stead shields of brass, and committed them to the hands of the captain of the guard that kept the door of the King's House. And it was so that as oft as the King went into the house of Jehovah the guard came and bare them and brought them back into the guard chamber.

3. Here we have a clear illustration of the way in which this Bible historian worked. And because we have one of his documents still existing, it is easy to distinguish between the sources used. But in other parts of the Bible it is not so easy, because all the incorporated documents are lost. Nevertheless it is quite possible, through differences of style, through characteristic words and phrases, and in other ways, not only to distinguish between several sources used, but often even to reconstruct them.

Take the Pentateuch. Begin at the beginning. In the first section, chap. i. to ii., 4, we have a version of the story of creation in dignified, solemn, formal style with characteristic words and phrases which also occur in later parts of the book. Amongst them we notice especially the title of the Deity, ELOHIM (God).

Now the very next section, beginning Gen. ii. 4, is another Creation story, apparently from a different source. The order of Creation is different, the style is very different, and we are especially struck by the sudden change of the Divine name to JEHOVAH ELOHIM (Lord God).

This at least suggests to us that the Book of Genesis was written, like the Books of Chronicles by combining earlier sources. Then, as we go on, we find counterparts of these two sections running on still together, keeping still their marked characteristics. We also find repeatedly as in the Creation stories, the same fact doubly recorded and the duplicates apparently belong to these separate counterparts. Here is a good example. Notice the Divine name in each—

GEN. VI. 11-13.

And the earth was corrupt before GOD and the earth was filled with violence. And COD saw the earth and behold it was corrupt for all flesh had corrupted its way upon the earth. And GOD said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them and behold I will destroy them with the earth.

GEN. VI. 5-7.

And JEHOVAH saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented JEHOVAH that he had made man and it pained him at his heart. And JEHOVAH said, I will blot out man whom I have created.

Sometimes, too, there are discrepancies between these duplicate accounts, *e.g.*, in the Creation story where the order of creation is different—or in the Deluge story, where in one section (vi. 18-22) *one* pair of each kind of animal is preserved, and in another (vii. 1-5) *seven* pair clean and *one* of unclean. Again in one duplicate the flood covers the earth for twelve months and ten days, and in the other for only sixty-one days. These duplicate sections in their way of putting things, and in their characteristic words and phrases, correspond to the two Creation sections in Gen. i. and Gen. ii. The fact that discrepancies sometimes exist indicates that the respective original authors of these separate accounts did not use quite the same sources of information. At any rate it is quite evident that we have in Genesis, at least two earlier accounts combined in the same way as these in the Book of Chronicles.

Now we are to try to reproduce the lost sources. In an appendix to this chapter will be found a list of the sections allotted by the decision of scholars to one of the separate sources, that one which contains the first chapter of Genesis. Now let us take the first section, Gen. 1, and all its corresponding sections through Genesis as given in this appendix and with a camel-hair brush tint them all over in a pale red. Then read them consecutively for several pages. We shall find them forming a fairly intelligible story, though very slight and scrappy in the Genesis portion. We shall find characteristic words and phrases running through them, such as: *create, after their kind, the selfsame day, these are the generations of, living creatures, beasts of the earth, creeping thing, all flesh, sojourner, throughout their generation,* etc. There is not very much from this source in Genesis but if we continue our red sections right through the Pentateuch we shall find in them nearly all the regulations about ritual and ceremonies, about Circumcision and the Sabbath and the Festivals, also the great bulk of the priestly laws. And I trust it will be with some interest we shall feel the conviction that all the old "lost literature" is not altogether lost, that in these red-tinted pages, right through the Pentateuch, we have got back at least a large part of the Bible of the Priests.

Then we turn back to the Bible to read the parts left uncoloured. We cannot doubt that we are reading quite another document, utterly differing from the first in language and style, much more interestingly written, more artistic, more poetical, full of vivid dramatic touches that make the history live before us. We have got back the old Jahvist Bible of Southern Judah. Or, rather, we have got back the combination of it with the Elohist Bible of the North.

This little sketch is merely intended to suggest the methods of critical work on the Bible.

NOTE.

In Dr. Driver's *Genesis* these are the parts allotted to the "Book of the Priests," chap. i.-ii 4 (Creation of heaven and earth and God's subsequent rest upon the Sabbath); v. 1-28, 30-32 (the line of Adam's descendants through Seth to Noah); vi. 9-22, vii. 6, 11, 13-16^a, 17^a, 18-21, 23, viii. 1-2^a, 3^b-5, 13^a, 14-19, ix. 1-17, 28-29 (the story of the flood); x. 1-7, 20, 22-23, 31-32 (list of nations descended from Japhet, Ham, and Shem); xi. 10-26 (line of Shem's descendants to Terah); xi. 27, 31-32 (Abraham's family); xii. 4^b-5, xiii. 6, 11^b-12^a (his migration into Canaan, and separation from Lot); xvi. 1^a, 3, 15-16 (birth of Ishmael); xvii. (institution of circumcision); xix. 29 (destruction of the cities of the *Vikkar*); xxi. 1^b, 2^b-5 (birth of Isaac); xxiii. (purchase of the family burial-place in Machphelah); xxv. 7-11^a (death and burial of Abraham); xxv. 12-17 (list of 12 tribes descended from Ishmael); xxv. 19-20, 26^b (Isaac's marriage with Rebekah); xxvii. 46—xxviii. 9 (Jacob's journey); xxix. 24, 28^b-29); xxxi. 18^b, xxxiii. 18^a (Jacob's marriage, etc.); xxxiv. 1-2^a, 4, 6, 8-10, 13-18, 20-24. 27-29 (refusal of his sons to sanction intermarriage); xxxv. 9-13, 15 (change of name); xxxv. 22^b-29 (death of Isaac); xxxvi. (Esau and Edom); xxxvii. 1-2, xli. 46 (Joseph's elevation); xvi., 6-27, xlvii. 5-6^a, 7-11, 27^b, 28 (migration of Jacob's family); xlviii. 3-6, 7 (Joseph's adoption of Ephraim and Manasseh); xlix. 1^a, 28^b-33, I. 12-13 (Jacob's burial).

(*To be continued.*)

Idleness is one of the greatest enemies of character. As some one has said: "The devil tempts other men, but idle men tempt the devil." Do not envy the idle man, whomever you may envy. You may have too much to do, and too many things to think about; still, do not envy the man who has not enough to think about, and has to fall back upon himself. The passions of human nature break loose in idle men and wander over forbidden places seeking what they can devour.—*Dr. James Stalker.*

The Church in the West

ON May 1st of this year the mission in Edmonton founded and maintained by the Archbishops' Western Canada Fund' completed the first four years of its existence. As this is the period for which the clerical members of the mission are asked to commit themselves, this date is an interesting turning point in the history of the mission. Additional interest, moreover, is lent by the formation of the new diocese of Edmonton.

With reference to the completion of the first period of service it is reassuring to learn that two of the three, if not all three, of those who began the work are remaining in Canada. There is good hope also that many of those who come out under the mission will find their way back to Canada after returning to England at the end of their term of service.

The happy relations, too, that have existed from the first between the Bishop of Calgary and the mission will be maintained with the new Bishop of Edmonton. At a time when many watched the work of the mission with a critical, and not always friendly eye, the Bishop of Calgary, in the light of personal knowledge, gave it his whole-hearted support. A similar support may be expected from the Bishop of Edmonton. There is reason to believe that he is satisfied with the principles of the associated mission and that its members will continue to enjoy such freedom as is necessary to enable them to pursue their ideals of common life and united work.

Change of circumstances, indeed, may be expected to bring about some change in the sphere of the mission's work and its relation to the diocese. Suggestions, it is said, in this direction have already been made. But any changes that may take place will knit the diocese and mission more closely together and make for great efficiency.

The record of the work accomplished during the past four years is an inspiring story. Buildings, as we are reminded to weariness, are not an infallible index of true work accomplished; yet the erection of buildings and the purchase of sites is in most cases the outward expression of true devotion and zeal. That it is so in the case of Edmonton Mission, few will doubt who have any knowledge of its work.

In 1910, four churches and four mission houses were built.

In 1911, four churches and three mission houses were built.

In 1912, four churches and three mission houses were built, and St. Faith's Church and the Mission House Chapel were enlarged.

In 1913 five churches and six mission houses were built, a hospital and farm buildings were erected at Onoway and the church at Entwistle was enlarged.

The work at Onoway with its farm and hospital, has a special character. Friends have enabled the mission to become possessors of a hundred and sixty acres of good land in a delightful situation. Here a mission house has been built in addition to a beautiful little chapel. I should like to write in detail of its work, but must be content to quote a few words of the Head of the Mission, Rev. W. G. Boyd,—"Whatever anxieties and troubles, financial and otherwise, we have had to face in this matter, and we are by no means out of them yet, are over and over again worth while in the knowledge of the blessings which the building and its staff has been the means of administering to many. Life has been saved and pain eased, lonely and tired souls have been comforted and refreshed and sad hearts cheered."

In conclusion I should like to call attention to the remarkable record made in the matter of current expenses.

In 1910, the current expenditure per man (omitting odd cents) was \$744; in 1911, \$605; in 1912, \$459; in 1913, \$438. Of this expenditure, the report says:—"If the expenditure for horses and furniture were omitted it would be seen that the cost of maintenance per man has not varied greatly from year to year. Our Finance Committee arrived at the conclusion that it would not be safe to ask for less than \$450 for maintenance per man." As this includes the maintenance of an equal number of horses, the demand is certainly not extravagant.

G. H. B.

The Church in India

A Few Jottings Regarding the Pauch Howd Mission, Poona City

(By a Correspondent)

THE words Pauch Howd mean "five tanks." Som years ago there were in this quarter five very large water tanks, but they became diseased and are now nearly filled in with rubbish. This quarter of Poona City takes its name from these tanks. (You must not say Howd*s*, because Howd is a word which does not change in the plural.) It is quite on the confines of the city and abutting on the camp. Poona, as all Indian military stations, is divided into city, the native quarter and camp. The latter is where the sahibs live, the regiments are stationed and all is semi-European—very dull! That is, to us missionaries. A stranger driving from the station through the city, which is very dirty and tumble-down, though picturesque, after about fifteen minutes comes to a collection of substantial stone buildings, which catch his eye as being so eminently at variance with the buildings he has passed hitherto. He asks what this is and is told it is the sisters' side of the P. Howd Mission.

First, on the left hand side, is St. Michael's Hostel. This is primarily for orphans, but children of very poor parents are taken at a nominal fee, i.e., eight annas a month; children of poor widows are free. Many Hindu girls and children are brought here. If they are sent by government they have to be left for two years unbaptized, as so often, when relations hear they are with Christians, they come and claim them. In this hostel are fifty girls, from five years old. They attend the vernacular day school, and when that course is finished, if they are promising, they pass on to the Anglo-vernacular, and from thence, if they desire to be teachers, they are passed on to the normal class, when, after three years, they obtain their certificate and are sent out as teachers. Next to St. Michael's is the Convent, with its chapel, the home of the sisters and the ladies who kindly come out to help in the Mission. Then comes the Epiphany Hostel, the boarding house for girls of better position and caste. There are many orphans here, of higher caste. These girls attend the vernacular and A. V. schools and then, if thought well, they attend the girls' high school in the city for matriculation. This brings our Christian girls in touch with high caste Hindus, for the large majority of girls in the high schools are Brahmas. They are very friendly with our girls, and sometimes come to the Mission. This is indirect evangelistic work, for these Hindu girls feel there is *something* about their Christian friends—more stability and honesty of purpose. Also, they ask questions. Opposite the Convent is St. Anne's Wada. This is the home for the industrial workers. The industries are church embroidery, needlework, plain and fancy lace, and weaving. The girls who do not go on to become teachers are put to some industry, and live together in this wada. (A wada means an enclosed building.) They do all their own cooking, grinding and housework, and look after the garden. They do their industrial work from 9 to 12.30 and from 2 to 4.30. After that they have the time to themselves to go walks or to sit in the garden. One sister in charge of them sadly neglects them and they are left to "grow up" by themselves, for she also has the visiting and care of all the married and outside Christians in the Mission. This means Bible Classes and instructions for one or other of the sacraments nearly every evening. However, it is probably best for the girls to have to stand alone. They are supposed to be preparing for marriage, the proper goal for every Indian girl. (In another paper we will give you a typical Christian engagement or marriage.)

Next to the wada comes our Mission Hospital and Dispensary for women and children. That is to say, only women and children are admitted as in-patients. Out-patients are of all sorts and conditions. The medical staff is composed of an European doctor who visits three times a week, an Indian doctor and the sister in charge, with Indian nurses under her. On the visiting doctor's days the average out-patient attendance is 280. All sorts—Christians, Hindus, Mohammedans, etc. Some of them come in a terrible plight, for Indians neglect themselves, or try all kinds of violent remedies. A favorite one is searing the wound or sore with a red hot iron. Many lose their sight by neglecting ophthalmia and coming for treatment when the eye has altogether gone.

Next to the Epiphany School is the *Church—our Church*—how proud we are of it. We are told there is no other church like it in India. It is Basilican, with a tower, very large. The high altar of marble and the floor of the whole church of marble. Also the font for immersion, just inside the west door, is of marble. These were all private gifts. We have very beautiful, dignified services, with solemn ritual, setting forth the Catholic faith as nothing else can. Many dissenters come to settle in the Mission, and they are always attracted by the devotional services, so different to what they have been used. This attraction in nearly every case leads them on to Confirmation. The Mission is under the charge of the Cowley Fathers, whose headquartters are at Oxford. They have a mission in Bombay as well as Poona.

On the other side of the church is the boys' part of the Mission. Three hostels—St. John's, for better class boys; St. Nicholas', for orphans, etc., and St. Joseph's, for carpenter apprentice boys. Then comes the Fathers' House and then the workshop, which employs many carpenters and where the apprentices learn.

We have omitted more works under the care of the sisters. Behind the Epiphany Hostel is the vernacular day school—a very lofty, bright school—and by the side of that is the hostel for the normal students—twenty-four of them now. The vernacular school is their practising school.

If you go through the wada, though you will be almost too tired to be able to do so, you come to the creche, where babies from a day, or less, old up to five years old live. What poor little creatures many of them are—nearly killed with opium, diseased, starved. Some live, some are just baptized then pass away. At five years old the boys are sent on to the little boys' home at Grandcone, a village about two miles out, and the girls go to one of the hostels. Now we have great-grandchildren of the Mission.

This is very shortly the lay of the Mission, and if our friends who desire to be interested in us and our large family would like, then we will give more detailed description of work and people. Evangelistic work is done by the fathers and sisters. The fathers have their catechism band which goes into the city and villages, and the Bible women do likewise under a sister.

May we ask all who read about us to pray very earnestly for God's blessing on our dear people of all conditions—on our works and on ourselves—that we may be strengthened with Divine strength for this great work He has given us to do for Him.

God has a purpose for each one of us, a work for each one to do, a place for each one to fill, an influence for each one to manifest, and then, a place for each one to fill in His holy Temple.—*The Bishop of Vermont.*

MEN WANTED

The Diocese of Calgary is in very urgent need of a few really first-class young unmarried clergy, deacons or priests, the latter preferred. Applications should be sent to the Bishop, 1818 First street east, Calgary.

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Some Garden Helps in Manitoba

By H. M. SPEECHLY, M.D., Pilot Mound, Man.

IN a year like 1914, when both the spring and fall canker-worms, as well as the red-backed cut-worms are especially busy, it is a great comfort to know that the birds are on the gardeners' side. It is maddening to see the cabbage's stalk go by the board like the mast of a wrecked ship, or your beets cleaned out completely, or your best stocks and asters ruined by the cut-worms, let alone the horrid mess made by canker-worms in the trees. Nevertheless, were it not for the incessant attack of the golden oriole, the English sparrow, the robin, the cat-bird and the goldfinch, the plague would be ten times worse. It is a common delusion that the Manitoba prairies have only a few birds, though the fact is that some 220 species dwell in or visit Manitoba each year and cross the prairies in legions. Wherever man grows trees and cultivates flowers, there he may be sure to get plenty of birds, even the ruby-throated humming-bird, which nests in Manitoba in great numbers. But I am more concerned just now to surprise you perhaps as to our most intimate garden helps which this spring have been nesting in our happy garden of flowers surrounded with Manitoba maples and native spruce trees, beloved of the tiny ruby-crested kinglet which in April haunts them for a couple of weeks. The boys of Pilot Mound have taken an increasing interest in our birds, but as usual there is a gang of thoughtless, marauding young ruffians who rob every nest in sight ruthlessly, youngsters of from eight to fourteen years of age. Public opinion is ranged against them and to some extent we have put a stopper on these raids.

It is not necessary to introduce you to the English sparrow. Everyone knows its truculence and self-assertion, nesting where it pleases so far as any other bird is concerned. Its nest is the same untidy bundle of hay, straws and feathers that you meet with anywhere else, with half a dozen white eggs spotted with brown or black, in great variation. It has, however, a great taste for the cut-worm, red-backed or any other variety. Hence we appreciate this sparrow's services greatly especially in the early morning. On the opposite side of the front gate is a very great friend of ours. My two small boys, aged eight and five respectively, share a certain family pride over this beautiful and friendly bird. It is known as the Arkansas kingbird; or the grey kingbird, because its back is grey; or the yellow-bellied kingbird, because its belly (I speak ornithologically!) is a sulphur yellow, brighter on the male than the female. The family pride comes in this way. The writer of these lines has watched the spring migration here for the Biological Bureau of the U. S. A. since 1903. In 1909 I had the honour of making the first record of the appearance of this bird in Manitoba. Since then it has multiplied somewhat rapidly all over S. Manitoba, thus extending the N. E. corner of its range northwards. These kingbirds (*tyrannus verticalis*) must not be confused with those buccaneers, the common kingbirds, (*tyrannus tyrannus*). The former is a gentle bird, minding its own business, elegant in flight, sociable in conversation, and diligent in catching all available insects. Its nest is made of sticks and string, feathers and wool, rather an untidy affair. For our pair I put out some surgical cotton wool, which was promptly worked into the nest wall. So also was some wool from the inside of a baseball which the bird hung not only about the nest, but all over the tree itself in festoons, accidentally of course. Kingbirds nest usually in a fork of a tree six to twelve feet overhead.

Of course we have a robin's nest in our trees every year, but this spring one of those outrageous boy robbers got in when no one was looking and plundered the nest. For the information of those who do not know, a robin on this continent isn't a robin! It is really a red-breasted blackbird, being in habits like an Old Country blackbird; builds an almost identical nest; its alarm call reminds you of the blackbird, though its song is too jiggy. Its egg is clear sapphire blue, but spotless. However, though the nest was robbed, we have a pair of most faithful visitors, probably the same pair of robins, who share with the cat-birds the honour of eating every worm or grub in sight. Oh, yes, we have fish-worms in abundance in our garden, imported from Ontario, as they are not indigenous here in the West. The two pairs of birds have agreed not to quarrel. Now the cat-birds have built a most cunning nest in our spruces quite close to the road, but difficult to spot. It is made outwardly of shavings, twigs, string and paper lined with coarse roots and grasses. The cat-bird is a well dressed gentleman in a suit of grey, with a black crest. Oddly enough, there is a blotch of rusty red over the vest at the underside of the root of the tail, which few people ever spot. The egg, like the bird, is a size or two smaller than the robin and is an intense greenish blue. All these birds hate and abominate that American blackbird known as the rusty grackle, because it punctures and eats their eggs. Don't they just chase the swash-buckler around if they hear his harsh, ugly voice.

In yet another tree we have had a goldfinch build its lovely little cup-shaped nest so neatly woven with plant fibre, plant down, and woolly material of any sort, wherein rests the clutch of four or five pale blue tiny eggs. The goldfinch evidently borrow's some of its gold from the dandelion seeds it devours, but it sports no red about the base of its beak like its Old Country cousin. Manitobans call them "canaries," and indeed they "sweet, sweet" just like canaries. Will you be surprised now if I tell you that over the way in one of my neighbour's trees a cedar waxwing has built its nest, based with twigs lined with down? The eggs are white stained with purple and spotted with black, not quite as large as a house sparrow's egg. Every year also we have at least two or three pairs of golden orioles in this town hanging their bottle nests with common string from parcels, a very favourite material with most nest builders hereabouts. The cheery, energetic little house wren is a tremendous feeder on all insects and larvæ that it can catch, rolling out incessantly its rollicking, rippling song, always ready to nest in any hole or any receptacle from a barn to the box of a seeder. Thus it has come about that our late June and early July garden has been less harried by insect pests than many others. The crinkled cups of the Iceland Poppy, white, yellow, apricot, orange and almost red; the pyrethrums, earliest of daisy-like blooms; the purple spires of the rocket; the tightly packed buds of paeonies just bursting into their splendour of white, pink, or crimson petals; the delicate, refined St. Bruno's lily, cool, white, frosted exquisitely; the wide-open yellow and orange cups of the Elegans lilies; the frail, daintily poised blue flax; the up-standing creamy spikes of dic-

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tammus, scented deliciously with the fragrance of lemon verbena; the curving sprays of the bleeding heart hung with jewels rare and exquisite; the delicate symmetry of the white, pink and purple mullein spikes; the iris flags all waving; and the brief splendour of the Oriental poppy's flaming cups—it is in and about and amongst all these delightsome yet hardy things that our Manitoban birds revel and at the same time attend strictly to business as garden helps.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

AUTHORITY AND THE PEOPLE

To the Editor:

Dear Sir.—Permit me to say how cordially I agree with the opinions expressed in your article under the above heading in your issue of July 9th. The dearth of Canadian-born candidates for the priesthood is partly due, in my humble opinion, to the constant finding fault with, and criticism of the clergy on the part of the people. Why do not the numerous amateur theologians among the latter ventilate their opinions upon other subjects about which they know next to nothing? For instance, it would be intensely interesting to me, as an engineer, to have from one of these gifted gentlemen a criticism of say, the design of the Quebec Bridge, or to hear his opinion of the cyclic variation permissible with synchronous motors.

If the church is really to advance in this country the Canadian people must try and overcome their disinclination to learn from the clergy, and not attempt to teach those who should be their leaders and instructors in all things spiritual (see the Catechism).

C. O. T.

A NEW PRAYER BOOK

The Editor:

Before making an investment in any securities, it is usually an axiom to examine them with a view to ascertaining whether or not they are safe, and whether there will be proper interest accruing. The church, probably, will be shortly asked to invest many thousands of dollars in a new Prayer Book. Before such an investment becomes an accomplished fact, some assurance should be given that the security is really adequate. The church is one of the most expensive religious bodies in the country, when we take into consideration the capital already sunk in Endowment Funds, Cathedrals, and other official objects. In connection with the revision would it not be possible to obtain a better arrangement of the contents of the book, especially with a view to facilitating its use by the young and strangers. If the contents were given to any intelligent printer, they surely would not be arranged as they are at present.

As the present book is a compilation of several separate books, why not divide the new book, say into 3 parts, separating the parts by clearly defined divisions. The first part to contain daily offices, psalms; second part, the Holy Communion, Collects, Epistles and Gospels; third, part, the Occasional Offices.

The book is large enough as it is; what will happen when the additions are made, is a matter of conjecture. Simplicity in method, arrangement and matter seems to be the keynote, unless a book is to be produced which will be a further drawback upon the life of the church, existing under new conditions and failing to adapt itself to them.

Churchman.

THE CLERGY AND POLITICS

The Editor, Church Life:

Dear Sir:—In your issue of July 9th you criticize, perhaps with good reason, those clergy who have unfortunately become allied to a political party. But how would you criticize a party which chose to ally itself with the clergy? Suppose a clergyman is convinced that the bar ought to go and has given the best of his life and strength in that cause, do you expect him to throw his convictions to the winds simply because they have been espoused by the Liberal party in Ontario? If so, what a fine, courageous set of men our clergy would be! We churchmen can ill afford to criticize those men who have stood by their convictions in this matter of late. We have been ready enough to accept the support of the Unionist party in England. Bishops and clergy have not hesitated to stand on party platforms, to take part in party debates, to influence voters in great elections. Why? Because they have had the manhood to stand by their convictions concerning Establishment. They were not ready to see the church robbed simply because it suited the Unionist party to stand by them. Individual clergy cannot give up fighting for their principles, whatever they may be, when party politicians give evidence of holding similar views. It matters not a whit whether the party's policy is "Banish the bar" or "defend the church"; one is "politics" as much as the other. What then, is a poor fellow to do with his convictions? Must we submit to the robbery of the church by shunning English politics to that extent? Surely we must permit our dissenting brethren in this province a similar privilege if their hearts are set upon the abolition of the bar?

Eric Montizambert.

July 14th, 1914.

LAIC VERSUS MAGNA CHARTA

Sir.—I thank your correspondent "Laic" for the information, which had escaped my notice, that Pandulph mentioned in the preamble of Magna Charta, was the same before whom King John had sworn fealty to the pope. But this only strengthens my contention as to the distinction in that document between "Holy Church," or the Church Universal; and "the Holy Roman Church" of Italy and the "English Church" (Ecclesia Anglicana) which is declared free and possessing all her rights, "as being the well understood and generally acknowledged relation between them at that time (A.D. 1215). A relation that is very different from that now claimed by the Papal See over her sister churches.

And it is the same way with the ambiguous expression "In conscious dependence on the Holy See in Spirituals." No one denies that Rome was the patriarchal see of the west (though it would seem it did not at first include Britain, since the British Bishops would not acknowledge the authority of Augustine, or accept him as their Metropolitan) nor would there be denied to Rome the rights of Patriarch today had it not been for her unlawful usurpations of authority. Indeed, the appeal still stands of the English Church to a general council in the matter of our controversy with Rome. Your correspondent says "The Charter itself deals entirely with civil matters, and incidentally provides that the Church shall be free from oppression or interference by the civil power." Evidently Pope Innocent III did not think so. For he "Annulled the great Charter. He excommunicated the barons who signed it. He suspended Stephen Langton for refusing to publish the excommunication." "But fortunately for English liberty, both pope and king fell victims to death in 1216. The new pope, Honorius III, recognized accomplished facts. His legate, Gualo, co-operated with the regent, the earl of Pembroke, in restoring peace and order on the basis of the Charter. For a brief period during the minority of Henry III, under the firm and wise government of Stephen Langton, the Church of England had peace." Wakeman's History pp. 130, 131.

What is too often forgotten is that this is not a battle like Waterloo, which ended in a day; but a war lasting for centuries. It may be said to have begun when Augustine met the Welsh bishops in A.D. 603, and did not end till the reign of Queen Elizabeth, when Pope Pius V fulminated an uncanonical excommunication against the Queen and the Church, and set up a schismatical branch of the Church of Rome in another Church's jurisdiction, the folly and wickedness of which unlawful and unchristian acts are bearing their bitter fruits to this day in every part of the world. In this long war there have been many marchings and counter marchings, with ever varying success on either side. But, thank God, the victory has long been ours. And if we are not in communion with the Holy Roman Church it is her fault, and not ours, for we are still an Apostolic branch of Holy Church, reaching back to the earliest ages. If she is "Protestant and Reformed" it is Roman heresies that have made protest and reformation necessary. And if she is established by law it only shews the wisdom of the great nation that has so established her: but it adds nothing to her, and still leaves her free. Just as the fact that sadly mistaken men who are trying to disestablish her most ancient branch, the Church of Wales, proves nothing but the folly and injustice of those who thus seek to injure her. But I need say no more to shew the strange confusion of thought contained in the closing sentences of your correspondent's last letter. It is Rome that has changed since that time, and not the Church of England. Our Creeds are the same now as then; whereas Rome has added to hers time and again, even as late as 1870. So that Rome is the modern and new Church, and not the Church of England, which is ancient, Catholic, Apostolic and Scriptural.

J. M. B.

PRAYER BOOK REVISION—ROGATION DAYS

Sir:—I note in Bishop Bidwell's memorandum appearing in your last issue that in regard to the revision of our Prayer Book it is proposed to omit the Rogation Days. As this is neither a liturgical nor theological, but a very practical question, I afeel I have a right to criticise this proposed change. Surely if there is a country needing God's blessing on the yearly crops it is Canada. Why then should we leave out these days of asking for God's blessing on our crops from a Canadian Prayer Book? And what is the spirit that has moved the committee to recommend this and other changes? Is it that past neglect justifies present omission? Surely this is inconsistent with the spirit of the preface, wherein we read that "the present life and larger outlook of the church are seeking more adequate expression than the Book of Common Prayer affords, and seems to require judicious *adaptation:* and *enrichment* of the Book in order that it may more fully meet the needs of the church in this age and in this Dominion."

It seems to me that instead of the scope and utility of the present book being very greatly increased, it is being very unnecessarily narrowed. Do not let us forget that Canada is essentially an agricultural country depending so largely on good crops to meet our financial obligations.

A. Farmer.

HURON SYNOD AND VOTES FOR WOMEN

Editor "Church Life":

Dear Sir,—I feel sure that the three thousand women, of whom I was one, who signed the petition for a vote in the vestry (but not to hold office in the Church), as Mr. Ransford seems to have brought in in his motion, must have *felt* a deep sense of gratitude roused in them for the *manly* desire (according to Mr. Thomas) to "protect the women from odium," and from "being classed with heathen women, who, in those days, were very immoral." Does it do the men of Huron Synod much credit that such a small majority were so solicitous for our good name? Mr. Thomas has to admit the fact that "women with faces painted and powdered and promenading the streets" were brought into discussion on the Synod floor, even if it was only by "one man." Are these the style of women that are found among our Church workers?

Mr. Thomas evidently knows how to "strain at a gnat and swallow a camel."

C. F. Dykes.

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ALGOMA

SAULT STE. MARIE

St. Luke's Pro-Cathedral.

On July 12th at Evensong, the sermon was preached by the Rev. S. H. Alling, M.A., Rector of St. James' the Apostle, Sault Ste. Marie, Michigan.

The Sunday School have decided to visit Point des Pius this year, with the boat making a morning and afternoon trip on July 23rd, Thursday.

The Diocesan Executive Committee met in St. Luke's Hall on Monday, July 14th. There were present the Right Rev., the Bishop; the Venerable Archdeacon Gillmor; the Rev. Canon Piercy, secretary; the Rev. J. Tate; Mr. H. Plummer, treasurer; Mr. C. V. Plummer, who superintends our Insurance interests, and the Rev. W. Hardy Johnson. A morning was spent in business mainly of a routine nature.

NORTH BAY

From "The Open Door," the Church Magazine for the Parish of North Bay, we glean some interesting facts. The many friends of Mr. Robert Fleming will be pleased to learn of his ordination to the Diaconate on Sunday, June 21st. The Bishop is appointing Mr. Fleming to the Mission of Murillo, near Fort William. His services as catechist are still gratefully remembered in North Bay.

The Anglican Men's Association has prorogued for the summer. Mr. Geo. Hutcheson made encouraging speeches at the closing supper provided by the ladies of the W.A.

In "Our Sunday School Corner" the Rector announces the arrangements to maintain school during the difficult months of July and August. In announcing the date of the congregational picnic, he gives a seasonable word encouraging sociability and, especially toward new comers and strangers, the welcome into the circle of "one united family."

The Friday Religious Instruction is over till the autumn.

At a gathering in the home of Mrs. Jago, the Superintendent of the J. A., opportunity was taken to add to the social programme the presentation of a purse of money to the recent catechist, Mr. Peeling. Mrs. Webber presented the gift after the Rector had spoken words of congratulation. Mr. Peeling's reply shewed his genuine appreciation of the kindness.

St. Simon's Mission.

Miss Freeman's desire to relinquish her duties as organist will be felt by all the worshippers at St. Simon's. Miss Freeman has been at the organ from the first days of the little church. She is now living further away from the church but wishes to continue her work in the Mission Sunday School.

Electric lights have been installed in the Mission Church, to the great comfort and convenience of all—thanks to Mrs. Jas. MacNamara.

FORT WILLIAM

Rev. E. P. Goulding, accompanied by Mrs. Goulding, has arrived here from Saskatoon to assume the rectorship of St. Paul's.

HURON

On Sunday, July 5th, the Lord Bishop of Huron held an ordination service in St. George's Church, Clarksburg, when Mr. Chas. Abbott was made Deacon, and Rev. T. H. S. Young ordained Priest. As this was the first Ordination service ever held in Grey County, the Church was filled to its utmost capacity and many visitors were

Beautiful Tulips

YOU have always admired a beautiful bed of Tulips. Perhaps you have considered it out of the question for you to grow them. Perhaps you have thought the cost was prohibitive, and that these beautiful flowers could only be enjoyed by a few. Quite the contrary; the cost is very reasonable, and the pleasure gained is worth many times the effort to put them in. The Fall is the time to plant the bulbs and now is the best time to consider them. Write for our elegant colored booklet. It is free.

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present from outside churches. The Rev. Jas. Ardill, Rector of Owen Sound, preached a powerful sermon on the ministry. The Rural Dean Reilly said Litany, and the Gospel was read by Rev. C. Abbott, and the Epistle by Rev. T. H. S. Young. The Rev. Abbott is placed in charge of Dundalk, and the Rev. T. H. S. Young remains at Heathcote.

In the evening the Bishop preached to a second large congregation and confirmed 17 church members. Thus the congregation witnessed the two-fold ordination of the Christian Church, the ordination of the Clergy and the ordination of the Laity, also by the laying on of hands.

On Sunday, July 5th, an ordination service was held at Clarksburg by the Bishop of Huron, when two men were set apart for the sacred ministry. The Rev. J. Ardell, rector of St. George's church, Owen Sound, presented the candidates and preached the ordination sermon.

AYR

Tuesday, July 14th, was an important day in the history of the new parish of Christ Church, it being the occasion of the laying of the corner stone of their pretty little church by the Bishop of the Diocese. The service used was the one appearing in the draft of the revised Book of Common Prayer, and was solemn and impressive. A very large congregation, including many from neighbouring parishes of Galt, Preston, Princeton and Drumbo. Addresses were given by Rev. H. W. Snell, B.A., incumbent of the parish; Rev. D. J. Cornish, of Forest; Rev. Canon Ridley, of Galt, and His Lordship the Bishop, all of whom spoke words of commendation, encouragement, and hope for the future.

DRUMBO

Very successful and inspiring services were held in St. Peter's Church, Drumbo, on Sunday, July 12th, when the Church was reopened after extensive repairs and renovation, which have made it quite the prettiest church in the village. Special sermons were preached to crowded congregations by Rev. Canon Ridley, of Galt.

MONTREAL

MONTREAL

On the 8th inst., at 10 a.m., at the Church of St. Columba, Sherbrooke street, Notre Dame de Grace, the Rev. W. G. Walsh, Rector of Brome, P.Q., and Jennie Elizabeth Wallace Henderson, of this city, formerly of Larne, County Antrim, Ireland, were united in Holy Matrimony. The church was decorated by the young people of the Altar and Girls' Guilds. The bride was attended by Miss Gladys and Miss May Beardmore, and was given away by Mr. E. C. Clarke, of St. Laurent. The groom was supported by his brother, Mr. E. J. Walsh. At the conclusion of the marriage service there was a celebration of the Holy Eucharist for the bride and bridegroom and their relatives and friends. The Rev. J. A. Osborne, the parish priest, who performed the marriage ceremony was also the celebrant. After the services a reception was held at 1091 Queen Mary's road. The bride and bridegroom left in the afternoon for the Quebec district in which the honeymoon will be spent.

ONTARIO

The Bishop of Kingston visited the northern part of the Diocese during last week. His appointments were as follows: Monday, July 13th, Plevna; Tuesday, July 14th, Flinton; Wednesday, July 15th, Sharbot Lake; Thursday, July 16th, Parham; Friday, July 17th, Sydenham.

The Bishop of Kingston will close his summer visitation after the above date. Parishes which have not been visited as yet this year by the Bishop of Ontario or himself will be taken in the fall after the General Synod in Vancouver. The Bishop expects to spend the month of August at Little Metis.

A handsome pair of brass altar vases were in use in St. George's Cathedral for the first time on Sunday, July 12th. They were presented by the Cathedral Sanctuary Guild, in memory of the late Dean Buxton Birbeck Smith, D.D., the founder and first warden of the Guild.

The Annual Garden Party given by the members of St. John's Church, Stirling, June 26th, was a decided success. Receipts, $135.10.

The ladies of Trinity Church, Frankford, eclipsed themselves at the Annual Garden Party, the evening of July 15th. The weather was ideal and the church lawn so beautifully illuminated was indeed a veritable fairyland. Receipts, $164.25.

KEMPTVILLE

Bishop Bidwell held Confirmation service in St. James' Church on Sunday evening, when a class of eleven were received into the Church.

TWEED

The congregation of St. James' Anglican Church, held a reception at the Rectory on Monday evening last, in honour of their new Rector, Rev. O. G. Lloyd.

MERRICKVILLE

The Bishop of Kingston visited Merrickville on Tuesday, July 7th. Evening service was held in Trinity Church at 8 p.m., the Rev. J. H. H. Coleman conducting the service and the Bishop preaching an eloquent and helpful sermon. At the close of the service the congregation was invited to the Rectory, where an informal reception was held and an opportunity given for meeting the Bishop personally.

OTTAWA

OTTAWA

Canon and Mrs. Pollard are spending their holiday at the Arlington, Kennebunkport, Me., U.S.A.

The Colonel Matheson memorial window was placed in St. James' Church last week, on the east side of the church, overlooking the Matheson pew. It is a work of art, delicately shaded, with colour tones quiet yet pronounced. The title of the window is "Resurrection," and the beauty and power of the faces in the picture are most magnetic. The window is the work of the Bacon firm of England, and is being put in by Spence of Montreal, assisted by Jas. W. Gamble.

QU'APPELLE

It is hoped that the new Church in North Regina will be completed so as to be ready for opening early in August. Work on the edifice is being rushed as speedily as possible.

The property on which the church is being erected is situated on a knoll a quarter of a mile north and west from the G.T.P. shops, overlooking the village of North Annex. The church is conveniently located, and within easy walking distance of every house in the village.

Operations on the work were commenced in May when a building bee was held for the purpose of getting the work under way. A large number of men gathered on the spot, and the excavation was dug and the framework erected in short order.

As much of the work as possible has been done voluntarily. While the work is a little slower than if it were done by paid helpers, the members of the new congregation themselves preferred to do it in this way, so as to lower the cost as much as possible. The carpenters are now engaged in roofing the church, and it will only be a short time until it will be enclosed.

The building is a fine frame structure, and while not large enough, is quite commodious, and it is expected will fill the needs of the community for some time to come.

As soon as the church is completed, services will be held morning and afternoon and possibly evenings on Sunday.

Pelly Rural Deanery

The Rural Deanery of Pelly held a Chapter Meeting in Canora on Wednesday, July 15th. Holy Communion, celebrated at 7.15, and Matins and Litany later, preceded the deliberations of the Chapter.

Rural Dean Guy P. Terry was in the chair and the other clergy present were the Rev. E. Frampton, the Rev. A. B. Humphreys, the Rev. S. P. Reade, R. D. Secretary, and the Rev. Cuthbert Atkin, recently placed in charged of the parish and mission district of Pelly.

The chairman, speaking on S.S. work, reported the formation of four schools and noted that the regretted departure of the Rev. Walter Weston to Regina, and the resignation of the lay secretary, had made impossible much systematic work on the Sunday School Association. The heads of departments would be approached by the R. D. secretary and urged to prepare reports for the annual conference to be held before the end of the year.

The Rev. A. B. Humphreys invited the clergy to a lake-side camp in Margo for five days beginning on the first of September.

The welcome announcement was made that the Bishop's visit to the Rural Deanery had been definitely fixed for August 18. It was noted that the shortness of time before His Lordship's arrival made strenuous work necessary to get candidates for confirmation properly prepared. Three buildings would be ready for Episcopal dedication or consecration. One being in Togo and two in the Pelly mission district. The bell for Holy Trinity, Kamsack, would shortly be hung in the new steeple.

The Chapter took a short recess in the afternoon when Mrs. James Noel Simpson with some of the members of the W.A very agreeably entertained the visiting clergy.

Time compelled a postponement of the discussion on the Rev. Cuthbert Atkin's excellent address on Temperance. Many original observations and deductions were put forward to support the contention that only those churchmen who were ignorant of the facts could consent to the continuance of the present conditions.

TORONTO

TORONTO

The parishioners of St. Hilda's Church, Fairbank, are planning a big garden party for August 3rd, Civic Holiday. The garden party is an annual affair which takes place in the grounds of the church. Such funds as are collected will be devoted towards the expenses of the church building.

Canon and Mrs. Dixon are in Muskoka. Provost Macklem has gone to the Georgian Bay. Canon and Mrs. Plumptre are also on the Georgian Bay.

Rev. Canon Daw, rector of the Church of St. John the Evangelist, Hamilton, preached at St. Alban's Cathedral both morning and evening on Sunday.

On Eglinton College grounds on July 17th a most pleasing ceremony took place when Rev. H. A. Griffin and Mrs. Griffin were presented by the congregation of St. Clement's with a sterling silver tea set, tray and a Chesterfield and a purse of gold. Miss Emma Osler read an address conveying the congregation's regret that the recipients of their good wishes were leaving Eglington and Mr. Griffin suitably responded, telling how sorry they were to leave St. Clement's and expressing a hope that they would meet at Brampton in the fall.

The school of which Mr. Griffin was headmaster, is moving to Brampton, and he is going thither to continue his duties.

The deal conveying 12¾ acres of land one block north of Danforth avenue from Synod of the Diocese to the Board of Education has been completed. The price involved in the transaction was $153,000, which makes $12,000 an acre, or $50 a foot.

Twenty-one years ago on July 26th, at 3 p.m., the Garrett Bible Class of St. Stephen's Church began work and has since become known in all parts of Canada. A special service has been arranged for Sunday, July 26th, at 3 p.m. in St. Stephen's, at which Mr. Allin, of the M.S.C.C. and others will speak.

On Sunday evening, the 19th, Rev. Canon Gould, who spent thirteen years in the Holy Land, spoke at the weekly open air meeting of the Jewish Bethel Mission, and also at the indoor service held afterwards in the hall, his subject being: "Palestine and its Jewish colonies."

His extensive knowledge of the topic surprised the Hebrew section of the audience, and the interesting discourse delighted all present.

Mr. J. Zacker, student temporarily in charge, addressed both meetings in Yiddish.

God hath made all that is made, and God loveth all that He hath made: and he that loveth all his fellow-Christians, for God's sake, he loveth all that is. —*Mother Juliana.*

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MOTHERS' UNION IN CANADA

By a Correspondent

WE want every mother in Canada to realize what the Mothers' Union is and what it is doing. Branches have been started and are growing in various centres, but we feel sure that if this work were better known, every right thinking Mother would become a member.

The great aims of the Mothers' Union, if carried out, reach the foundations of home and family life by seeking to uphold the sanctity of marriage, to awaken in Mothers a sense of their responsibility in the training of their children and to band all together in prayer to the attainment of these objects. We are sure that every Mother has at heart the highest interests and ideals for her home and her children, yet in these busy days, how difficult it is to devote any time to that side of home life—that home life on which hangs the welfare of our Empire.

The necessity of an organizing secretary for the Mothers' Union work in Canada has been felt for some time past and this need was laid before the parent society in London, England. At the Central Council, London, England, held on June 18th, it was decided to appoint Mrs. Atkinson as Mothers' Union organizing worker of Canada. Mrs. Atkinson has been a member of the Mothers' Union for twenty years and has been resident in Canada for over two years, during which time she has associated herself intimately with the problems of the country, and was appointed lecturer for the Women's Institutes in British Columbia last year. Besides her experience out here, she has had a wide experience of the work in the Old Country, having been secretary of the Moral Education Society of Manchester for some years, also lady visitor and probation officer to prisons for women and for some time assistant secretary to the Borstal Prison work amongst girls. Such work has helped her to realize the tremendous need of bringing home to herself and others the great responsibility and influence of the home.

It is hoped that other dioceses than that of Calgary, in which Mrs. Atkinson is living, may use her services. She is prepared to travel anywhere, travelling expenses being defrayed by that branch or prospective branch to which she goes.

It is felt that by this means, the Mothers' Union work in Canada will receive a great impetus and will become more closely attached to the parent society and that some parishes, hitherto unable to start the work, may do so, and thus increase a band of Mothers who have the welfare of their home and Empire at heart.

Mrs. Atkinson, whose address is 814 Thirty-sixth avenue west, Calgary, Alberta, will be very glad to hear from any who may wish to know more of the work and to arrange dates for meetings, or the president, Mrs. Pinkham, Bishop's Court, Calgary, or the secretary of the Calgary Branch, Mrs. Herschel, 2314 Second street west.

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Baby fingers, soft and warm,
Mother press them
And caress them,
Fear no harm.

Dreaming baby, do you hear
Angels singing,
Music ringing
In the air?

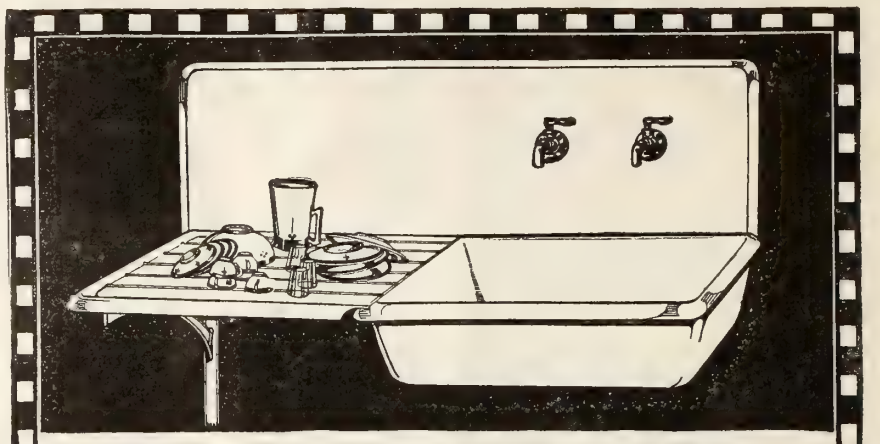
Tell me darling, do you know
What the soul is?
When it meets us
Here below?

Eyes see farthest, baby mine.
Which are purest
Loving, truest,
Such as thine.

For the future, darling one,
Let our prayer be
Saviour bless thee
Guide thee home.

HENRY EARLE

Port Credit, Ont.



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Women's Work and Social Service

EVERYONE who has had any experience with boys or girls as they begin to grow up, and I suppose that includes nearly all of us—everyone even who remembers in her own case the process known as "growing up"—has learnt something of the problems of adjustment that belong especially to that difficult period. A study of *Young Working Girls,* summarized from the experience of 2,000 social workers and prepared for the National Federation of Settlements (U.S.), is full of interest in the light which it sheds upon some phases of this question.

* * *

The point at which a girl enters the industrial world necessarily marks a change in her attitude towards her surroundings and acquaintances and everything that makes up her life. Something of the same sort is true of the leisured girl, when she leaves school and takes her place "in society," but the resemblance is one also of difference. The business girl enters her new world so much earlier than does her leisured sister, the process of maturing is so much more rapid and the severance between the old and new world, probably, so much more complete. Up to the time of her entrance into industrial life, the business girl's interests have been centred in the home and the day school, and her new experiences soon shew themselves in a more critical and possibly even antagonistic attitude towards her home and parents. She feels herself a person of new importance, with a right to consideration, she becomes conscious of a wider atmosphere and of a new and perhaps higher standard of life. Towards the old neighbourhood too she very likely becomes a critic and more or less of an outsider, feeling that she is now among the "initiated" ones, with a right to be superior. The same spirit is not infrequently manifested by the leisured girl when she returns from her boarding school or from a "trip abroad."

* * *

The process of adjustment is always difficult, and a great deal depends on what the home and its influence is. And here "the inadequate home life" of so many working class families is noted as a cause of moral strain. There is, for instance, overcrowding with its physical evils resulting from a generally lowered vitality, and its moral evils resulting from the lack of privacy; perhaps one may exaggerate the dangers, and some girls seem to thrive in a more or less congested atmosphere. Food again is apt to be "improper rather than insufficient," ill-prepared, generally unattractively served, needlessly expensive, and including too many "crude luxuries."

In all families the character of father and mother is the most important element. The father is perhaps a ruler, sometimes a regular martinet, stern though not unkind, but "*that* strict about the girls." Perhaps his real influence is small compared with the mother's, yet he intends to be obeyed and his word will prevail in a crisis. Actual cruelty is not common, certainly towards wage-earning girls, but the refusal to allow recreation or to procure needed medical treatment sometimes amount to a kind of cruelty. It is found that immigrant parents often exercise more family oversight than do the native born ones, and it is interesting to learn that "Irish fathers take the greatest interest in their daughters as individuals; Jewish ones the next."

The mother has a hard time and is often helpless to cope with the problem of the working daughter. She does not understand this modern industrial life with its alluring temptations and environment. She lives and moves and has her being in a world almost wholly otuside the range of her daughter's interest, and has no experience to serve as a standard for the latter, while the feeling that the daughter should "do as she did, work as hard, enjoy as little," is responsible for a great deal of friction and for some of the tragedies of life—as graphically told by Mr. Kauftman, for instance, in the *House of Bondage.*

Often too the mother's energies are expended in the exhausting task of being a 'buffer," endeavouring to adjust the family relations without friction, and getting the children what they want without vexing their father. Oh, poor mother! Too busy and overwrought to enter into the girls' life, the latter will tend to seek her friends outside, and will probably find them far more entertaining and exciting. She becomes over important in her own eyes and very likely despises the home-staying woman, except when she is leisured and rich.

Few parents know anything of the conditions under which their girls are working, exceptions being found chiefly among Syrians and Italians. They know nothing as to what takes place on the way to and from work; they are careless, or perhaps, only helpless, in face of the question, "What makes Polly so late from work?" Nor in many cases do they know what the girls are doing after working hours, nor where they are spending their evenings. On the other hand, the efforts of those parents who do try to safeguard their daughters, are greatly complicated by the restive attitude of the girls under restraint or even questions.

* * *

But in spite of everything that suggests the contrary, the family tie is very strong; the great majority of girls turn over their entire income to the family; in some groups, notably among Jews and Irish, every member from the father down, will hand over the pay envelope unopened, and this custom is generally felt to be a good one, especially where the girl first begins to earn and has consequently very little idea of the value of money or of how to spend. One way of keeping her contented is to allow her a fair share for her own spending, not only for food and clothing, but for recreation. Most girls are glad to contribute to the family purse, especially when their earnings can go towards renting a larger cottage or tenement, furnishing the "parlour" or making some similar improvement. Thus a spirit of co-operation begins to develop and the girl begins to realize the cost of living and to respect what her parents have done. Hard feeling, of course, is apt to develop where the parents do not bring the children, as it were, into partnership with their plans, for no one wants to be a mere pawn, whether in industrial, professional or "society" circles.

* * *

One of the main objects of social work is recognized to be the building up of family and neighbourhood life on good lines, and almost boundless are the possibilities of social work in this connection. Visitors from the Settlement soon make friends with the parents, who will consult them about the problems of the moment and the possible future careers of the children. Judicious interest will arouse the parents—if they need it—to enquire as to the sanitary conditions under which their girls are working, the number and kind of employees, the companions with whom they work and lunch and walk home. Settlement workers realize the need of getting into touch with the home life of club members, and this is one of the reasons why clubs are usually small in membership. In the same way Sunday School teachers and other Church workers have a golden opportunity for relating the home life of the scholars to the Church and its activities.

There are many ways in which to help in building up the home—encouraging the mother to take a pride in the appearance of the home, in its cleanliness, neatness and sweetness; the mere fact of bringing the family together at meals—a commonplace in other grades of life is here "an almost infallible work of successful family organization."

* * *

The development of common interests is another important point. Many settlements encourage members of a family to learn to play on different instruments, or to become expert in games that may be played at home. On the *Evangelia* list, to take an example, the engagements for the week shew, among others, Mothers' Club, Fathers' Club, Men's Gymnasium, Women's (the same), and Women's Cooking Class, suggesting how much can be done through the Settlement to give the mothers a wider outlook and to provide some touch with the interests that form so large a part of their daughter's life. On the other hand, it may be a revelation to the daughter to see "mother" in an unaccustomed role at a Settlement function, and it will help to create a new family appreciation for the mother who has been supposed ignorant of all mysteries and all knowledge except the useful arts of washing and cooking.

It is easy to see how the round of Settlement activities may become a centre for the family interests. The same speaker will often address several of the different clubs—the Moth-

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ers' Club will entertain the Fathers', and the Girls' Club the Mothers'—members of the family will share in pageants, folk dances, holiday celebrations, vacation parties, and so on. The Settlement visitors too have a way of discovering how to arouse the girl's interest in her parents, and evoke her admiration for the courage which perhaps led them to immigrate, and for the brave struggle and hard work for which the family owes so much.

* * *

The whole process tends and should tend also towards strengthening the neighbourhood. Neighbourhood recreation is a great safeguard. School centres are being more and more used for this purpose, and in proportion as school and parish hall are so used, amusements may be procured under safe and wholesome conditions. Strictly supervised dance halls are an invaluable institution, where the *clientele* may be drawn from within a few blocks, where the freedom of the hall may be bestowed upon carefully chosen individuals and organizations, and where proceedings may be closed at eleven o'clock. But, of course, the only complete safety of recreation lies in the careful and thorough supervision of all commercialized spheres, the supervision of which should be placed in the hands of women armed with necessary police authority.

As to the amount of recreation, the general opinion is that girls should have one weekly half-holiday, one club night, one evening for a party, theatre or "movie," with an occasional extra, and that they may profitably spend several evenings a week at home, except when home conditions are specially unfavourable. Dancing and dramatic clubs are very useful in raising the tone in regard to recreation and girls should be encouraged in means of self entertainment, through fine needlework, embroidery, reading aloud and similar pursuits.

* * *

Some of the conclusions reached in the above study would perhaps not apply altogether to conditions as we know them—others would—and one naturally thinks of the possibility of such influences as emanating from the Church and its parochial guilds. Some business girls are among the keenest and most ardent Church workers, in Sunday School, A.Y.P.A., Girls' Auxiliary and other societies, and find in them a sphere for their energies and a satisfaction for most of their social needs. The whole question of parochial activity as an influence in neighbourhood life seems to depend largely upon the more wealthy and leisured Church people, on their willingness to throw themselves into neighbourhood work, and to sacrifice something in order that the parish hall, for instance, may become a sort of institutional centre for a working class district. This is being done in a measure by some parishes, but one is inclined to doubt whether the majority of our Church people are at all alive to its possibilities, or to the value of the Settlement Movement as an endeavour in applied Christianity towards the solution of some of the most urgent questions of modern life.

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O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy: and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

ASIA

THE BORNEO MISSION

The annual meeting of the Borneo Mission was held last month in England, the Bishop of Willesden presiding. The report for the year is highly satisfactory, but so much requires to be done that 750*l.* above the average income is needed to support those who will

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be at work in the Mission field by the end of 1914. Four more priests and three laymen are preparing to go out, one to take the place of Mr. W. A. Elwin, to whose sad state of illness sympathetic references were made.

Training the Children

The Bishop of Willesden, in the course of his speech, read an interesting extract from an address by Bishop Wilberforce in 1858 about the beginnings of Rajah Brooke's work in Borneo and the difficulties attending the establishment of the Bishopric. The Rev. A. F. Sharp, formerly Archdeacon of Sarawak, gave an interesting picture of the work itself, especially with regard to schools, the training of the children being the Society's chief aim, and, in conclusion, he emphasised the importance of training the girls, as, though voteless, they were the real rulers.

The Chinese Problem

An enthusiastic and arresting speech was delivered by Rev. Roland Allen on "Work among the Chinese," who form the majority of Borneo's population, and the greater number of whom were Hackers, an extraordinary people who had come South through China and emigrated to various parts of the world. Not usually of a high type, some had held official positions under the Government of the old Empire. Mr. Allen spoke of the extraordinary fascination of work among the Chinese everywhere, whom he came to regard with "a peculiar respect"—a feeling shared by all who had really known the people, for comparatively few Europeans ever really found them out. They preserved, too, a strange morality in spite of the vices which come to all people separated from their own land and customs. "Oh," Europeans say, "free from those old walls, their minds will be open to the influence of the Gospel." "Their minds are open to many things," said Mr. Allen; "but I am not so sure about the Gospel." He was always hearing about the ignorance of the Chinese; but there was all the difference between an ignorant man and a fool. In China he had got into the habit of talking to ignorant men as though they were not fools, and back in England he had found himself talking to men much better educated as though they were not fools either! White men talked about the vices of the Chinese as though they were one reason for excluding him from some parts of the world. But it was not really their vices but their virtues which made us afraid of them. He spoke of their remarkable tenacity of purpose, their capacity and power.

A Solution

And then he came to a point which he urged very earnestly. This tenacity and firmness, so remarkable when Chinamen were left to themselves, and which upheld their old religion, so often deserted them when they became Christians. He attributed this to the authority of the white men. Left to themselves, they had done wonders. It was a problem the solving of which would be one of the greatest things that could be done for the missionary Church. Lastly, he said Borneo might seem to be a backwater, but since the Revolution the Chinese throughout the world had been stirred to new life, and there was no knowing what the future might bring, and nobody but Secretaries of Societies sitting in offices need talk about strategic points.

THAT sorrow which can be *seen* is the lightest form really, however apparently heavy; then there is that which is *not* seen, secret sorrows which yet can be put into words, and can be told to near friends as well as be poured out to God; but there are sorrows beyond these, such as are *never* told, and cannot be put into words, and may only be wordlessly laid before God: these are the deepest. Now comes the supply for each: "I have *seen*" that which is patent and external; "I have heard their *cry*," which is the expression of this, and of as much of the external as is expressible; but this would not go deep enough, so God adds, "I *know* their sorrows," down to very depths of all, those which no eye sees or ear ever heard.—*F. R. Havergal.*

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The Week

THE Toronto police court witnessed recently a welcome official condemnation of the practice of some organizations or of some governmental department of seeking the conviction of law breakers through the medium of the official sneak, whose remuneration is so much per conviction. The case in question was one of violation of the liquor laws and it developed early in the proceedings that the information was laid by the chief witness, who is termed a spotter. It was drawn from the spotter, reluctantly, that he was paid for his unsavoury, if necessary, work by results, i.e., where there was a conviction. Upon learning this the Crown Attorney, Mr. J. W. Seymour Corley, K.C., declined to prosecute. In taking the stand that he would not prosecute in cases where the livelihood of the chief witness for the prosecution depended upon his ability to produce evidence that would secure conviction, the Crown Attorney of Toronto rendered a service to the community. If the sneak, the man who helps another to break the law in order that he round on him, is a necessary part of the machinery of the law, then at least he should be paid a set weekly or yearly wage. He is employed to do the work of a sneak and he has earned and is entitled to his wages whether his sneakiness results in a conviction or not. The only excuse for not paying the official sneak for doing the work he is engaged to do, but according to conviction, is, we suppose, a fear that he would not be as industrious in the pursuit of his calling if it were not for the incentive of payment by results. A man who cannot be trusted to do his work honestly, if work of such kind can be so referred to, is hardly one whose evidence can be trusted when the colour of his evidence is to be a determining factor in the amount of his remuneration. The system is pernicious in the extreme, nauseating to any true man, and a distinct incentive to a low-minded man to go as near perjury as he dare. When justice avails itself of such methods it defeats its own ends, for sneakishness, used even against law breakers, begets for the latter a considerable measure of sympathy and brings the law into a certain amount of contempt among high-minded citizens. We are glad that the Crown Attorney of the leading city in Canada has thrown his influence on the side of things being done decently and in order, even in the prosecution of those who break the law.

A Crown Attorney Disapproves of Sneaking

THE action of the King in calling a conference of the leaders of all parties in connection with the Home Rule situation is one that history will commend no less than history has commended and justified the action of Queen Victoria in "interfering" in the matter of a despatch that was being sent to the United States at a critical juncture, and which "interference" prevented the two nations being drawn into war. In spite of the rabid utterances of a few ultra party organs during the first days of the conference, appreciation of the action of the King has found expression in journals in all parts of the Anglo-Saxon world, while *vox populi* as heard on the streets of the Old Country has been the cheers of the people for the King, who, without transgressing the bounds that limit a constitutional monarch, neither flinched from exercising his prerogative and from doing his duty as Sovereign and as a man of common sense, to use all means in his power to avert the possibility of civil war. Were it not for the serious and vital interests at stake there would be something decidedly humorous in the demagogic utterances of some of the political journals and orators anent the encroachment upon the privileges of the House of Commons. However well meant and sincere may have been the efforts of the Government and of the Opposition and of the other sections of the House of Commons, the fact remains that the various sections between them (let strict partisans apportion the blame) have brought the nation to the verge of civil war. In the minds of some it is the privilege of the House of Commons, or of a majority, to carry the nation over the precipice, and it is an encroachment on the privileges of the House of Commons for any other authority to seek to avert the catastrophe. It is the common sense of the King's action that appeals to men of all shades of political thought who care more for the welfare and life of the nation than they do for party, sectarian or selfish gain, and the only regret is that the conference failed in its immediate purpose. We yet dare to hope that the effort of the King and his prime minister may result in that which will save the British nation from the terrible blight of fratricidal strife.

The King's Common Sense

AT the time of writing the situation in Europe is fraught with alarming possibilities. An ultimatum from Austria-Hungary, a large and powerful nation, to Servia, a little and disordered kingdom, which Servia cannot accept without stripping itself of the last shreds of national self-respect, makes the long anticipated and long dreaded European conflagration, against which European diplomacy has striven for over a generation, to be seemingly inevitable in the immediate future. The intricacies of international understanding, and relationships in Europe, and of racial and inter-racial sympathies, and the intensity of national jealousies, are such that a war between Austria and Servia would almost assuredly involve several other nations. While the British Government has offered mediation, the critical hour in European affairs synchronizes with the most critical hour of a hundred years in the internal affairs of the United Kingdom, and it is inevitable that the influence of the English Government in the councils of Europe will not have its old time weight and power, when threatened in their own country with civil strife. These are indeed hours and days when all lands need to call upon God to subdue the angry passions of men, and to pray the Lord God of Hosts to deliver those who would be at peace from the machinations of those who care neither for peace or for His law so much as for the gratification of their ambitions.

Peace! "O Lord Hear Our Prayer"

MOVED thereto by the intense heat and accompanying humidity of the trying effects of which his congregation were pitiable evidence, a certain rector on a recent Sunday evening decided to abandon his sermon. He informed the congregation of his intention and of the reason therefor, and as the evening Service had included a baptism he stated his conscience would be easy if they would bear in mind the text from which he intended to preach, Rom. 13, 12: "The night is far spent: the day is at hand," and earnestly meditate on it in the cool shades of their own verandahs or gardens. If they sincerely carried out his request they would probably gain more spiritually than if he kept them to hear a sermon under the conditions that existed. As he was about to retire for the night, the Rector remembered a communication he wished to have made to his churchwarden and although after 10.30 he went around to the churchwarden's and found the household still up, some of the young people sitting on the verandah. It was more than an hour later when the Rector and the Churchwarden had concluded their conference, and as the former emerged from the house a young couple rose from their chairs on the verandah. The idea that it was long past bed time must have passed through the group and may have shewn itself on the faces of the elder ones, for with a pious sigh and downcast eyes the

Not Quite What the Rector Meant

seventeen-year-old daughter of the house said, "Rector, we have been meditating on your text, 'the night *is* far spent.'" "Yes," added her companion as he moved down the steps, pulling out his watch, "it is ten minutes to twelve, 'the day *is* at hand.' I must go."

Our Old Country Letter

July 15th, 1914.

BEFORE reaching you an end must have come to the long suspense regarding the future of the Irish Church and country. I can say nothing now that you do not know.

* * *

Much interest attaches to the detailed programme, just published, of the great Annual Church Congress, to be held this year at Birmingham, from October 6th to 10th. It represents, as you know, our whole Church, and each year meets in a different centre to which the delegates come. This, of course, ensures diffusion, as well as the local concentration of interest.

The *Guardian* writes: "It is difficult to imagine a dull Church Congress at Birmingham, and the detailed programme shews that there will be no lack of liveliness in the subjects or variety in the speakers. Appropriately enough, in a congress the note of which is continuity and development in the life of the Church, the very first subject to be discussed is 'The Church Established and yet Free.' No more important practical topic than this is likely to come before Church people for many a day to come, since it affects the whole relation of the Church to the nation. If freedom is vital to the Church, establishment, in a revised and more elastic form, is almost equally so to the nation. Closely allied is, to use rather commercial language, the organization and business management of the church, and under this head there is to be a discussion upon the redistribution of endowments, the authority and tenure of incumbents, and the authority of the Bishop. The relation of the creeds to modern thought, and the need for greater freedom in Church services, are subjects which move on another and more spiritual plane.

"A Church Congress, however, is no more a sectional gathering of the faithful for the discussion of topics of purely domestic interest. It looks also to the life of the people, to their daily needs, to the material as well as the religious aspects of their relation to the great society. The country has a right to look to such meetings for guidance upon the social and economic subjects which perplex it, and we are glad to see that the speakers who are to discuss how far Capitalism and Socialism respectively are compatible with Christianity are all laymen. . . . 'Literature and the Press,' 'Morals and Manners,' and 'Amusements' are also to receive what may be called non-professional treatment. . . . Our standards of conduct and life are changing so rapidly that a Church Congress held in a city which has itself changed out of all recognition in the last forty years, could hardly ignore those lighter sides of the natural life which threaten to become paramount."

* * *

Talking of immense changes in Birmingham—our "metropolis of the Midlands"—one observes two facts; first, that the changes are, on the whole, greatly for the better, and secondly, that, on moral and Church matters, they synchronize with the episcopate of Bishop Gore. You will recall that, largely through his efforts and influence when Bishop of Worcester, which then included Birmingham, the latter, with adjacent territory, was made into a new Bishopric, and Gore left the historic see with its state and endowments and episcopal Castle of Hartlepool, and went to live a simple, strenuous life in the big toiling city, devoting himself heart and soul to its crying need of a leader and reformer in all higher things.

It is very apposite to remember now how Birmingham responded, for opposition is being manifested in other quarters to the sorely needed creation of other new Bishoprics, to meet the rapid growth in population, and the ever increasing complexities of life, in other centres. This beneficent movement had gained much ground, as I have told you from time to time. It is very disconcerting now to find a Bishop joining those who oppose it. His contention is that the episcopal office, if thus multiplied in the number of its holders, will lose power and status—that the old time reverence will tend to pass into familiarity, to the ultimate loss of the Church.

I cannot pronounce, but surely whatever helps to reach or to prevent Godlessness in the upper classes and to plumb, before their deeps are hopeless, "submerged masses" in the lower, matters more to the Church's Master than the most elaborate care for her dignity. This indeed would be admitted. It is her weight in large issues of her own high things which no doubt the Bishop of Norwich fears for, but surely the fear, from such a cause, is needless.

* * *

The position now of the Welsh Church Bill is, we are told, "one of simple postponement." There is little hope of circumventing it.

* * *

"At last and with much hesitation and misgiving, it has been decided that of the three hundred members of which the Central Board of Missions is henceforth to consist, twenty are to be women. For the present, they are to be co-opted only—direct election might produce disagreeable surprises for the 280 men, and might possibly excite unbecoming competition in feminine circles. The Primate, in announcing the news to the Upper House of Convocation, confessed to some doubt whether the innovation was not too tentative and too niggardly. Frankly, we think it is both, but at least a beginning has been made, and the help women can give in work which more and more needs their co-operation, is likely to impress itself so clearly upon the Board after a little experience that the female representation will inevitably be substantially increased before long.

* * *

The Upper and Lower Houses of Convocation for the Province of Canterbury had, as mentioned, been in session, and have gone into various matters of importance, including the status of convocation towards the Welsh Church Bill.

The Bishop of Ely brought forward an urgent appeal to the House to draw the attention of all clergy and through them of all right-thinking people to one especially terrible aspect of "the social evil" in England, that, namely, of the prevalence of criminal assault upon children.

"The Bishop gave facts showing the dreadful and menacing character of this evil." And it was evident that our clergy are far too silent and reticent, if not sometimes even too supine, in teaching and in condemnation. "The Bishop of London said that, in support of his Criminal Law Amendment Bill," (which seeks to raise the "age of consent" from 16 to 18, and to increase the stringency of other deterrents) "he had received two hundred resolutions from Nonconformists and only one from Churchmen." As the Archbishop remarked in summing up, however, this does not really represent the attitude of Churchmen on the whole.

Many other matters were dealt with by Convocation which I cannot detail. One was Revision of the Lectionary, so long in contemplation, but it was not much advanced.

* * *

Another new step in the Church's tardy recognition of how much she owes to women, is that they are now admitted to the electorate for Church Councils. Speaking of this long-desired and but just accorded act of justice, the Bishop of Bath and Wells said he "had not very willingly welcomed the presence of women either on the Board of Missions or on the councils of the Church for parochial representation or whatever they might be. He had been very much afraid that he saw a tendency among the men to be willing to allow all the work to pass out of their hands . . . and so they might find the work and the interest of men deteriorating." But the whole position had been changed by the extraordinary growth of the Church of England's Men's Society. He had seen in the diocese in which he worked, men taking such a keen interest in all that they had to do, that he no longer felt this apprehension.

* * *

The "C.E.M.S." is indeed doing good work. It is only a comparatively few years old, but its branches are spreading everywhere, and finding living interests for the very best material of our men. At its first festival, four years ago, there were in the union 106 branches, with a membership of about 3,000. Now there are 170 branches, with a membership of something like 4,400.

* * *

The Church Army is an older beneficent organization of which I have before told you, and indeed I think you know it in Canada. It does not, of course, at all cross the plane of the "C.E.M.S." It is just now earnestly appealing for a hundred young laymen to train as evangelists for its varied Home Mission work. We read that "Its present appeal offers a great opportunity to members of the artizan class, whose earnest Churchmanship has filled them with the desire to devote their lives to spiritual work, were the means of preparation only forthcoming, for the society gives free board, lodging and training, both practical and theoretical, to suitable applicants.

I MAY know, indeed, that the Lord is with me, that Christ dwells in me, and I in Him. I may know that I am partaker of the Divine nature, and a child of God, through Him Who took human nature by becoming the Son of Mary. Let me bow, like her, to each message and calling of God. Let me yield myself to the Holy Spirit's influence. Let me be ready to bear whatever reproach or sorrow may pierce through my soul, if I may be a means for working out God's ends of love to myself and to the world of sinners.—*Daily Round.*

CHURCH AND NATION CHOKED

DR. BRUCE, in "the Parabolic teaching of Christ," points to the three divisions into which the teaching ministry, and notably the parables of our Lord, naturally fall. The three classes of parables are "the theoretic," containing the general truth of the Divine Kingdom; "the Evangelic," "their burden being grace, the mercy and love of God to the sinful and miserable," and "the prophetic," prophetic not in the predictive sense, but as proclaiming by the messenger of God "words of warning and rebuke to an evil time." Within the first named class, the theoretic, comes the parable of the sower, but taking that parable by sections, the section that relates to the seed that fell among thorns which choked it, surely comes within the prophetic class proclaiming the warning and rebuke of God to an evil time. "And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches and pleasures of this life, and bring no fruit to perfection." Much as we individually, congregationally, as a Church, and nationally, need to take to heart all the teaching of our Lord, especially are the general truth of the Kingdom and the proclaimed warning in this parable in need of recognition to-day in our midst. Blessed of God, in abundance of opportunities for producing the fruits of the earth and in other natural resources, above any other land, we in Canada are living largely in the delirium of rapid riches, while relatively the gifts of God go to waste because the land is not tilled. The residuum of any delirium is wretchedness and decadence; of rapid riches it is real poverty. The danger that threatens Canada and the Church is not merely the poverty of lost or misused or undeveloped material wealth, but the poverty of weakened character, diminished vision and degraded ideal. The signs of these afflictions are not but hazily discerned in the far distance, they are with us in sufficient force to impress distressfully alike those who dread only material poverty, and those who dread moral impoverishment for country and for Church. It is but repeating an old and oft heard truism that a nation is but an aggregation of units, and as the many of the units are, so will the nation be. Recognition of this implies recognition of individual responsibility for determining the national character. In every country there are those whose measure of everything is the material and the immediate and by whom the standards of the spiritual and the eternal are ruthlessly trampled underfoot in the pursuit of self-aggrandizement and self-enrichment. It is against such forces of absolute worldliness that the Church in all ages has been required to stand firmly and unequivocally; to possess and to use the curative and preservative properties of salt against the materialism and corruption of the world. We have to face the fact that notwithstanding the proclamation of the organized Church of her stand against the forces that exalt the material and the immediate and degrade the spiritual and the eternal, the Church, by the lost sense of individual responsibility, is intensifying the evil which is making for the material and moral impoverishment of Church and nation. Countless organizations in parish and diocese for meeting obligations or remedying evils are not compensation for the lost sense of individual responsibility. It has yet to be established that the multiplicity of, and ever multiplying of organizations, has not contributed to the weakening of the sense of individual responsibility. To make all things easy for the individual, to get the greatest result by the least effort—these are ideas—we cannot term them ideals—being largely borrowed from the commercial, industrial, and social world for use in their religious and spiritual lives by vast numbers of Churchmen. A vacuum cleaner may be an excellent substitute in the household for the slower and often painful method of brushing a dusty carpet every day, but there is no counterpart of the vacuum cleaner and no substitute for the personal daily effort in the spiritual life, although many organizations are regarded as such, with the inevitable result that the dust of personal indifference lies thicker than ever. It is for the Church or for the world to make the nation—the national character. Leave it to the world and we know what it will be and what will be the fate of the nation. Let the Church, that is the individual members of the Church, be true to the stewardship of individual responsibility and the result, under God, is equally assured on the other side. But, with the Church in her individual members becoming more and more engrossed with worldly ideals and worldly ideas of success and the attainment of riches, the stamping of the national character is being left more and more to the forces of materialism. It helps not one iota that thousands in whom are incarnate the iconoclastic forces, are members of organized religious communions, are members of the Church. In fact, the successful man of business, the prosperous farmer, the wealthy speculator or financial operator, who professing to be a Churchman, yet ignores his individual responsibility, is the greatest contributor to the danger forces of nation and Church. His individual responsibility as exemplar is relatively enhanced by the increased opportunity that is by his advancement in wealth, in social or political influence. Not only is this ignored but the one-time sense of individual responsibility as it did exist is choked with the cares and riches and pleasures of the world. The choked Churchman is in every parish and is represented in every social grade and financial circle, from the financial magnate to the hod-carrier; bankers and butchers, farmers and builders, merchants and clerks—all help to swell the pitiful whine of "too tired," to worship God on Sunday; too much engaged with business affairs to have any religious duties on a week day, or even think of them as a matter of personal responsibility. In the days of distress that loom ahead, and which we shall have surely brought upon ourselves, we in Canada, with our comparatively untouched arable lands and unsought fruits of the earth, and our comparatively unused opportunities for spiritual growth, but with our rapidly congesting cities, inflated values, fictitious wealth, and our withholding from God what is His due, will learn as a personal experience that whatsoever a man, or a nation, soweth that shall he reap; and that having sown the weeds of self indulgence, indifference and neglect of duty, it was inevitable they should choke the better things that had been ours in opportunity and produce the bitter crop of impaired financial and impaired spiritual power. Wanton neglect of sound financial and economic laws and wanton neglect of the unchanging law of God must inevitably make for poverty of material wealth and of strong character. Thus doubly an impoverished, man or nation must ever lag far behind the opportunities which strong men and strong nations can seize and turn to good account.

THE BISHOP OF LONDON ON UNITY

"No; the truth of the matter is that some in our Church, in their loving and natural desire for unity, have not thought out their own principles. I would call their attention to the weighty words of the Bishop of Oxford—"I would earnestly ask my Evangelical friends before they commit themselves freely to Protestant federation not only to consider what will be its effect on the cohesion of their Communion, but also to consider carefully on what principles they are going to federate. For instance, with regard to the validity of ministers and the validity of Eucharists, on what principle are they going to act? There are High Church Presbyterians who hold the doctrine of Apostolical Succession, but maintain that the succession may be and has been continued through presbyters. This principle would include, I suppose (on their own showing), some Presbyterians and Moravians and Methodists. It would leave out the majority of modern Protestants. Do they accept this principle? or the Zwinglian principle that any organized Church can create its own ministry? or the Lutheran principle that [illegible] with many Nonconformists and with the Friends and the Salvation Army, repudiate the necessity or even the desirability of any regular ministry? I do not think that my Evangelical friends will find it easy to formulate a theory of the essentials of a Christian Ministry other than the Catholic theory. But surely, before they can pass without disaster into the welter of Christian bodies, they need a firm and intelligible theory."

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

V.—The Canon of the Old Testament

I.

In the Days of the Exile

WE have come now to the final stage in the growth of the Old Testament.

I have already pointed out that two stages must be clearly recognized in the Making of the Bible.

1st. The gradual agelong formation of a religious literature.

2nd. The selection or acceptance or recognition of certain parts of this literature as Divine and authoritative, an inspired Canon or Rule of life and doctrine.

Up to this we have been briefly sketching the first stage. We now come to the second. And here it will be convenient to run over again lightly the line of thought on which we are traveling.

(1) Behind the Bible was a religious community called by God for His great purposes to humanity, and in which, as in a cherishing home or nest, the Bible was to grow.

(2) In this community, in the Providence of God, arose a primitive literature mainly with a religious purpose, songs and legends and laws and histories, etc.

(3) Later came written collections and selections of this old literature, to what extent we know not—such as the Book of Jasher and the Book of the Wars of Jehovah, etc.

(4) Still later, as the need arose, came fuller books, the Four "Bibles before the Bible"—like the Four Gospels in the New Testament, committing to writing, just as the Gospels did, a selection of the oral and fragmentary written records of the past.

(5) Beside these was much other literature, in which most important of all were the inspired utterances of the Prophets.

(6) THERE WAS NO BIBLE YET, in our solemn sense of the word, only religious literature of varying spiritual value in which some parts stood out more prominently in the estimation of the faithful.

(7) The reason of this prominence was the silent conviction that God was more behind these parts, that they revealed the nature and will of God in an especial manner and degree.

(8) This conviction came not through any external authority, through any miraculous attestation or any formal decision, but through the persistent appeal of the books or utterances themselves to the Spirit-guided conscience of the community in which they grew. Slowly, gradually, unconsciously that community was making a selection. By the quiet influence of the Holy Spirit on their minds they were preparing for the Making of the Bible.

2. In the day then, when the nation fell and the last of the kings of Judah went away into Captivity, there was still no "Bible." The Jewish Bible, as we have it, belongs to a later day.

Which starts some questionings. How did the Jewish nation live its life without a Bible? I think the reply is that they had their teaching church, their religious services, especially their great Festivals, reminding them of God's dealings in the past. They had the teaching of their priests and, far above all, they had the living voices of the Prophets, the holy men of old who spake as they were moved by the Holy Ghost, declaring to them the Word of God and the presence of God. They did not need a Book religion. The records of the past existed in various fragmentary forms, but the people certainly had no Bible. They did not need it yet. They could not read it even if they had it.

Remember that the English people had no Bible for one thousand years until Tynedale's day. They were taught the Creed and the Gospel story and learned the words of the Psalms. They had their church services and the great ceremony of the Holy Communion, keeping them always in touch with their Lord. The clergy had the sacred books of Scripture from which to teach them. The teaching church kept religion alive without a People's Bible.

Something like that was the religious life of early Israel. The need of a Bible was not felt. It was not until the prophet voices ceased and the national life was passing away that it was necessary to put down in complete form the great Deeds and Words of the past.

3. Then came the final stage in the Making of the Old Testament. God took that poor faulty Church and nation into Captivity, "apart from the multitude," and prepared them to give to the world their BIBLE. Very wonderful is the working of his Divine Providence. That terrible trouble seems to have done more for Israel than all the years of prosperity. Without it they had hardly been fitted for the Making of the Bible. Their misery brought them closer to God. "The nation as it were went into retreat and performed penance for its long errors and sins." Henceforth idolatry had no power over them. Henceforth the Divine Presence grew more and more real. Henceforth their sacred records grew exceedingly precious as they felt the prophetic voices passing away. There seemed little of national glory to hope for in the future, and so they learned to brood in that sorrowful exile over their wondrous past, to treasure and love as never before the words and deeds of their great leaders of old. They were apart with God and with their Sacred Records. Every word of their prophets, every page of their history was prized. Their deepening spiritual perception made them realize that "unto them were committed the Oracles of God" (Rom. iii. 2). Now they were ready for the final stage, the formation of the Canon of Scripture.

4. The whole environment of our history is now changed. We are no longer in Palestine, the land of Jehovah's worship, and the land of Abraham and Moses and David and the Prophets where the Bible had been growing for a thousand years.

The scene is transferred to gorgeous Babylon, with its pride and pomp and barbaric splendour, with its majestic temples and countless idols and pagan wickedness, where the name of the spiritual Jehovah was not known. There dwelt the exiles in the Jewish quarter by the river.

> "By the waters of Babylon they sat down and wept:
> Yea, they wept when they remembered Zion."

But they did something more than weep about the past. A compelling impulse was upon them from above as they thought of the holy teaching which they had too lightly prized. The prophets were gone, but they would record the sacred words of the prophets. Their history seemed closed, but they would write it for their descendants. Their temple was in ruins, but the priests who preserved the laws and the ritual of its worship would formulate all connected with the service of Jehovah. The loving kindness of the Lord must never be forgotten; the hope of the mysterious Messiah must still be kept alive.

So they began the writing of the Old Testament. And scarce was their task finished when the Messiah came, in whom lay its chief interpretation and fulfilment. And—it is the bitter irony of history—when He came they knew Him not—they crucified Him.

5. This collection of Sacred Books was not made all at once, but in three separate periods. The FIRST JEWISH BIBLE was the "Torah," the "Low," our Pentateuch. Later on, the chief of the Prophetic Utterances and Prophetic Histories were added. So the SECOND JEWISH BIBLE was "The Law and the Prophets." Later on again it was still further enlarged, and the COMPLETE JEWISH BIBLE was "The Law and the Prophets and the Writings."

In the New Testament titles of the Jewish Bible we see the traces of this gradual formation, *e.g.*, THE LAW (Matt. v., 18; xii., 5, etc.), THE LAW AND THE PROPHETS or MOSES AND THE PROPHETS (Matt. vii., 12; Luke xvi., 29, 31), THE LAW AND THE PROPHETS AND THE PSALMS (Luke xxiv., 44).

It is also noticeable in the Hebrew Bible where the Books are arranged not as with us, but in the order of their threefold formation—

I. THE LAW (Torah). The five books of Moses.

II. THE PROPHETS (Nebiim).

- (*a*) The Former Prophets, Joshua, Judges, Samuel, Kings.
- (*b*) The Latter Prophets, Isaiah, Jeremiah, Ezekiel and "the Book of the Twelve" (Minor Prophets).

III. THE HOLY WRITINGS (Kethubim.)

- (*a*) The Poetical Books, Psalms, Proverbs, Job.
- (*b*) The Five Rolls, Canticles, Ruth, Lamentations, Ecclesiastes, Esther.
- (*c*) The Remaining Books, Daniel, Ezra, Nehemiah, Chronicles.

Thus the books of Chronicles come last of all. It is interesting to see how this explains our Lord's words (Matt. xxiii. 35) the blood of all the prophets shall be required "from the blood of Abel (in the first book of Scripture) to the blood of Zacharias the son of Barachias" (in Chronicles the last book) as though we should say "from Genesis to Revelation."

(To be continued)

LONELINESS

WHY should we faint and fear to live alone,
Since all alone, so heaven has willed, we die,
Nor even the tenderest heart, and next our own,
Knows half the reasons why we smile and sigh?
Each in his hidden sphere of joy or woe
Our hermit spirits dwell, and range apart,
Our eyes see all around, in gloom or glow—
Hues of their own, fresh borrowed from the heart.

—*John Keble.*

"The Rector's Geography"

TAKING a leaf out of the Rector's diary may sound either a mere proverb or a literal impertinence. I am doing it. The leaf is a page towards the centre of his ministerial life.

"July 5th.—Deo Geatias! Some progress in intercession at last. I have started my *Geography Book.*"

In reverent curiosity I opened a large leather bound book. It appeared to be three or more diaries or note books unevenly bound together. On the opening page, neatly written in the original was Acts xx., 28. I give the R. V. translation: "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops (or overseers) to feed the Church of God, which he purchased with his own blood." Immediately followed by a quotation:—Of the Church—"Her primary and most important duty is to afford to the world a visible representation of her exalted Lord."—Milligan, R., p. 205. And then a mixture of comment and application:—Of the individual Churchman—"It follows—your primary duty is not to build churches nor even to fill them, nor to seek opportunities of work abroad, nor to create organizations at home—but to afford to the parish of Faircastle a visible representation of the Risen Lord."

"The Parish of Faircastle" had been crossed out and the word "Jerusalem" written instead. It was a clue to the geography to follow.

Turning over the pages presented a dazzling list of names, initials, shorthand, Greek characters, Hebrew characters, yet in beautiful order and neatness. Naturally one shrank from looking into the details of such a geography, its universes and worlds and possibilities belonged to another.

It was a pleasure, therefore, to find on returning to the diary a digest of the geography itself. The Rector tells how he had amplified the idea of Jerusalem—the Parish; Judaea—the Diocese; Samaria—Home Missions; Macedonia—work abroad.

Under *"Bethlehem"* were all his kith and kin, it was "Home." *Nazareth*—the old school friends and some who worked with him at the mill before he entered the ministry. *Capernaum*—covered the municipality of Faircastle, from the mayor to the last immigrant welcomed at the station into the city. *Mount Carmel* was the British Empire, for it was a height that witnessed the destruction of Baal worship and saw the little cloud "like a man's hand" of refreshing outpouring and restoration of growth in Israel. The Rector's true Protestantism came through here for he too could rejoice at the destruction of Armadas, yet loved he the Martyr King.

Bethany—for my friends—"as David had his Jonathan, Christ His John."

In *"Jordan"* were entered names of all whom he baptized.

In *"Bethany beyond Jordan"* where John was baptizing and Jesus too was baptized "to fulfil all righteousness" and to be equipped fully for His ministry on earth—he had placed every candidate prepared for Confirmation.

The trouble and pains taken to keep the lists in order must have been enormous, yet the diary and the heading of the geography shewed also "Gardens," well kept, too.

One on the *Mount of Transfiguration* recorded many of the blessed departed. Apparently the list bore no sign of chronology, for as examples the diary mentions the Holy Mother of our Lord, a near relative, a favorite poet, a missionary Bishop and a Finn charwoman, and St. Chad of Lastingham. In special cases it is clear from the diary he did not hesitate both to thank God for them and to ask them for their prayers. Yet unless the latter were done in a spontaneous or natural way he regarded it as probably insincere.

To the *"Mount of Olives"* he retreated to hold communion with the Angel World. There, according to his list, he met by appointment through his own guardian angel such friends as Gabriel, as the Angel of Refreshment, the Angel of the Agony, Angels of the Empty Tomb and Angels of the Ascending Lord. "With angel and archangel we laud and magnify Thy Holy Name."

A sketch of *The Temple* "to be built in the Geography Book" is suggestive, even though one may ask Why this? Why that? As the "Beautiful Gate" build a list of sick and prisoners. As the treasury, widows and orphans and aged folk. The Temple courts—all engaged in Church work, such as choir men and boys. The Sanctuary—the deacons and priests. The Holy of Holies—our Bishops. And under *"Synagogues"* those who claim the same Temple yet love not the same altar, "That they may be one with us in Thee."

. . . . . .

"Good-night, Rector," I remember saying the last night of my last visit at Faircastle Rectory, "I must retire to the land of nod." "And I," came the answer, spoken almost *sub voce*, "to Bethany." I understand now. I have my own "Geography."

RALPH CROSS.

CONVENTION OF THE DAUGHTERS OF THE KING AT VANCOUVER, B.C.

THE Canadian Convention of the Daughters of the King of the Church of England was held in Christ Church, Vancouver, B.C., July 3rd, 4th and 5th.

A reception was held at the home of Mrs. Geo. H. Cowan to meet the visiting delegates who came from Ontario and British Columbia.

His Lordship the Bishop of New Westminster gave a helpful address on the influence of women.

At the 8 p.m. meeting on Friday the chairman was Rev. McKenzie Naughton, assistant of St. Michael's, Vancouver. An address of welcome was given by the Rev. C. C. Owen, Christ Church, followed by the address of the President, Mrs. R. A. Williams, Toronto, and also a short talk on the power of service by Miss K. F. Sadleir, Hamilton.

On Saturday, besides the secretary's report and other business, a paper on Bible study, private and corporate, from St. Michael's, Vancouver, was given and also one on our self-denial week from the Ascension, Hamilton.

The Quiet Hour was conducted by Ven. Archdeacon Heathcote, of Vancouver.

An address "The responsibility of the Daughters of the King to the Order and to the other Woman," was delivered by Mrs. Cowan, Christ Church, Vancouver, followed by an address from Rev. Principal Vance.

On Sunday there was a Corporate Communion at 9 a.m. and the mass meeting was conducted by Mrs. R. A. Williams and an address from Miss K. F. Sadleir.

The visiting delegates who attended the convention were: The President of the Canadian Council, the General Secretary, the President of Niagara Local Assembly, Miss Swain, of Ascension Chapter, Hamilton; Miss Richards of the Cathedral, Hamilton; the President of St. Thomas', Chilliwack, and a representative of Nelson, B.C.

The officers for the ensuing year are as follows: Honorary president, Mrs. R. A. Williams, Toronto; president, Miss K. F. Sadleir, Hamilton; 1st vice-president, Mrs. Geo. H. Cowan, Vancouver; 2nd vice-president, Mrs. Laurence H. Skey, Toronto; secretary, Miss Hobson, Hamilton; treasurer, Miss Adele Seymour, Vancouver; Editress Royal Cross Miss Ferguson, Hamilton; executive, Miss Hamilton, Hamilton, Miss Burton, Vancouver; auditor, Miss Burton, Vancouver.

It was decided to devote the self-denial offerings for the next three years to the work among women and girls in South America.

An earnest discussion regarding the change in the wording of the rule of service took place and it was decided to leave it over until 1915.

The self-denial fund for last year amounted to $99.85; total receipts, $368.71; balance on hand, $40.75.

THE BLIND CHILD SHOULD ATTEND SCHOOL

A CORRESPONDENT points out: "The expenditure of public money upon 'schools and school-masters' is regarded by our legislators, and by the people who elect the legislators, as a good investment. The educated man is more useful to the community than his illiterate neighbour; his labour is more productive, he lives a happier and more contented life, taking an intelligent interest in the various questions that come before him for decision; he is not easily misled by the demogogic agitator, and he knows better than to yield to temptations in a criminal direction. For these and numerous other equally good reasons, it 'pays the state' to provide facilities for education for all the children of the people, whether born here or coming from a foreign country to make their homes among us—hence our free school system, reinforced to some extent by compulsory education laws. For the blind, who cannot be taught to read by sight, a system for reading by touch has been devised, the printed characters representing letters, etc., being embossed on the paper, instead of being indicated by a difference in colour. Having learned to read and write, the education of the blind person can be continued to any desired extent, including the subjects taught in public schools for the seeing, music and several handicrafts. Happily the blind are not sufficiently numerous to necessitate the equipment of many schools for their accommodation, so the scheme of taking the blind child to the free school instead of bringing the free school to the blind child has been adopted. The Ontario School for the Blind, located at Brantford, admits as pupils blind persons of both sexes, between the ages of seven and twenty-one, without charge for board, tuition or books, but parents are expected to provide clothing and pay travelling expenses. It is a school—not a 'Home,' nor a Hospital, nor an Asylum—and among the pupils are many who, though not entirely blind, have sight so defective that they cannot receive an education in the ordinary public schools. If any reader of CHURCH LIFE has a child so afflicted, or knows of one in his neighbourhood, a letter or post card, addressed to H. F. Gardiner, Principal O. S. B., Brantford, giving the name and post office of parent or guardian, will help the school to do all the work for which it was established and is maintained by the Government."

It does not take great men to do great things, it only takes consecrated men.—*Phillips Brooks*

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.....Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
COLUMBIA—RT. REV. J. C. ROPER, D.D.....Victoria, B.C.
EDMONTON—RT. REV. H. A. GRAY, D.D.....Edmonton, Alta.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.....Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.....London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.....Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.....Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.....Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.....Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.....Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L.....Halifax, N.S.
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RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop, Bishop of Kingston.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.....Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.....Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.....Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

SAULT STE. MARIE

In the last issue it might appear that a new boat was the object of the W. A. benefaction, but the Diocesan President makes it clear that the boat at Nepigon is endowed with new engines and so made more efficient for the work on the lake.

The Bishop of Toronto is expected on Sunday next. All are looking forward to hearing his Lordship, both at the pro-Cathedral and at St. John the Evangelist's and at Shingwauk in the Faquier Memorial Chapel.

ST. JOHN THE EVANGELIST AND ST. PETER'S

Our Sunday Schools were happy in their good fortune on July 16th. About eight hundred souls went on the two trips to Point aux Pius. The teachers were most energetic in their efforts to make a success of the booth and the sports, and their friends helped to make it a congregational picnic. The weather was ideal and allowed bathing, swimming and boating without great risk. The handsome balance should begin a reserve fund against a literally "rainy day," otherwise what is intended for a gambol for the children may prove a gamble for the elders.

ST. JOSEPH'S ISLAND

On July 12th the Rev. E. G. Heaven was assisted by a visit from the Rev. B. P. Fuller, Principal of the Shingwauk Homes. Mr. Fuller preached at all three centres—in the morning at Jocelyn, in the afternoon at Richard's Landing and at Marksville at night. The islanders always shew their appreciation of a visit from one who was one of themselves.

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Mount of Ka-Shi River, Sparrow Lake, Muskoka. A church has recently been opened in this district.

HURON

BRANTFORD

The St. James' congregation have bought a lot at 106 Dundas street, where they intend to erect a rectory for their minister, the Rev. H. A. Wright, who at present resides in the East Ward. For the consideration of the plans and other details a meeting was held on the 20th. The new site will bring the rectory in the near vicinity of the church, making it very convenient for the rector.

Ven. Archdeacon Mackenzie, of Grace Church, in company with Mrs. Mackenzie, is holidaying with his son at Lakefield. During August, Mr. Mackenzie will remain in Brantford, and on the 31st of the same month will leave with Mrs. Mackenzie for the general Anglican Synod, which will assemble in Vancouver during September.

NIAGARA

HAMILTON

Dean Abbot, rector of Christ's Church Cathedral, who is spending his vacation at Long Island, has notified Bishop Clark that he has decided to accept an offer from Cleveland Cathedral. He will also be Dean of the diocese, succeeding Rev. Frank Du Moulin, son of the late Bishop of Niagara, who has been elected Coadjutor Bishop. The salary is $6,000. He received $3,500 here and was very popular with his congregation.

ONTARIO

KINGSTON

A very pleasant and profitable time was spent at Mrs. H. J. Simpson's', Cataraqui, where the W. A. meeting for July was held in connection with St. Luke's Church. After the business part of the meeting and the report read by the delegate from the annual meeting at Brockville, Mrs. W. Carroll was presented with a W. A. life membership, the gold pin given by the members of St. Agnes' Guild of St. Luke's Church, of which Mrs. Carroll is one of the superintendents.

The Rev. R. T. Forneri and Miss Muckleston, Dorcas Secretary, made short addresses, after which refreshments were served on the lawn.

QU'APPELLE

PUNNICHY

The Dedication Services of the recently built church at Punnichy were held on Sunday, July 5th. The first service was naturally the Lord's own service, and an early Eucharist was celebrated by the vicar, the Rev. C. J. S. Stewart, at which the Church people were all present. The Dedication Service proper was held at 7.30 p.m., the Rev. Rural Dean Harrison, of Watson's, officiating. It seemed very fitting that Mr. Harrison, who for many years was in charge of this parish should now set apart this building to the glory of God, in honour of St. David. The sermon was also preached by Mr. Harrison.

We cannot help feeling very thankful to Almighty God for His many blessings in this village. Within the last year a vicarage shack and now a church have been built, and though friends in the East have been most generous, yet the congregation itself, by its contributions and its enthusiasm, has borne practical witness to its faith in the Living God.

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QUEBEC

The Bishop has made the following appointments with the concurrence of the Diocesan Board:—The Rev. N. R. Ward, B.A., Incumbent of Dudswell, to assist the Rev. E. M. Templeman in the Magdalen Islands. Mr. Ward will reside at Grosse Isle, P.O. address, Leslie, Magdalen Islands; the Rev. J. V. Young, L.S.T., to the Mission of Dudswell, P.O. address, Marbleton; the Rev. Chas. H. Hobart, L.S.T., to the Matapedia Valley Mission, to assist the Rev. George Harding, L.S.T., Incumbent of River du Loup; Mr. Thomas Henry Chapman, of Marbleton, to be lay reader on the Labrador Coast, Mr. Chapman will probably be stationed at Tabatiere; Mr. Reginald Cooper, assistant master at Rothesay Collegiate School, to be an extra lay reader during the months of July and August; Mr. Cooper will be stationed at Salmon Bay.

RUPERT'S LAND

The Archbishop and Mrs. Matheson are in the Old Country.

WINNIPEG

The corner-stone of the new St. Jude's Church was declared well and truly laid by Mr. J. G. Dagg on the evening of July 16th in the presence of a goodly number of the parishioners and friends. Notwithstanding the blustery and showery weather, the ceremony was successfully carried

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out, and a new chapter in the history of the parish opened.

The service was conducted by the Rector, Rev. G. Horrobin, to whose hard work and zeal the progress of the church is largely due. After the singing of the hymn, "O God, our Help in Ages Past," Dean Coombes delivered a short address. He said it had sometimes been charged that the Church in the city had not been sufficiently aggressive in the matter of Church extension, but that reproach could not be levelled against the parish of St. Jude's. The parish had passed another milestone on its way, and he wished to congratulate them on recognizing the need of the neighbourhood and responding so well to it.

Before laying the stone, Mr. Dagg congratulated the members of the church on the issue of the hard work and self-sacrifice, both of the rector and his people. He proceeded to review briefly the history of the Church in the West, from the time of the coming of Rev. John West to the banks of the Red River in 1820, when the humble schoolhouse of St. John's was sufficient to accommodate the people. Now they had in the West a large and important branch of the Church, continually crying out for more churches and clergy. Mr. Dagg went on to say that he wished to express the hope that the laying of the corner-stone would be the means of inducing greater interest in the Church in that part of the city. Alluding to the practice of laying corner-stones, Mr. Dagg said that the institution went back to the time of the Medes and Persians, and also to the Greeks and Egyptians. The symbolism of the rite was important. The stone stood for strength, security and endurance, qualities of the Christian Church. The real power of the Church lay in the fact that it was the greatest man-maker in society. In that part of the city, the new St. Jude's Church would stand for the extension of the Kingdom of God and the development of Christian character.

A silver trowel was handed to Mr. Dagg, the stone was set in position, and then Mr. Dagg said, clearly, "I declare this stone well and truly laid, in the name of the Father, Son and Holy Ghost."

After the ceremony of the stone-laying, a bright and brief address was given by Rev. W. M. Loucks, Rector

Dean Abbot. Rector, of Christ Church Cathedral, Hamilton, who has resigned to accept the Deanery of the Cathedral at Cleveland.

of All Saints' Church. He spoke of the humble life of the saint after whom the church was named, St. Jude, of the stone, which had been wrought into shape for use, and of the corner-stone, which typified Jesus Christ, the chief corner-stone of the Christian Church. The service closed with the singing of "God Save the King." The whole ceremony occupied less than an hour.

St. Jude's is not one of the larger churches, but it has a fine record of progress since the church was commenced in June, 1906, the services at first being held in a tent. The next step in its progress was the erection of the wood structure, seating about 250 people, which is now to be replaced by the brick edifice. The new church will have a seating capacity of 500, and will cost approximately $20,000. The old church will be retained and used for general parish purposes, such as a hall for parish meetings, social gatherings and Sunday School. The present incumbent, Rev. G. Horrobin, has been with the church from the beginning in 1906.

Rev. Noel H. Wilcox, M.A., has recently been appointed curate of All Saints' Church. He arrived in the city early this week, and was met by the rector and wardens of the parish, and a number of the interested workers of the congregation.

Mr. Wilcox, who is a Nova Scotian by birth, was educated at King's College, Windsor, taking his B.A. degree in 1910. After a post-graduate course in divinity for two years at his Alma Mater, he went to the clergy school (Westcott House) at Cambridge for a year, and since his return has acted as one of the masters at King's Collegiate School at Windsor. After taking his M.A. degree at the annual commencement last June, he was ordained to the Diaconate on Trinity Sunday in All Saints' Cathedral, Halifax, by the Bishop of Nova Scotia.

TORONTO

The Bishop has left en route for the General Synod, and to undertake the deputation work in connection with the M.S.C.C. at the following points, viz.: On Sunday, 26th inst., Sault Ste. Marie; August 2nd, Port Arhur and Fort William; August 9th, Winnipeg, Holy Trinity in the morning and All Saints' in the evening; August 16th, Moose Jaw and Regina; August 23rd, Edmonton, pro-Cathedral, St. Matthew's; August 30th, Banff; September 6th, Vancouver.

TORONTO

Canon and Mrs. Dixon have sailed for London, called there by the serious illness of Miss E. A. Dixon, sister of Canon Dixon.

The Rev. Canon Bruce MacKay, of Somerset, Bermuda, is in Toronto, taking charge of St. Augustine's Church in the absence of Canon Plummer. He and Mrs. McKay are at the rectory, 6 Spruce street.

In order that access may be had from that street to their new building in Devonshire Place, the authorities of Trinity College recently purchased the residence of Mr. W. H. Cross, 111 St. George street, for a price in the neighbourhood of $20,000.

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St. Stephen's

A special service to mark the twenty-first anniversary of the establishment of the Garrett Bible Class for men was held in St. Stephen's Church on Sunday afternoon. An address was delivered by Mr. R. W. Allin, of the M. S.C.C., who made appreciative references to the faithfulness of Mr. Geo. Garret, the director of the Bible Class and spoke of the good influence which the class has wielded in the community and of the spirit of loyalty which has animated its members. Mr. Allin then went on to speak of the inspirational power of Christianity as seen in its influence in heathen lands contrasting it with the popular religions of the East, the lax moral effects of which he referred to.

In addition to the members of the Bible Class, which numbers 195, there were present at the service many of the congregation of the church, the service being taken by the rector, Rev. T. G. Wallace.

Mr. Allin in commencing his address spoke of the unusual record of Mr. Garrett as a class director, stating that in all his twenty-one years of service, the class has never missed a Sunday, while Mr. Garrett had only twice failed to be present. The speaker also stated that on many occasions he has met with men who have at one time been members of the class and that it has been the means of inducing several young men to enter the service of the ministry.

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During the twenty-one years the class has been in existence there have been 1,249 young men pass through it, while its offerings for all purposes have totalled $6,439.

At the morning service a handsome brass altar rail, erected in memory of the late W. A. Brown, by a number of his friends, was dedicated by Rev. T. G. Wallace, the rector, and accepted by the churchwardens on behalf of the congregation. Mr. Wallace in his address spoke of Mr. Brown's many years of regular attendance at St. Stephen's.

Georgina House

Their Royal Highnesses the Duke and Duchess of Connaught have presented two handsome autograph photographs of themselves (very large ones) to the Georgina House, Beverley street. These will be hung in the living room of the house.

The Ladies' Board has been very active in bringing to completion the plans for opening a cafeteria at the Exhibition grounds during the Fair, where friends of the house will be able to get luncheon, afternoon tea or high tea.

Having a few rooms at the disposal of transient guests has been greatly appreciated by out-of-town ladies who desire a quiet, centrally located place when in the city. It has also helped to spread through the country just the kind of good work the Georgina Houses Association is doing for the young women of the city.

GRAFTON

The funeral of the Rev. C. H. Brooks, Rector of St. George's Church, in this village, and St. John's Church, Centreton, took place here last week. The service was conducted by Rev. E. W. Pickworth, Brighton, assisted by Mr. C. Spencer, a lay reader, the following clergy being also in attendance: Rev. H. R. Mockridge, Cobourg; Rev. T. O'Conor Fenton, of Colborne. Mr. Brooks, who was in his sixty-eighth year, passed away at Orillia, where he had gone in the hope that the change might benefit him. His widow and daughters at Grafton, and one son, the latter residing at Edmonton, survive. The interment was in St. George's Cemetery, Grafton.

YUKON

The Bishop Returning

London, July 24th.—The Bishop of the Yukon and Mrs. Stringer sailed by the "Empress of Britain" yesterday. They will pass a few days at Quebec and Montreal and a fortnight at Toronto en route to Vancouver, where the Bishop will attend the General Synod in September. Dawson will probably be reached at the beginning of October. Commenting on his six months' visit to England, the Bishop said that he had had no better holiday. He had responded to hundreds of invitations to preach or lecture on behalf of missionary societies. He had been able to present the claims of his diocese at Westminster Abbey, York Minster, Canterbury Cathedral and throughout the British Isles. As a result Bishop Bompas' Episcopal Endowment Fund of £10,000 was now only £1,300 short. Bishop and Mrs. Stringer have been present at many social engagements, and were recently presented to Prince Arthur of Connaught and Prince Alexander of Teck.

NEWFOUNDLAND

The meetings of Synod were deeply interesting and the discussions will be productive of much good. All the clergy but two were present.

The Bishop conducted the services at Grand Falls during the Sunday on which the Duke of Connaught was visiting there.

Rev. E. Rusted and wife, of Upper Island Cove, Conception Bay, have gone to England for the summer.

"Trinity" Lodge, L.O.A., at Port Rexton, parish of Trinity East, attended service at Christ Church on Sunday afternoon, July 12th. Service was conducted by Rev. Rural Dean Pittman, who was also the preacher.

Mr. George House, of the teaching staff of Bishop Field College, St.

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John's, is spending his vacation at Trinity.

Rev. Chas. Stickings, curate of Heart's Content, began his work in the parish on the fourth Sunday after Trinity.

The senior curacy of St. Thomas' Church, St. John's, is vacant.

Several priests are needed to fill vacancies in the diocese.

The Bishop leaves for England the latter part of July.

Rev. W. J. Lockyer, of Trinity, will take charge of the parish of Hantsport, N.S., on the second Sunday in August.

Mr. Ralph Fowlow, of Trinity East, who has been teaching and lay-reading, hopes to enter King's College, Windsor, in September, to study for Holy Orders. Others will follow.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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DANGERS OF DIFFERENT THEOLOGICAL COLLEGES

To the Editor "Church Life":

Sir,—Your article on "Dangers of Different Diocesan Colleges" in CHURCH LIFE of July 9th puzzles many of your readers in the West. It is possible that you may not quite understand the position here.

At the Diocesan Synod of New Westminster a minority of us protested against what is known as "the Bishops' Plan," just because we *have* in Vancouver, for the Western Ecclesiastical Province, under that "Plan," two "different" theological colleges. It is true that they are called "Halls," and are bracketted together on paper and styled the "Anglican Theological College of British Columbia," but they are practically two different colleges, each with its own corporation and council, and subscribers and supporters. One hall professes to teach the Catholic Faith according to the Book of Common Prayer, the other, on many matters vital to the Faith, gives quite opposite teaching, thus creating and perpetuating in the West, the evil of which you complain in the Diocese of Toronto. The existence of these two rival and "different" colleges or halls undoubtedly has been largely the cause of the party faction and misunderstanding which unhappily exists in the Diocese of New Westminster. The few of us expressed, by voting in favour of the resolution to rescind the Bishops' Plan, on a profound conviction that the present state of affairs is injurious to the well-being of the Church in the West.

Our object was made quite clear in the speeches of the mover and seconder of the resolution, viz.: That we desired to see, instead of disunion, union; Latimer Hall men and St. Mark's Hall men ("Low" and "High" if you like) *really* living together under one roof, learning and worshipping side by side, with a common teaching staff, by no means a narrow minded staff, and this college supported by the whole Ecclesiastical Province of British Columbia. Many of us in years gone by received our theological training in colleges where men of both parties lived and learnt together, and made lifelong friendships, to our mutual benefit and the good of the Church. Our earnest desire was to try and bring something like this to pass, but we were misunderstood and beaten, I am sorry to say, by about four to one.

Yours truly,
HENRY EDWARDES.

St. James' Rectory,
Vancouver, B.C., July 20th, 1914.

SOME OBSERVATIONS

Editor "Church Life":

The Church of England in Canada, to use the cumbrous and misleading title by which the Catholic Church of the English speaking race is known in this country, is not fulfilling her mission in the full measure demanded by her opportunities. Everyone freely admits this, and everyone deeply deplores the necessity for the admission, but we are divided as to the steps necessary to take to remedy the matter.

We are doubtless all united on the necessity for deeper consecration of the individual life, for more fervent and prevailing prayer, but when we come to put these,our desires, into practical shape we part company on the very threshold of the enterprise. It is actually true in the Church to-day that among our extremists even united prayer has become well-nigh impossible. True, our extremists, high, low and broad are not men of outstanding ability or importance, but they are in the limelight. They have reduced publicity to an exact science, and as a result the Church is judged by the biased ideas of prejudiced minds, rather than by the sane and sober judgment of the moderate men who are really representative. As a result, in the eyes of the man in the street, she appears committed to diametrically opposed absurdities. What wonder that he supposes membership in the Church of England to be equivalent to enlistment in an internicine warfare?

I do not blame our extremist brethren for this. They act according to the nature of extremists in all ages. It is but charitable to suppose that if they knew a better way they would follow it. But when a man's view is limited by a black stole or a biretta, Catholicity has but little room wherein to work. And the notoriety they receive makes still more hopeless the chance of their emancipation from their fetishes. It is so much more glorious to be known as the champion of Protestantism, or of ritualism than unknown as a simple priest of the Church of Christ and shepherd of the souls of men.

If this state of things were to be confined solely to the present generation of self-styled martyrs who immolate themselves on altars of their own building to the sad sweet strains of four to five thousand a year it would not matter so much. At least their works would follow them—into oblivion. The pity of it is, the deliberate attempts which are made by the careful cultivation of home talent, and the importation of foreign, to saddle on the Church of the future this same burden. Thus we see our colleges made hot-beds of sectarianism, and our theological schools perverted to party caucuses.

A second feature which is having its effect on the young is this—to gain promotion one must be definitely a party man. The young man sees that honours, good parishes, all the plums, such as they are, are given, not to the faithful and efficient parish priest, but to an exponent of one or another of the three factions which distress the Church of Christ. The most casual study of a list of dignitaries of the Church to-day will convince any reasonable man that in many cases, intrinsic worth and fitness had little to do with the appointment. So far is this principle carried that in the election of delegates to General Synod, and of members of important committes, more attention is paid to party bias than to personal fitness. The high, the low, the broad must each make sure of representation, after that the general good of the Churcr may be considered.

Again, I do not blame the extremist. He is probably honest, even if his one-sided development is a paying thing. He is not to blame for the morbid strain in humanity, which makes men rush to stare at the abnormal. He has the right to find his market therein, and the very fact that he imagines himself to have gauged and sounded all the depths of truth, shews how impervious he is to any suspicion of his abnormality. Self-centred, self-satisfied he may be, but honest enough to the partial light that filters through his highly developed ego.

But I do blame the moderate men. The men who are content to obey authority. The men who spend and are spent in the many activities of the parish priest. And I blame the great body of our laymen. Men who are Churchmen, loyal to the Prayer Book, satisfied to live and die in the communion of the Church. The moderate men, clergy and laity, are responsible for the present state of things. The others do but after their kind, but the moderate man has not allowed party schism to becloud his reason. He is able to think rationally and judge soberly. In his hands he holds the financial power and the voting power of the Church. He has failed to use it in the past, let him exercise it now. If he should absolutely refuse to vote for or countenance any man who puts party of any kind before the good of the church at large, many of the disabilities against which we now struggle would be removed.

But it is objected would you destroy all the individuality in the Church? Not at all. If Father Rubin really believes in transubstantiation, by all means let him hold his belief. The Roman Catholics will receive him with open arms. If the Rev. Fight-the-good-fight Perkins regards the apostolic succession as a vain thing and the minister of Little Bethel to be as truly ordained as himself, he is entitled to his belief. But let him be consistent. It is a phase of mind peculiarly extremist which allows a man to eat the bread of the Church while he denies her authority. The average man can find development enough for his personality in fighting the battle of the cross against sin, the flesh and the devil, without conspiring against the Mother who bore him.

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LAIC AND MAGNA CHARTA

Editor "Church Life":

In your issue of 16th, "Laic" says that he would not be convinced if some one of authority were to tell him that the two Cathedral churches in Toronto of St. Michael's and St. Alban's had any identity.

I am inclined to think "Laic" is right. St. Alban's is the direct representative of the older Christianity of Magna Charta, and St. Michael's of the newer Christianity exemplified by the Papacy.

The proper consideration of the question as to the identity of the churches these two cathedrals represent requires that we should consider not merely the organization of the church, but what is of still more importance, the creeds they respectively represent. In the Ecclesia Anglicana of Magna Charta the Nicene Creed was the standard of the orthodox faith. As it is to-day at St. Alban's Cathedral. But St. Michael's Cathedral, we must remember, represents that part of the Christian Church which is the exponent of many additions to that creed which have been made by it to that creed since Magna Charta. e.g., the creed of Pius IV. (1564), embodying twelve additions to the faith; among others, that no one can be saved who does not believe all the decrees of the Council of Trent—that no one may give any meaning to the Bible until he has first found out how all the fathers unanimously agreed to interpret them.

Besides the twelve articles thus added to the faith by the Roman part of the church since the days of Magna Charta, it has also added to the faith two further articles, viz., the Immaculate Conception of the Blessed Virgin and the Infallibility of Popes. Of course the Ecclesia Anglicana of Magna Charta had not adopted any of these articles of belief from the simple fact that they had then no existence; all of them having been devised and formulated since the Reformation.

"Laic" is therefore quite right; the identity of St. Alban's and St. Michael's stops short at the maintenance of episcopacy, and the Nicene Creed. St. Michael's is the representative, as I have said, of the new Christianity invented by Romanists since Magna Charta, whereas St. Alban's represents the older Christianity of the primitive church.

"Laic" will, of course, admit that the rise of the Papacy was a matter of slow growth extending over centuries. If power was gained by slow degrees, and not without continual protests, that, as ultimately developed, it constituted an encroachment on the rights of national churches, such as the Church of England, was felt by Englishmen and emphasized in many statutes, passed to restrain such encroachments. The Reformation was not a rebellion against inherent authority, but the recovery of a lost liberty. It may be conceded that the Bishops of Rome had a rightful and proper patriarchial jurisdiction over the Church of England, but patriarchial jurisdiction does not include making new articles of faith, and the attempt to impose on Christendom the various Papal additions to the Christian Faith as part of the creed of Christendom is nothing but a schismatical act for which there is, and can be, no justification; and which, of itself, puts the imposer, and not those who resist the imposition, in the wrong.

Geo. S. Holmested

6th Sunday after Trinity.

Editor "Church Life":

Dear Sir,—Doesn't "Laic" take somewhat of a mistaken view? Surely historical records inform us that the Church of England was, from the beginning, separate and distinct from the Church of Rome, although acknowledging the Bishop of Rome as "Primus inter pares," until King John basely surrendered his crown to the Papal legate in 1213. Magna Charta was forcibly wrested from King John, although the action of Archbishop Langton at the head of the barons was opposed and censured by the Pope, thus showing they acted as a separate and distinct church, notwithstanding the temporal submission of the King. The Archbishop and Church did not submit, however, although circumstances political and otherwise brought the Church of England more and more under the control of Rome, until it could not be borne any longer, and then the Church's face was washed by the Reformation.

Even after this the reigning Pope offered to let the Church of England use their own Prayer Book and formulæ if his spiritual supremacy was simply acknowledged (which the Queen and Archbishop Langton would not do), thereby shewing that the Pope himself looked on the Church of England as a separate entity that owed him spiritual fealty as "Primus," in the same way as the Eastern Church, before positive separation about the eighth century.

Seafarer.

"A SORRY SPECTACLE"

Toronto, July 23rd, 1914.

Editor "Church Life":

Sir,—I wish to thank you for the timely article, "A Sorry Spectacle," in this week's issue. Our boast is that we have attained the dignity of a nation, but the sad showing made by us in handling this question, proves our incompetence. We welcome to our shores the dregs of the population from Russia and Southern Europe, none of whom will ever join our volunteers or accept our ideals, and we go into hysterics over 350 Sikhs, fellow subjects tried and proven faithful to the Empire. How much better to have allowed these men (for they are men) to have landed, and then, in a dignified way, take the question up with the Imperial authorities, and settle it in a manner satisfactory to all concerned. As a Canadian, I am disgusted with the action of the Provincial and Federal authorities. No man can tell what the outcome will be.

W. H. Worden.

THE story of the Resurrection is told by the flowers; the flower is a little preacher, coming into the sunshine to live the Resurrection life—preaching the Easter gospel. All flowers are altar flowers—flowers on the world's greatest altar; as all life is a climbing of the altar stairs, those mountain stairs which slope from darkness up to light. Every flower is a messenger, a teacher sent to us, growing out of the Bosom of our God. By an act of faith the flower lives, by an act of faith the flower grows. And faith finds expression; the flower prays! There is a prayer of faith from that little seed which gradually stretches up its arms towards its Maker, answered by every raindrop and sunbeam that cherishes its life.—"*Misericordia.*"

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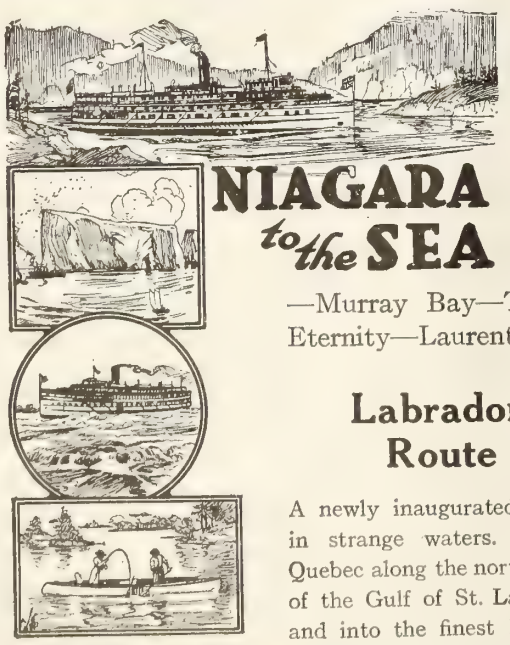

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Women's Work and Social Service

THE inequalities of life are often displayed in more distressing ways, but seldom in more unmistakable ones than during the holiday season in town. In some localities, where the houses are big, even pretentious and roomy, they stand in their own gardens, sheltered from the dust by the trees of the boulevard; there will be a pretty bit of green lawn and some flower beds in front, and in all probability there will be a stretch of grass in the back—no, not a "backyard," but a sheltered lawn. Here everyone may enjoy the out-of-doors in some degree of quiet and seclusion, and in summer evenings there is hardly a pleasanter spot than such a garden behind the sheltering walls of the house.

But who is to enjoy all this?

* * *

In many cases, quite early in the season, but at any rate by the "glorious Twelfth," or St. Swithin's Day, the family have taken flight to the sea or the mountains or the country or abroad. "Dad" may be in solitary possession at home; very likely he has to continue toiling in the city in order that the others may enjoy life away from him, but never mind, "Dad" is a patient man, who does not expect much from life, and who, of course, gets all the happiness he needs from the knowledge that, through his efforts, "the wife" and "the kids" are well and happy.

Well, if this be so, the garden may be a pleasant, if melancholy, refuge for him at the end of the day's work, and he can enjoy his pipe there long after the darkness has fallen. But in many cases "Dad" has apparnetly joined the family; at any rate as you pass by you will notice house after house shut up, shutters closed, blinds down, everything asleep, and though the cool little garden, with its trees and flowers, is just imploring to be enjoyed, it is deserted, except for the gardener's occasional visit, and that is on business, not pleasure.

One of the most melancholy things about a summer in town is to see the number of large shut-up houses and of unused gardens. I do not say that it could be different, but so it is.

* * *

After a walk through such a neighbourhood, it is something of a relief to find yourself in a different one. Here there are rows of houses close together, new, pretty little dwellings, each with a small bit of green between itself and the road, each with a little porch. There are probably few trees, for this is a comparatively new neighbourhood, but there is plenty of life.

The children are not playing in the street, but their gay little voices can be heard and they are not far off. "Dad," who probably has only a fortnight's holiday, is engaged in watering the lawn, for he is fond of the little place and in the long twilight he works in his garden with the ardour of a lover. The family in nearly every case will be sitting out in the porch, which may be open to the road or sheltered by blinds or climbing plants and you will hear plenty of cheerful sounds, songs perhaps, and talk, particularly if the light has faded for reading or sewing.

Possibly some of the families in this neighbourhood have migrated for the summer, but in most cases they will content themselves with a modest fortnight or three weeks, and the street will not lose its air of life and habitation.

* * *

If your explorations continue long enough you may reach another kind of district, and you will feel yourself blushing and ready to apologize and withdraw, for you will seem at first to have blundered straight into the private life of this section of the community. You feel you are an unwelcome invader; you prepare for retreat.

But you need not yield to this impression. In this district there are no trees, no lawns, no porches; everyone is sitting out on the steps—on one step perhaps—the whole neighbourhood is living in the street and exchanging greetings and opinions from the doorstep. The children, who seem so numerous that you feel as if all the children of the city must have got together, are running and jumping and shouting and tumbling over each other. They are somewhat dirty, it may be, somewhat untidy, but they seem fairly healthy and undeniably jolly and full of life.

* * *

There are no holidays in this district except Sundays and the statutory days, which give about one day a month, but there is abundant vigour and a good deal of cheerful friendliness. Neighbours know each other's affairs and probably share each other's interests; there is a greater freedom of intercourse, more quarrels I daresay, but also a more real community of interest than is usually to be found in the more reserved neighbourhoods.

It is something of a revelation to visit a district of this kind on a summer evening and to see the throngs of people in the streets; groups at the corners, men, women and children walking to and fro, or standing in the doorways and sitting on the steps. Foreign born, many of them, and a student of "facial types" could find abundant material among them. There are bright, eager faces with quickly changing expressions; thoughtful, earnest faces; refined, pathetic faces; some are marked with greed, some with passion, some with cruelty; but it is impossible to mingle with them, even in this perfunctory way without feelings of sympathy and friendliness and a longing to know something of their lives with their needs and desires.

* * *

Another interesting study is furnished by a stroll through one of the parks. They are abandoned by the owners of the big houses, naturally, partly because so many are away for the summer; partly because private gardens make one independent of parks; partly because they may not care to mingle with the crowds who people the open spaces in summer. All sorts and conditions are there, whatever the hour of day or night, I fancy.

You will pass a group of workmen —foreigners most likely—wearing their overalls and carrying their tools. They have just come off work and have thrown themselves, face downwards, on the grass very likely, and are seeking refreshment in sleep. A day in the hot sun is exhausting work, and many of these men have no homes to welcome them, or at least no homes in this new country as yet.

Not far off are three old gentlemen deep in discussion, as you pass you hear phrases like "the amending bill," "Asquith," "the volunteers," and you judge that they are fighting their battles over some aspect of the Ulster question. A little further on a lover and his lass are reclining against the trunk of a tree. It is a matter of some great moment in which they are engaged; perhaps the making up after a quarrel; at any rate they are completely absorbed and have become oblivious of spectators.

A family group has taken possession of one of the benches. "Dad" is sitting over his pipe and newspaper, Mother is at work on the family mending, Baby sprawls on the grass beside them, for his inability to walk keeps him anchored fairly near, while bigger brothers and sisters have joined some of the groups at play. Some of the boarding house residents have strolled over and are sitting alone, smoking, glancing through the newspaper or reading something more permanent, and there are groups of children at play and groups of men and girls in animated talk or occasionally in social silence.

One is full of thankfulness for the parks and open spaces when one sees the degree to which they are appreciated.

* * *

These are the people too who form the crowds transported by train and boat and tram car on the statutory holidays. "Imagine the state of mind which can find any pleasure in it," thinks the owner of the big house. "Fancy *liking* to start at some unearthly hour, dragging the poor little youngsters, and then herding together for the trip. Think of the crowds, the heat, the discomfort. Why on earth don't people stay at home? What earthly pleasure can there be in it?" This is very sound reasoning from the point of view of the big house with its lofty rooms, its quiet garden, and the long holiday that usually goes with its possession. But what about the little lath and plaster cottage, or the thinly built house in the row, without boulevards or garden, or even shutters, it may be, without privacy or quiet for those who have to share its very limited space; and what about the position of those whose only holiday is the single day, and whose only chance of an outing is one of such a day's excursions. There are always at least two points of view and it is a good thing that everyone does not plan to join the bank holiday excursions, but that those whose holiday times are not so limited, should stay at home and leave the space available to the families who long so and look forward so

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* * *

This is the great playground season, too. The Toronto Association has just issued a most fascinating post-card with a picture of one of its grounds, thronged with happy children, some running and jumping, some wading in an artificial pool, some on giant see-saws, some glorying in the liberty of sand heaps, all happily, wholesomely and safely employed.

On the space for correspondence appears the question, "Is this work not worthy of your support?" and surely no one but Mr. Scrooge in his unconverted state, could answer, if he spoke the truth, anything but *"yes."*

HONOUR BRIGHT.

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FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy: and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

AFRICA

ANNUAL REPORT OF U.M.C.A.

The anniversary of the U.M.C.A. was kept with exceptional enthusiasm this year in London, the home supporters of the Mission rejoicing in the double privilege of having with them both the Bishop of Zanzibar, who had a tremendous reception at both meetings, and also the newly-consecrated Bishop of Northern Rhodesia.

The annual report stated that there were

TWO ASPECTS OF KIKUYU

upon which it was desired to lay stress:—"First it must be remembered that the principles of the Universities' Mission have been those Episcopal and Sacramental principles brought into prominence by the Oxford Movement, whereas the devoted Bishops and workers of the Church Missionary Society in East Africa have continued and developed the traditions of the Evangelical revival. And the work of both Missions has been along these lines for many years. Whatever difference, therefore, there is between the principles of the Oxford Movement and those of the Evangelical Revival has been latent in the ruling of the Bishops of the Missions in the past, while our growing relationship to other missionary bodies has only brought nearer the moment of its expression. And thus Kikuyu is no new thing. On the one hand, it is only the expression of a condition of affairs towards which the Missionary Society has been approximating for many years; on the other hand, it has only occasioned a protest on the part of the Church in Zanzibar which has become increasingly inevitable with every year of its existence. The Church of England has not been suddenly called upon to judge between individuals; it has only at length become necessary to judge without delay between principles.

THE HOME AND THE MISSIONARY CHURCH

"But, secondly, many of our readers doubtless feel that at home there is an almost similar condition of affairs; and they think perhaps that that policy of patience which has carried us so far in the past may be trusted to carry us still further into the future, and ultimately to effect its own remedy. How far this judgment is sound at home we do not say; but as a Mission in Africa we have to face great distances, few communications, and novel circumstances; we are dealing with a people without our presuppositions; we are loosed from the restraints of an historic past, and we are watching the widening of the breach rather than its closing. Nor is this only true of East Africa. The world-wide outlook presents features as alarming. Of what value, then, will it be that the Home Church has a measure of agreement fifty years hence if, that fifty years concluded, Dioceses and Provinces abroad are found to have conserved fundamental differences? And here is that call from the Mission field to the home Church of which we have heard so much. The Kikuyu Conference will only have done well if it has awakened the home Church to a realisation that some home policies may spell disaster abroad, and that a foreign missionary enterprise cannot be conducted on haphazard or party principles.

THE CAUSE OF REUNION

"Most devoutly do we long and pray for the unity and peace of Jerusalem, and most ardently do we desire the inclusion within the Church of all those who are separated from her. That the hope of such a consummation is so widely spread is one sign of the movement of the

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Holy Spirit in our midst. But we feel that that consummation must be forwarded by a closer observation of our Master rather than by a closer observation of one another. While not losing sight of the great and far-reaching principles laid down at the last two Lambeth Conferences on the subject of reunion, that would be a profound disaster beyond calculation which would commit the Church in England to principles which would finally destroy hopes of reunion with the Orthodox Eastern and the Roman Churches."

THE BISHOP OF ZANZIBAR'S ADDRESS

The Bishop of Zanzibar, who was received with great enthusiasm, said that he wanted to convict out of its own mouth the Home Committee of the U.M.C.A. His complaint was that the Home Committee

SHAMEFULLY OVERWORKED

its missionaries. One of the things that weighed most heavily on him was the idea of missionaries going back to their work fagged out; and he could tell them that the time was fast coming when the missionaries returning from Zanzibar would be forbidden to speak until they went back to their work.

He wanted to speak first of the things which gave him courage and hope. During the past six years there had come into the Diocese of Zanzibar men who had been valuable in England, men of large pastoral experience, who had gone out to Africa to deal with

THE FUNDAMENTAL WORK OF THE HUMAN SOUL

and the man who knew how to co-operate with the Holy Spirit in dealing with a human soul would never be at a loose end in Africa. But the European staff of priests was still hopelessly inadequate. It was for that reason that Mr. Lucas, after working in the Rovuma country for two years in constant pain, had been hurried down to the coast and for six months had been ill in England. Mr. Webb had stayed on in Africa without any help, and had carried on his work until Palm Sunday, when he was carried to the coast a perfect wreck, and was now in England, suffering from a bad attack of fever. A senior priest must be found for Luatala—a man or large experience who would go and take over the large district in the Rovuma country. It was one of the most promising districts in the Diocese. The people had a real desire for Christianity and were waiting to be taught. Zanzibar Diocese had sent back three priests to the Home Church. Was the Home Church going to send priests to Zanzibar? He saw no sign of the priests coming. It seemed to him perfectly impossible that those to whom Jesus Christ had brought home the needs of the Mission should turn away from the call to the Diocese. The question was whether the work of Jesus was going to be done. It did not matter twopence to himself or the other missionaries whether they broke down over the work. What did matter was that the work of Jesus Christ could not go on. Many priests in London were doing things that could be done quite well by laymen; and many priests were doing on Sundays things that were very beautiful, but were not essential. Let them do without their High Masses for a few years in England—do without some of the luxuries of religion. But let them see that the work of their Lord in Central Africa was not neglected and that His people were not left without priests to teach them and to feed them with the Bread of Life.

The soul which gives itself wholly and without reserve to God is filled with His own peace; and the closer we draw to our God so much the stronger and more steadfast and tranquil shall we become. —*Jean Nicolas Grou.*

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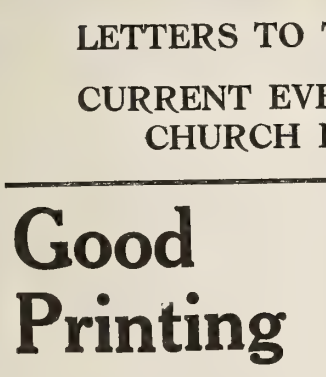

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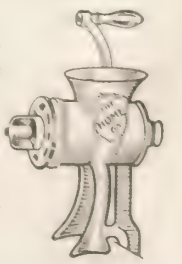

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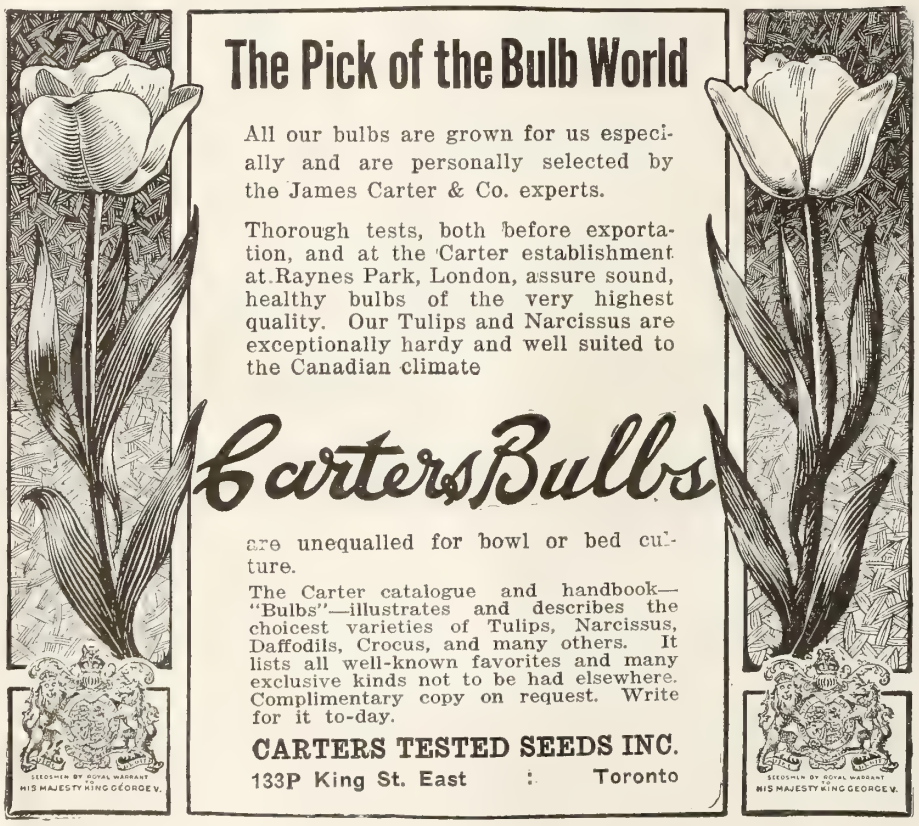
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The Week

THE root principle of war is laid down by St. James as lusting. Lusting is fostering inordinate desires. The root principle of war is lusting to have for self; encouraging, fostering an inordinate desire for self. Inordinate desires or appetites, when they are not gratified, batten on themselves until they become a veritable fury, a madness to have for self. This madness finds manifestation, when opportunity occurs, in determination to get and to have, no matter who suffers; in crushing under foot all who stand in the way of acquisition. The lust of self is strong in many men. With some it is for a self enriched in worldly wealth; with some a self indulged in all carnal appetites; with some it is a self controlling and dominating others. When this last, the lust of domination, is incarnate in a single member of a family and is not checked, the other members of the family suffer many annoyances; when the lust of domination has opportunity for indulging itself outside the family circle the community suffers in proportion to the number of and power of the satellites the leader in lust can find to do his bidding; when the lust of domination—when the lusting to have for self—is incarnate in one who is the head of a nation, and by whom or for whom has been built up a mighty army with which, when opportunity occurs, he hopes to indulge his lust—to force his domination on others regardless of who suffers—then the world of nations is menaced with a bloody and ruthless war. That menace has been before Europe since the day, twenty-six years ago, that Frederick, the beloved Emperor of Germany, able and brave soldier, but man of peace and self control, after a reign of less than a year, was succeeded by the son whose lust of self had darkened and embittered the last days of his dying father; whose first exercise of imperial power was, aided by Bismarck, to seek to undo the good work wrought by his father and mother and to dispossess his mother of influence, and, this accomplished, to next depose and dismiss Bismarck, who, while he had made him what he was, stood in the way of the absolute dominance in Germany of this lusting personality. Whatever may be the respective merits or demerits of the claims of Austria and Servia in the immediate cause of dispute, the menace to Europe and to the world lies in the eagerness of William, Emperor of Germany, to seize this or any other seeming opportunity, to indulge his lust of domination, no matter who suffers. In the smaller circle of his own family he indulged his lust of domination to the grief and suffering of dying father and stricken mother; in the wider circle of the nation he has indulged his lust and imposed it by militarism upon the German people. For years he has been manoeuvreing for opportunity and providing means to indulge his lust in a still wider circle and to impose his domination upon Europe and the countries racially attached thereto. He thinks the opportunity has come; he thinks he has the means.

The War Lust

* * *

With all the horrors and tragedies, and mockery of Christian teaching, that war entails, war at the present time means, so far as the British Empire is concerned, a holy war—a war against the root principle of war incarnate in the lust-maddened monarch of Germany, whose idea of a monarch is not one who shall represent the will of, and shall serve, the whole people, but one who shall, by force, impose his will upon, and be served by the whole people of his own land and upon and by the peoples of other lands, no matter who suffers. To look on idly or merely sympathetically—to remain neutral—while this root principle of war was gathering fresh strength from the sacrificed blood of France or other nations, would be to count greater disaster at a later day for the free people of Great and Greater Britain. To wait for an opportunity to make terms with the lustful power in the event of it proving victorious over France and other nations would assuredly be for Great Britain to assume the role of the cowardly and God-ignoring Menahem who faithlessly purchased a degrading peace, which brought greater devastation, from Pul, King of Assyria.

* * *

To seek to fan the flames of national hatred and incite to lust of war were indeed a devilish and hateful thing. Not less devilish and hateful would it be to seek to deaden the national conscience and sense of responsibility by proclaiming that a great and mighty and peace-loving people like those who constitute the British Empire should not use their might and their power in the holy cause of protecting not only themselves, and their descendants, but other peoples, from the ruthless ravages of an insatiable lust of military power. It is because the things that are fundamentally necessary to them as a free and God-fearing people will be at stake, that in every land where nations have grown up and men have learned the full significance of freedom under the flag of Britain, men of peace, men who hate war, will in their thousands offer themselves for service under the flag of the Empire and of freedom, in the war which, under the Providence of God, shall make for future peace by destroying the power of those who lust for war. Britons, be their birth-land where it may—the Mother Isle or beneath the Southern Cross or within the northern half of this western continent—and be the blood in their veins English, Irish, Scotch or Welsh—who would do less, or counsel others to do less, would proclaim themselves a race decadent, a people who held freedom, great privileges and abundant blessings of God as something only for their own immediate use, their stewardship as limited to securing their own immediate enjoyment of their sacred trust and heritage. Such decadence would assuredly, and rightly, eventually spell deprivation—deprivation of those privileges and blessings which they had not sufficient courage or sufficient gratitude or sufficient faith in God and in their ideals to contend for against the forces of war lust.

* * *

On the other hand, neither dare we go forth or counsel others to go forth with

" . . Heathen heart that puts her trust
In reeking tube and iron shard,
. . . . . .
And guarding calls not on Thee to guard."

In the hour of great opportunity, although an hour of great dread, it is for us to recall

"Still stands thine ancient sacrifice,
An humble and a contrite heart."

And as a people of a mighty but threatened Empire to cry:

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath Whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

AMONG the proposed amendments to the Canons of the General Synod of the Church of England in Canada upon which the Synod will pass at the forthcoming session is one providing for the deposition from the ministry of any priest or deacon who shall engage in secular employment in any diocese in the Dominion of Canada and cease to exercise the functions of the ministry under license from the Bishop of said diocese. The proposed amendment is timely and we trust it will be incorporated in the laws of the Church. No hardship is involved in the case of a priest or deacon who finds that he made a mistake in seeking ordination and that his life work should have been sought outside the priesthood. There are instances of this in most dioceses and in some cases ordained priests are engaged in secular business six days of the week and exercising the functions of the ministry on rare occasions and to the extent only of taking services for some absent parish priest. Provision is made in another proposed amendment whereby any priest or deacon, against whom there is no ecclesiastical proceeding instituted, may declare in writing his renunciation of the ministry, wherefrom the Bishop shall depose him, but

A Needed Relief

when such renunciation is voluntary and for cause not affecting moral character the certificate of deposition shall contain a statement to that effect. Those two amendments, if adopted, will relieve the priest or deacon, who for causes not affecting moral character finds it necessary or desirable that he follow secular employment and who realizes that doing this and continuance in the ministry nominally, are hurtful to the Church; they will also relieve the Church of what is nothing more or less than a scandal, of being compelled to keep on her list of ordained clergy, men who have in practice abandoned the ministry and engaged literally in secular pursuits, but who yet retain the title and sometimes the garb of clergyman for "business purposes." For the few men of that stamp the amendments will provide hardship, but it is the hardship of discipline, which they sadly need.

"Every Parishioner"

IN the Church and in the secular press of England have recently appeared many letters and articles on the law of the rubrics in connection with the Sacraments and dissensions arising out of the Kikuyu episode. Those who wish to ignore the rubric at the end of the Confirmation Service and the continuous practice of the Church, that only confirmed members of the Church are entitled to receive the Blessed Sacrament, have sought refuge behind another rubric, at the end of the Communion Service—"And note that every parishioner shall communicate at the least three times a year, of which Easter to be one." An acknowledged authority on Church Law in the *Spectator* says 'every parishioner' includes Non-conformists and therefore they are entitled to present themselves"; exception being granted in the case of notorious evil livers. This interpretation has been joyfully seized by some who are bent on finding a *quasi* legal pretext for lawlessness. It could give little satisfaction, however, to the sincere man who has some little knowledge of Church history, even subsequent to the Reformation. There are several classes excluded under the canons and rubrics besides the "notorious and evil livers," but apart from that consideration it will suffice, although it should not be necessary, to point out to some, including a priest of the Canadian Church at present in England, where he acts as correspondent for a contemporary, that when the rubric regarding "every parishioner" was formed it did not include Non-conformists, for the simple reason every parishioner was, "whether he liked it or not," a member of the Church of England. Certain civil rights involved in the Erastian position of the Church in England remain to the Non-conformists, but although the civil law might—for it can do many strange things—include the Holy Sacrament as a civil right in an Erastian establishment, for a priest or other Churchman to see anything applicable therein or in the rubric regarding "every parishioner," to the conditions in a branch of the Catholic Church free from Erastianism, is painfully suggestive of an obliquity of vision that is not evidently the result of accident.

Our Old Country Letter

July 22, 1914.

THERE is a very interesting article in one of the Church weeklies about the change of outlook on religious life and ideals which can now be traced in France. It is under the heading of "The Drama," but says:—"It is, of course, not only in respect of the theatre that the change is evident, but in the whole of intellectual and social life. There are signs of deeper questionings, of looking for ideals of dissatisfaction with materialism." The writer shows to what gross and terrible lengths realism and materialism had gone, and traces very beautifully the growth of reaction which he thinks evident to-day, not only in public taste but in spiritual yearnings upward. Alas! he ends by saying, "I see little prospect of any such movement in England."

* * *

Still the dark cloud hangs low over the Irish Church. We are waiting now for the results of the "King's Conference," beginning its sitting to-day at Buckingham Palace. You will know them before this reaches you; but no one is very sanguine.

* * *

With regard to the other burning question—the Church in Wales—you know that it has been in partial abeyance during the examination by a select committee of the House of Lords into the point raised as to whether Parliament has any authority to sever the connection of the Welsh dioceses with the ecclesiastical province of Canterbury, as represented in convocation. The evidence given by the Archbishop of Canterbury was interesting. The *Guardian* writes—"His grace insisted upon the fundamental fact that the constitution of convocation has from the first been independent of parliamentary sanction, and that for Parliament to change it would, in the widest sense, be unconstitutional. He put the situation into a nutshell when he said that 'it would be a tyrannical act on the part of Parliament to interfere with the internal organization of a body as venerable, as sacred in its character, and as beneficient in its operations as the Church of England.' Of late years (continues our writer), in consequence chiefly of the fact that it has been discussing matters of living interest in which Church people are definitely concerned, considerably increased attention has been given to the proceedings of convocation, and the dismemberment of it by any government, unpermitted, would be unwarrantable. But even so, the main issue remains, for as he adds, 'It might be difficult, but it would certainly not be impossible, to disestablish the Church in Wales without cutting the Principality away from Convocation.' "

* * *

I remember describing to you last year the enthronement and its accompanying ceremonies, of the new Bishop of Lichfield. Here is an extract from a letter in his Diocesan Magazine which may, perhaps, give pause to those who think that the heads of the old Church at home have a slack time in contrast to work in the colonies. Yet no one who knows Dr. Kempthorne could ever accuse him of blowing his own trumpet. He simply says.—"The year has been a fairly active one, though I am more impressed by the things left undone than by those which have been done. I have been able to visit some two hundred parishes—several of them more than once; and the warm and kindly welcome which I have everywhere received has made this part of the work a cause of refreshment rather than of exhaustion. Besides the business of committees and correspondence, I have given 336 sermons and addresses (290 in the diocese and 46 outside it). This is in addition to eighty-nine confirmations. There is nothing to boast about in all this; quite the contrary; the work would have been better done if I had not attempted so much. Yet it is difficult to see what could have been omitted."

* * *

Let me recur to the recent sittings of the Canterbury Convocations, of the Central Board of Missions, and of the Representative Church Council, especially in connection with that overdue recognition of the work and place of women in the Church, which I told you had been discussed. We read, "The real interest of the sessions centered round the various proposals for the admission of women to the representative bodies of the Church. . . . . It is impossible that the position of women in the Church should long remain where it is. We move very slowly in this matter, but, happily, we do move. Appreciation of the work of women has advanced far beyond the elementary point at which it stood a generation ago. Florence Nightingale once uttered a touching *cri de coeur* upon the insensibility of the Church of her youth towards the aspirations of women eager to help her. 'The Church of England,' she wrote, 'has for men Bishoprics, Archbishoprics, and a little work. (Good men make a great deal for themselves). For women she has what? I would have given her my head, my heart, my hand. She would not have them. She did not know what to do with them. She told me to go back and do crochet in my mother's drawing room, or if I were tired of that, to marry, and look well at the head of my husband's table. "You may go to the Sunday School if you like," she said. But she gave me no training even for that. She gave me neither work to do for her nor education for it.' We must beware lest we give the women of our own day, eager to serve the Church, and full of capacity to do her service, the impression that they are not wanted. Women generally are not especially eager to sit upon this or that church body; but they rightly point to the fact that, since outside the ranks of the priesthood, they do the bulk of Church work, they are entitled to make their influence and their wishes felt."

So, and quite truly, says this leader-writer. But I think there are many thousands of women Church workers who never think of "their" wishes and influence at all: but only want wider and less-hampered opportunity of serving the Master, without misconception or crossing of "spheres."

* * *

An excellent movement is now on foot, undertaken by a company called the "Lady-Workers' Homes, Ltd." in touch with the London County Council, to provide less desolate living accommodation for some of the many thousands of women of the middle and lower middle-class who are "bachelor" workers in London. Too many of them are perforce almost friendless outside the hard and cheerless routine of their daily work. They have not only no home but no place of abode which can conceivably be made homelike. The new plan is to provide rooms and self-contained cheerful flats, just large enough and at moderate, inclusive rent, really suitable for these ladies, and to cater in other ways for the brightening and amelioration of their lives. Recreation and reading rooms and gardens, etc., are included. One wishes the scheme well for the sake of many a lonely Churchwoman, amongst others, and I am glad to see it is securely afloat, though all aid is welcome.

"IS IT I?"

SIMPLE as the question is, it is pregnant with significance as a Christian interrogatory. We can in the circumstances of our lives individually and congregationally find the practical counterpart of the context. Wherever and whenever circumstances are such that they indicate a betrayal, accomplished or approaching, of the trust Christ has bestowed upon His people, upon His Church, the correct attitude of the Christian at the first observance of such indications is one of interrogation, self-directed: Is it I? In the simple interrogation so directed there is not only a volume of Christian truth but a manifestation of practical Christianity. It may go against the grain with some who have the most earnest conviction of their own sincerity and of their personal experience of the power of the truth as they accept it, to admit even for a moment and to themselves a doubt of the possibility of their being faithless. To the nominal Christian who never troubles about anything in connection with the Kingdom so long as it does not make any demands upon his convenience, and to the self-satisfied, self-trusting Christian the very suggestion of such a self-directed question, carrying with it the possibility of conviction or even a suspicion of faithlessness under any circumstances, is an absurdity, an impertinence. The great truth involved in the simple interrogatory and any circumstances that provide the context, is that the greater the personal knowledge and experience of spiritual growth the greater is the personal recognition of the possibility of failure. From the low plains of self-complacency and self-satisfaction the outlook is not very extensive; those resting there are nearer the bottom of the hill, are nearer the lowest levels of human failure, but relatively so little separates them that they do not recognize how deadly it would be to make the descent, and they have climbed so little that they cannot conceive that they could slip back. Those who have clambered much higher, however: who have placed big distance between themselves and self-complacency and self-satisfaction: who are nearer the summit than the base, are ever conscious of the depths below. Self-watchfulness, self-interrogation, is not a sign of weakness and ignorance; it is a sign of power and of knowledge. A dozen ships lying in the dock all ready to go to sea when the warning is sent forth that heavy storms are ahead and that one of the ships has been noticed by an inspector to have a defect in its steering gear which would mean disaster: the cabin boy or the youngest recruit among the apprentices, in their pride in their new position and in their ignorance of all things nautical, including the dangers of the sea, might complacently say, "it is not our ship: she is all right." Not so the twelve skippers, prouder still, with reason, of their respective ships, and who had sailed their ships over the great seas time and again. Before anchor was weighed each would assure himself by examination or by questioning the inspector if his ship were the one in special danger. A warning that a coming storm makes it hazardous to take out a canoe on the lake causes the real canoeist to overhaul his boat and take precautions if he should go out. The warning is unheeded only by the self-satisfied ignoramus whose inexperience of canoeing makes him unaware of the dangers, and who sails forth to the probable destruction of himself and what is more deplorable, of those who have entrusted themselves to his care. The Apostles had lived with Jesus: great spiritual knowledge had come to them: their spiritual experience had been deepened: in personal knowledge and experience of the spiritual possibilities of men, including themselves, they were relatively experts. When to them it was intimated by the Master Himself that one of them should be guilty of the basest act of treachery there was not a furore of mutual recrimination among the twelve, each protesting the impossibility of his own possible descent and pointing to another as the one indicated—but "Lord is it I?" The betrayal of our Lord Jesus Christ and the crucifying of Him afresh, which is so often witnessed in many a parish and many a diocese divided into peace destroying forces because of men's intense satisfaction with their own views, desires and opinions, will continue to be the tragedy of the Christian Church until recrimination cease, not to give way to nebulous indifference and "peaceful" drifting, but to examination of self; until suspicion of others shall be changed to doubt of self; until when tragedy and danger to the Kingdom threaten, or are at hand, each one of us shall be strong enough in the Apostolic spirit, and in that humbling knowledge of our downward as well as our upward possibilities which personal knowledge of Jesus Christ alone can bestow, to ask, "Is it I?"

The Church in the West

MY first letter to CHURCH LIFE about our foreign immigrants was recently translated and printed in the columns of the *Ukrainian Voice*, a Ruthenian paper published in Winnipeg. It was also used as the subject of a leading article of which, through the kindness of a Polish friend, I give a translation.

Before doing this, however, I should like to call attention to two points:—the number of papers regularly published in Western Canada in foreign languages and the attitude of the *Ukrainian Voice* towards the clergy of its own race.

The fact that my letter had been translated led me to ask how many foreign papers were published in Western Canada. From a list written offhand I learned that there were ten Ruthenian, one Polish, five German, three Norwegian, two Swedish, three Yiddish and two or three Icelandic papers published in Western Canada.

Of the Ruthenian papers, the *Ukrainian Voice*, described as the national organ of the Ukrainians or Ruthenians, is said to be the most widely read and influential of its language. Consequently, its attitude towards the Church is significant and is the more noteworthy as the paper is not, I am assured, hostile to religion as such.

How far its criticism of the clergy is justified, I am not qualified to judge; but from what knowledge I have, I should think that it was over severe and be afraid that its noble enthusiasm for the social betterment of its readers, meeting with scant response from the ecclesiastical authorities would become positive hostility to historic Christianity. This would apply to our alien population generally and we may find in the future that what should have been an additional source of strength has but added one more to the elements of danger already existing among us.

The following is a translation of the article as printed in the *Ukrainian Voice*.

Among Us and Among Others

THE English-speaking ministers of all denominations pay more attention and show more care in assisting the foreign immigrant than their own priests. Just listen to their debates, watch their behaviour, read their religious publications, and you will find there many things which you could not find among our priests, and you will find very little of the things which are so plentiful among our spiritual advisers.

The English-speaking ministers consider themselves patriots, citizens, social leaders. They consider the Church as a common institution, an institution which has to watch the interests of the people. With us it is quite different! With us "Dogma" takes the first place. National or social questions do not find any place in our churches. Our church is telling the people what was taking place thousands of years ago, but does not say a word about the matters which the people ought to know to-day.

Our Church does not care about national or political uplift of the masses; the cultural advancement of our people is to our Church entirely strange. It shuts the eyes on the burning contemporary questions and does not look to the future; it looks stubbornly in the past and works for the past. It consoles their adherents with happenings of some thousands of years ago, with legends, dogmas, miracles, extracts from other people's histories, and above all, is concerned almost exclusively about its own earthly interests.

The same is here as elsewhere. There can be little doubt that our people, who in the Old Country never came in contact with any other but the Religious World, did not know any other but Church influences, and arriving in Canada,

prove to be grossly ignorant of almost everything, and therefore, are so easily influenced by persons and agencies even hostile to them. They have no opinion of their own,—have no ground to stand firmly on, and it is little wonder that the slightest pressure throws them out of balance.

Our priests very often tell the people about the superiority of the priesthood, but in the actual life they are far behind the social and national workers from among the people themselves. They have no leading motive in their work,—no initiative, they are too much dependent on their superiors.

In a man who is so much dependent on others there cannot be any individualism. The very dependence dictates what one has to think and to what extent,—how and in what one ought to take interest, what to do and what to avoid even to mention or to see.

The servant feels his responsibility before his superior only, and everything that is beyond the interests of his master is not supposed to interest him. He is made to be hostile to everything that is not within the scope of his master's interest. A man dependent upon his superiors to the extent that our clergy depend—does not have the sense of responsibility before the community, before the people, for he is a tool in the hands of others.

This does not mean that there are no men among our priests who are good patriots, with their own views and principles. There always were and still are, but they are very few. The large majority of them are not such. Besides—those who care for the people's interests are very closely watched by their superior, and—not seldom—they have to be silent when they feel it their duty to speak. They dare, sometimes to say a word or two about the rotten system of the priesthood, but it is done with great danger to them.

The Church is responsible for the ignorance of our people, and ignorance is the beginning of other troubles.

It is time for those of our priests who have good intentions, but are lacking in boldness, to act, to look with the clear sight of free citizens into the social life of our people and their needs. As an example we will quote from the English periodical "*The Church Life*," because this article concerns us, and besides, it would be very desirable for us to look upon the social and national matters as free-thinking men ought to look.

"Happiness you find when you least expect it, and when you expect it you often don't find it."

The Brotherhood of St. Andrew

Coming Dominion Convention Promises to be a Record

Winnipeg Brethren Active in Preparation

Executive Anticipate Great Inspirational Effect

ON to Winnipeg is the cry of hundreds of Canadian Churchmen, Brotherhood members and others, who this year will attend the nineteenth Dominion Convention of the Brotherhood of St. Andrew to be held in that city from Thursday, September 24th, to Sunday, September 27th. There should be a record attendance of Western members of the Brotherhood, both junior and senior, and many of the clergy and laity who attend the General Synod a few weeks previous in Vancouver will, no doubt, stop off in Winnipeg on their return and share in the convention. In addition to these there will be many Brotherhood members from the Eastern Provinces who will go direct, some of them for the sole purpose of attending the convention and others combining a business or pleasure trip with the one which will take them to Winnipeg for more spiritual purposes. Laymen of the Church generally will be made welcome, as the intention is to make it a gathering for Churchmen rather than a convention only for members of the Brotherhood.

Main Street, Winnipeg

For some months past the Winnipeg men have been actively at work making their preparations. The various committees are striving hard to complete their plans so that nothing will be left undone to guarantee the success of the convention. At one of the early meetings they were fortunate in securing as Convention Secretary, Mr. W. A. Cowperthwaite, formerly a Dominion Council member for New Brunswick, but now of Winnipeg, who has since with the assistance of several other Winnipeg men looked after the secretarial part of the preparations. Mr. Cowperthwaite's post office address is Suite 4, Rosetta Court, Langside Street, Winnipeg.

All correspondence intended for the Convention Committee should be sent to him and he will be glad to furnish full particulars regarding the convention to any who may desire the latest information. The following details will, no doubt, be of special interest at this time:

This Convention will be the second Dominion Convention to be held in Western Canada, the first having been held in Winnipeg in May, 1907.

As on previous occasions, the Primate, His Grace Archbishop Matheson, has cordially approved the holding of the Convention and has very graciously assisted the members of the committee with their preparations, his kindness being much appreciated by members of the Brotherhood generally.

The Convention headquarters will be located in Holy Trinity Parish Hall, which is conveniently situated in the business part of the city and close to every important centre. This building, with its spacious auditorium, gymnasium and committee rooms, is admirably suited for Convention headquarter purposes. The Brotherhood is greatly indebted to the rector of the parish, the Venerable Archdeacon Fortin, and to the Church officials for their kind offer of the use of the parish buildings.

The corporate celebration of the Holy Communion and the other principal services of the convention will be held in Holy Trinity Church.

The Men's Mass Meeting, the largest, most representative and chief public meeting of the convention, will be held in the Walker Theatre on Sunday afternoon, September 27th, at 3 o'clock.

The Boys' Mass Meeting will be held the same afternoon at 4.15 o'clock in the Y.M.C.A. Auditorium.

Since it is probable that the special circumstances will attract a large and representative body of Anglicans to Winnipeg, the Convention Committee, after careful consideration, has arranged for a preliminary social gathering of all Churchmen, regardless of Brotherhood affiliation, to take the form of a Churchmen's Banquet which will be held on Thursday evening,

Scene in One of Winnipeg's Twenty-nine Parks

Holy Trinity Church, Winnipeg, in which the principal services of the Convention will be held

September 24th, in Fort Garry Hotel. The spiritual side of the work is the chief aim of the convention and will be strongly emphasized in every subsequent session. It has been thought, however, that this opening social function will be very beneficial and will mean much towards bringing the delegates and others in attendance to know each other better and thereby contribute to the brotherliness of the convention.

Hospitality will be provided for

Grain Fields of Manitoba

all who desire the same and special arrangements are being made to entertain the delegates and visitors during their stay in Winnipeg.

Reduced rates are being arranged on all railroads leading to Winnipeg, and the probability is that a single ticket will be secured. Eastern Canadian delegates to the General Synod in Vancouver should arrange to stop over in Winnipeg on their return journey.

All who are likely to attend the convention, whether as delegates or visitors, should notify the convention secretary at once. Prompt action in this matter will greatly assist the Winnipeg members with their preparations.

The programme, is unquestionably the strongest yet placed before the Canadian Brotherhood. On account of their attendance at the General Synod, the committee has been fortunate in securing as speakers several of the Bishops and other leaders of the Church who otherwise might have been unable to attend the convention.

The Field Secretary for Western Canada, Mr. F. A. Williams, has been working vigorously to arouse interest in the convention as well as in the routine work of the Brotherhood. He has recently completed a trip which took him from the Pacific coast to Winnipeg, and which allowed him to visit a number of the more important centres on the main line of the Canadian Pacific Railway. With Winnipeg as a centre he will now visit all the leading cities and towns in the Middle West and especially in the province of Manitoba, from which a large number of the delegates to the convention are expected to come. He reports that Churchmen generally throughout the west are very much interested and should attend in considerable numbers. Already the sending of convention literature has led to inquiries coming from parishes where the brotherhood was previously unknown and where chapters are now likely to be formed.

It has been suggested that every Brotherhood member, and every other Churchman and Church boy who will assist, shall constitute himself a missionary in the convention cause and use his every effort to induce all within his reach to attend the Winnipeg convention. The Brotherhood is a vastly different movement to the man or boy who has been persuaded to attend a gathering of this kind and has made the acquaintance and pressed the hands of fellow workers gathered together from so many different places. No one can help on the general progress of the Brotherhood movement better than by according his hearty support both in prayer and service to the schemes which have been suggested for making the coming convention the most successful and inspiring one ever held in the Canadian Church.

Undoubtedly the Church as a whole has not yet grasped the full meaning of the Brotherhood of St. Andrew. It is not an institution for gathering money, nor for gratifying personal ambitions, nor for the carrying out of special fads and schemes. The sole endeavour of the Brotherhood, illustrated in its foundation and in its splendid record, is for the purpose of making the Gospel of Christ a living, active force in the practical daily life, and in making clear the fact that the Kingdom of Christ among men is of necessity an aggressive propaganda and must advance and enlarge. Its chief strength lies in its single and singular concentration of effort as laid down with flexible limitations in the Rule of Prayer and the Rule of Service. As a powerful, vibrating energy, sending its inspiration throughout the Church, even to the weakest mission, the Brotherhood is exerting and expending spiritualizing influences that cannot be measured nor estimated. The organization is alive in different parts of the world and is especially strong in Canada and the United States, the present Brotherhood year having been the most successful in the history of the movement in Canada. Individual activity, "the next man," is the key note of its strength and efficiency. The more individuals there are who get themselves within the inspiring atmosphere of the Winnipeg Convention the deeper and wider will be its ultimate influence, not to speak of the personal spiritual uplifting of such an assembly.

Assiniboine Park where the Brotherhood will be entertained by the City

Art Gallery, Industrial Bureau, Winnipeg

The men in Winnipeg will be greatly aided by receiving letters from any one interested. The feeling that they have a working, thinking and practical body of men and boys behind them will greatly encourage them in their final preparations and will give them an idea as to what extent the convention will be supported by those outside of their own city. All chapters can assist by letting the convention secretary, Mr. Cowperthwaite, know how many can be relied upon for attendance. This information need not be withheld until the last days just before the convention, but to be of real use it should be sent in all through these weeks of preparation. It is hoped that all

will join in the prayer that God's richest blessing may rest upon this great gathering of Canadian Churchmen and make it redound to His glory and be used in the extension of His kingdom.

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

V.—The First Jewish Bible

II.

THE first Jewish Bible, then, was quite a small one, only the Pentateuch. With the Jews this has always been *par excellence* "The Bible." No other books have ever won quite the same position in Judaism. The Samaritans have never accepted any other books at all.

We know but little about the process of its formation. We have no history of that wonderful time of literary activity in the days of the Exile. So we are left to form our conclusions from such hints as we have and from study of the structure of the books as has been touched on in the previous chapters.

Notice first that it was nothing new to them, this idea of inspired Scriptures. I have emphasized the fact that in their earlier history there was as yet no "Bible" in our solemn sense of the word. That is true. And yet, when thus expressed, it is rather an overstatement. For, as we have already seen, the idea of inspired Scriptures—of a Divine authoritative Word of God—had in some degree always been with them. There is no doubt that the Ten Commandments stood apart from the beginning as the Divine foundation of the moral law. We are told (1 Kings viii., 9) that in Solomon's time the Tables of stone were still preserved in the Holy of Holies. That very ancient law code, the Book of the Covenant (Exod. xx. 20 to xxiii., 33) was venerated from early times as the Word of the Lord, and the so-called Law of Holiness (Lev. xvii. to xxvi.) in its shorter, earlier form probably stood out prominently in the records of the priests. We know the words of the prophets were regarded as the Word of Jehovah. And we believe that the fragmentary histories written by early prophets were prized because it was felt that there was something of God in them. But the nearest approach to what we may call written Canonical Scriptures is the great book of Deuteronomy. From the day that it was unearthed in the reign of Josiah it appealed to the deepest spiritual instincts of the nation. For some reason it stood apart as a Divine authoritative Book, in a way that no book had ever done before. We may well regard it as the beginning of the Canon of Scripture. So it will be seen that the thought of an inspired "Bible" was nothing new to the Exiles. But now it was looming larger in their vision. The idea which had taken root in the far past was growing.

2. They had piles of precious manuscripts brought with them into their exile. And prominent amongst their books were the Four Sacred Histories:

The Jahvist book of Judah.

The Elohist book of Israel.

The Book of the Law, which we call Deuteronomy.

The Book of the Priests, written or perhaps completed in the early exile days.

With these Four Books they began. They made from them one great Book which we call the Pentateuch. Why? And how?

Be it remembered that Deuteronomy was already regarded as a sort of national Bible. But it was clearly a very imperfect Bible as it stood. It looked back to laws which it did not quote, and to history which it did not relate. Clearly it was necessary to add these. So, as the other three books were the standard collection of these laws and history, they must in some way be appended. But since they were largely parallel collections, each of them containing much of the same material, it would naturally occur to the writers to make selections and weave them together to avoid repetition.

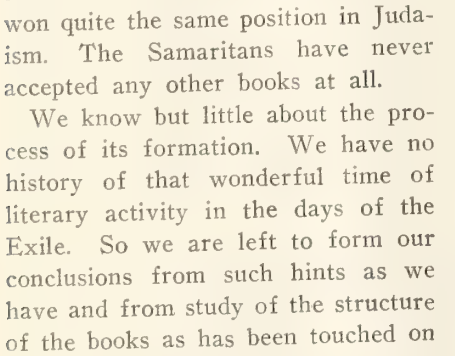
3. These Four Books suggest irresistibly to us the thought of the Four Gospels in the New Testament. Deuteronomy is very like the Gospel of St. John, a meditative, interpretative work, the other three are parallel histories, like the three Synoptic Gospels. And we can the better understand and put ourselves in the place of the exiles in their literary task, with their Four Books, if we look at a literary work done for the Four Gospels six hundred years later.

Early in the second century, A.D., a very famous book was written by a Syrian scholar named Tatian, for the convenience of reading in church. It was known as the Diatessaron or Book of the Four. It wove together cleverly the very words of the four Gospels so as to avoid repetition and give a clear consecutive life of our Lord. Here is a section of it—

Then cometh Jesus from Galilee to the Jordan unto John to be baptized of him (Matt. iii. 13). And Jesus was about thirty years of age and was supposed to be the son of Joseph (Luke iii. 23, 24[a]). Now John saw Jesuss coming unto him and saith, this is the lamb of God which taketh away the sin of the world. This is He of whom I said, after me shall come a man which is preferred before me for he was before me, and I knew him not, but that he may be made manifest to Israel therefore came I baptizing with water (John i. 29-31). Now John was forbidding him, saying, I have need to be baptized of thee and comest thou to me? Jesus answered him, suffer it now, thus it becometh us to fulfil all righteousness. Then he suffered him (Matt. iii. 14, 15). And when all the people were baptized Jesus also was baptized, and he went up straightway out of the water and the Heaven was opened unto him (Luke iii. 21[a], Matt. iii. 6). And the Holy Spirit descended upon him in the form of a dove's body, and lo a voice from Heaven, this is my beloved Son in whom I am well pleased (Luke iii. 23[b]). And John bare witness saying, furthermore I saw the spirit descending as a dove out of Heaven, and it abode on Him (Matt. iii. 17, John i. 32).

This was evidently a very convenient book, especially when the Gospels were four cumbrous rolls which had to be hunted over for parallel passages. For a time it was largely used, and in some places almost displaced the separate Gospels. We shall hear of it later. I mention it here to help us to understand how and why the Pentateuch came into being. It is an interesting thought that if the Four Gospels had been lost, like those old Jewish books—and only the Diatessaron remained, we should have exactly the Old Testament problem over again, only in a more difficult form.

(To be Continued)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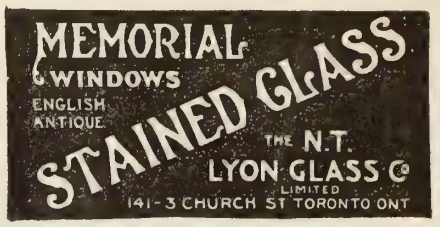

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Letters to the Editor

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

We invite correspondence on all matters relating to the welfare of the Church.

LAIC AND MAGNA CHARTA

Editor "Church Life":

Sir,—May an "Old Country parson" ask a few questions of the historical expert, "Laic"?

Was it really "incidentally" that Article I. of the Magna Charta was "The Church of England shall ever be free?" Its position seems to indicate that the freedom of England's Church was deemed of primary importance. And again, is "Laic" warranted in adding to the article, "from oppression or interference by the civil power?" Was not this article claimed rather against the encroachments of Papal power, and curtailment by it of our Church's ancient liberties? The Pope, anyhow, seemed to think so, for he at once, so far as he could, annulled the Great Charter, and excommunicated Archbishop Langton and all who had acted with him, while the anything-but-saintly King John, who had knuckled down to him, he dubbed his "well beloved son in Christ."

As to the dependence of the Ecclesia Anglicana on the Roman See, should it not rather be spoken of as usurped papal authority and interference? And the pallium, is it not most plain that that was, in the beginning at any rate, simply a token of fraternity, a mark of fellowship with Rome? And the oath of Bishops at Consecration was anciently a profession of Christian faith only, any other oath being forbidden A.D. 840 by council regarded by Rome as general, and no oath was imposed with the pall before A.D. 1115, and the oath of canonical obedience was to observe the "regulus sanctorum patrum," not as now and since the rule of Clement VIII. (1592-1605), the oath taken by R. C. Bishops to the Pope to observe the "regalia sancte petri." And may I ask was the feeble church in Britain, A.D. 590, depending on Rome when Bishop Gregory knew nothing of the country's condition, whether pagan or Christian? Was England dependent on Rome when Augustine stayed in Thanet until he was licensed, not by Gregory, but by King Ethelbert, to preach the Gospel in his dominions? Was England dependent on Rome when William I. told Gregory VII., when summoned to do homage, that he held his kingdom only of God and his own sword? And when he forbade his subjects to acknowledge the Pope's authority in any way? And when the clergy stoutly opposed many of Gregory's decrees, especially that enjoining their celibacy? Did the sixteen Constitutions of Clarendon, 1164, the Statutes of Provisors, 1350, and of Præmunire, 1389, etc., indicate dependence on Rome? No, as once said Cardinal Manning, "The Crown and Church of England, with a steady opposition resisted the entrance and encroachment of the secularized ecclesiastical power of the Pope in England. The last rejection of it," (by Convocation in 1531, and by Parliament, 1534) "was no more than a successful effort, after many a failure in struggles of the like kind." It was the act of the whole Church, the old Catholic Church of England cutting off from herself all Roman excrescences, becoming both in matters of faith and practice, as Bishop Jewell says, "as near as possible like to the Church of the old Catholics and Fathers." That is our "Protestant Reformed Religion." The ancient axiom is our, "Whatsoever is old is true, whatsoever is new is false." The Nicene Canon is ours too, "Let the ancient customs prevail." And each of us may rest quite satisfied with Archbishop Bramhall's dictum that the Church of England before Reformation, and the Church of England after Reformation are as much the same Church as a garden before it is weeded and after it is weeded is the same garden, or as a vine before it is pruned, and after it is pruned is one and the same vine."

WILLIAM ROBERTS.

The Rectory, Adolphustown.

DIOCESE OF EDMONTON

To the Editor of Church Life:

Dear Sir.—May I crave the hospitality of your columns to put before the church in Canada the immediate need of men in the new diocese of Edmonton. At least six are needed before the winter, four of them urgently to fill vacant missions. These are Tofield, on the G.T.P., East of Edmonton, Viking, on the same line of railway, but a little further east, Sedgewick and Kellam on the C.P.R. and Longhied. All these places with exception of Viking have churches. There are of course, several other districts where men ought to be placed as soon as possible, but the above mentioned stations should be filled at once.

I should especially like to welcome some Canadian born clergy. In this diocese out of thirty-four clergy only four are Canadian-born! What would be the condition of our Canadian Church if our supply of men from England were to cease?

H. ALLEN, Edmonton.

HURON AND VOTES FOR WOMEN

To the Editor of Church Life:

Sir—One cannot but sympathize with those devout and earnest women who feel that the Diocese of Huron has put a slight upon them in continuing their exclusion from meetings of vestry by withholding the right to vote at such meetings. But while the larger minds may deplore such attitude on the part of the Synod, they must indeed deplore the acerbity of the correspondence in relation thereto. No cause is bettered by bitterness of feeling, even when such has its justification. It is to be regretted that such is the case, but in every synod unfortunate remarks are uttered in the heat of debate, and comparisons made that are odious, but, as a rule, they carry no weight and fall beneath general notice. Why should the feeble individual be confounded with the strong aggregate? To do so is folly. "Let patience have her perfect work," and right will triumph in due season. Agitate to this end, and again agitate, but keep the temper sweet. All know perfectly that the work of our parishes is, for most part, in the hands of our noble women, whose fitness for it is beyond all question. In the very nature of things, it cannot be long until voice and vote in the ordering of affairs shall be *of right* accorded them.

To illustrate this statement, let me narrate a recent occurrence. In one of the oldest of our parish churches, some four or five weeks ago, there happened to be but one man present at the early Sunday celebration—a Prebendary of St. Paul's, London, England. When the time came for the gathering of the alms, the clergyman officiating asked the reverend Prebendary to collect them. He, being far down the nave, did not seem to hear the request, or else did not take in its meaning, but a lady communicant, daughter of a retired clergyman, at once rose from her seat and took up the offering, and in most reverent manner brought it up for presentation. Never in over a century of the existence of that church had such a thing been done by a woman within its walls until then, and, I am quite satisfied, never was it done with greater becomingness, humility and charm of dignity.

Since the event, the question will not down, "Why should not women be sides-(wo)men or Church wardens or even lay-delegates?"

RURAL DEAN.

THE RECENTLY PUBLISHED PROPOSALS OF THE COMMITTEE ON REVISION OF PRAYER BOOK

To the Editor:

The question of Prayer Book Revision, so far as the Canadian Church is concerned, may be approached from two standpoints—either from the standpoint of the merits of the revision now offered to us, in the committee's recently published report, or from the standpoint as to whether the present proposals represent a faithful carrying out on the committee's part of their precise instructions from General Synod.

This last consideration is all-important, and must be carefully dealt with first of all. General Synod at its last session, voted in favour of revision—but of a revision subject to this one chief condition, namely, that there should be no change in text or rubric implying any change in doctrine or principle. Undoubtedly, it was because of this very clause safeguarding, as it most effectually does, the faith of the Prayer Book, that revision carried the day at the last General Synod.

Therefore the first thing to be inquired into is this—Has the committee faithfully observed this all-important condition?

Notwithstanding the fact that members of the committee including even the legal members, are of the opinion that the committee has done so, such is not and such cannot be the verdict of those who examine the proposals for revision in the light of their practical bearing upon the witness of the church to the faith as set forth in the Book of Common Prayer.

Practically and in effect what the proposals amount to is a change in doctrine and principle in certain important directions.

These are:—First, the permission to omit four clauses from one of the Church's Creeds. In other words, four clauses of one of the Creeds are no longer made dogmatic requirements of the church in Canada. That which may be omitted by anyone at any time according to personal preference, whatever else it may be, is not a dogmatic requirement. The committee has therefore in effect abolished a part of the church's dogmatic requirement. The committee will seek to defend itself by pointing to the fact that it has left the Creed in its entirety with the present rubric in the new revised book. Such reasoning may satisfy the members of the committee themselves, but it will not satisfy the sober, impartial judgment of the church as a whole. For, so long as the mutilated version of the Creed is allowed to stand, the mischief remains, and no amount of fortifying this mutilated version by printing the Creed in its entirety before, after or alongside, can have the very slightest effect. The strength of the chain is its weakest link. What the committee has done has been to deny the necessity of reciting four clauses of one of the Prayer Book's doctrinal statements —call it a Creed, a Hymn, a Canticle, or a Psalm, it nevertheless remains one of the Prayer Book's most solemn dogmatic statements —something that is, which General Synod, for the sake of the church as a whole, most carefully safeguarded when it commissioned the revision committee to undertake their work. The second direction in which the committee has introduced change in doctrine or principle is in regard to the position of the Holy Eucharist.

In the Prayer Book as it now stands, while the intention clearly is that the Holy Eucharist should be celebrated each Lord's Day, the minimum required of every priest is that he should say the ante-communion service on every Sunday and Holy Day. Poor and unsatisfactory as this requirement is, it at least has this merit of being a constant reminder of the solemn duty of celebrating the Holy Liturgy whenever possible. But in the new Canadian Book, this requirement is wholly done away with. By the simple means of changing the one word "shall" into "may" in the first rubric after the communion service, this result has been effected. It may be objected that this is a small matter and that the committee's work must be viewed as a whole. Let us view their work as a whole, and it will be found that that this small alteration is a part of a larger plan to enable any clergyman to dispense with even the first part of the Communion Service on any Sunday and yet to avoid breaking the rules of the revised Prayer Book. The Committee's work must be considered as a whole. Here then are the other changes made in this same direction.

First, the Prayer Book at present knows of no "Combination of Services" permitting the omission of the Holy Eucharist on Sundays. Not so the new revised Book—it contains a plain, clear-cut permission to any priest to use on any Sunday "Combination No. 2." consisting of morning prayer and Litany. If this means any-

(*Continued on page 14*)

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ALGOMA

FORT WILLIAM

The Rev. E. Pierce Goulding, L.Th., lately assistant at Christ Church, Saskatoon, was inducted to the rectorship of St. Paul's Church on Sunday, 26th July, by the Lord Bishop of Algoma. In his eloquent address which followed the induction, based on the text "There was a man sent from God," his lordship referred to his own consecration some seventeen years before. He laid special stress on the duties of the people to the Rector and the Rector to the people. This was followed by a celebration of the Holy Communion, beautifully rendered by the choir to Woodward's setting. There was a large number of communicants.

On Monday, July 27th, the wardens and vestry held a reception on the beautiful grounds of Major Wayland, when the Rev. and Mrs. E. Pierce Goulding were the guests of honour. Over one hundred and fifty of the congregation availed themselves of this opportunity of meeting the Rector.

SAULT STE. MARIE

ST. LUKE'S PRO-CATHEDRAL

The city is enjoying a visit from the Bishop of Toronto, the Right Reverend Dr. Sweeny. His lordship arrived with Mrs. Sweeny on Friday and on the Feast of St. James, the day following, celebrated at the pro-Cathedral.

His lordship preached in the evening of July 26th on behalf of the missionary society of the Church of England in Canada. Each member of the congregation was urged to give themselves whole heartedly to the work of saving all men.

In the morning the preacher was the Rev. C. E. Emerson, missionary from Depot Harbour. Both at 11 a.m. and 7 p.m. Mr. W. George Fergusson sang as a solo "Lead Kindly Light" in the setting by McConnel-Wood.

The city of Sault Ste. Marie is mourning the loss of one of its pioneers in the removal by death of Mr. Charles Pim. The office of town clerk and then first city clerk was his, and cheerfully was it fulfilled, so that a really popular official will be missed. On July 27th the burial service was read by the Venerable Archdeacon Gillmor and Rev. P. J. K. Law in the pro-Cathedral and at the Eastern Cemetery, where the body was laid to rest "in sure and certain hope." Much sympathy has been extended to the mourners since the news of the sudden sickness and its tragic issue was made known.

ST. JOHN THE EVANGELIST

The Right Rev. the Lord Bishop of Toronto opened his campaign on July 26th in this city on behalf of the M. S. C. C. by preaching to us from Rom. 6, 23. The service was Matins and Litany and the Rev. Canon Plummer read the lessons. The Bishop shewed from this and other passages in "the priceless word of God" what sin is, what sin does, and what is the end and result of sin. The subject was especially dealt with in regard to missionary obligations and privileges. "The Blood of Jesus Christ" acts on the sinful heathen soul-world as some doctor's successful germ might overcome the evil bacteria in his laboratory. The Bishop urged the claims of those who know not this prescription as well as the vital necessity of making application of the same to our own individual souls.

In the evening the Rev. Canon Plummer preached on the manner of a deep spiritual meditation on the Gospel for the day and brought home to us the foundation of consoling truths, viz., God's hunger for each individual soul, and a practical lesson —that God uses materials at hand to effect his purpose, not demanding the impossible as some would do before attempting reform.

On July 27th the Bishop of Toronto, in spite of acute neuralgic pain, insisted on visiting the great industry of the steel plant. His lordship was much impressed by the magnitude of the operations. The mill was making a "record" day and the splendid harmony and intensity of purpose in spite of great heat and noise perhaps elicited as much admiration as the various sights of molten, seething and bubbling ovens or nicely handled red hot ingots or the white hot blinding light of the "converter," or the living ninety feet of snake-like glowing, scorching rail.

SHINGWAUK HOMES

On Sunday, July 26th, the Rev. C. E. Emerson, missionary from Depot Harbour, was the celebrant at Holy Communion and preacher at matins.

The Right Reverend the Bishop of Toronto preached in the afternoon. The Faquier Memorial Chapel was brightened by the children's faces and singing and their interest was evident in all the Bishop had to say.

SCHRIEBER

ST. JOHN THE EVANGELIST

Thursday, July 23rd, was a day that will ever live in the minds, hearts and souls of the Church people of Schrieber; the occasion being the visit of the Rt. Rev. the Lord Bishop of Algoma, who was accompanied by Miss Green, a lady from the Old Land, representing a society that is doing splendid work for the Algoma Diocese there. A banquet was held in the Y.M.C.A. in honour of the visitors which about fifty persons attended. The Rev. E. H. C. Stephenson welcomed His Lordship and Miss Green with a few well chosen words, after which he stated that over $4,000 had been raised towards the building of a new and more beautiful church with basement. This announcement gave the utmost satisfaction to those present as a new church is an absolute necessity to the town. A short concert was then given.

His Lordship thanked all for the very kind way he had been received and hoped that the time was not far distant when he would be asked to come again and consecrate the new church. He had a very warm place in his heart for the people of Schrieber and hoped and trusted in their hearts there was a warm place for him.

Miss Green thanked those present for their kindness in giving her such a hearty welcome.

After leaving Schrieber the Bishop, accompanied by the Rev. E. H. C. and Mrs. Stephenson and Miss Green, visited Rossport and preached there in the evening.

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From Diocesan W.A.	200.00
From Diocesan Executive Committee	200.00
The S.P.G.	125.00
Lord Strathcona's executors, if the sum required is raised within two years of his Lordship's death	1,000.00
	$4,079.11

It is also hoped that the S.P.C.K. will make a grant.

CALGARY

The resignation of Mrs. W. L. Bernard as president of the Calgary Diocesan Women's Auxiliary has been announced and accepted with much regret by the officers. Mrs. Bernard was re-elected president at the annual diocesan meeting in June, but has felt obliged to resign since then. She will be succeeded in office by Mrs. W. A. Geddes, first vice-president, who, according to the constitution, comes into office until the next annual meeting in June, 1915. Accordingly the office of diocesan first vice-president will remain vacant until the executive meets in October, following the triennial in Vancouver in September.

Mrs. Bernard has been diocesan president for the past few years, being the second president of the Calgary branch since its formation. She has proven a most indefatigable and zealous worker, and the executive still hopes to have the benefit of her experience and advice as a consulting officer.

HURON

Rev C. C. Purton, rector of Paris for three years, has resigned and will leave for Detroit, where he will act as assistant to the Rev. Dr. Marquis at the Cathedral. Before going to Paris Mr. Purton was rector of Trinity Church, Mitchell, for seven years.

LONDON

The congregation of St. Matthew's recently decided either to build or to

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buy a house for the use of the Rector, to be known as St. Matthew's Rectory. A committee was appointed to carry out the wishes of the congregation, and Mr. F. W. Nicholas and Mr. Harry Carson undertook to canvass the parish for subscriptions.

So successful were they that it was decided to purchase a house on Ontario street, not far from the church, from Mr. P. C. Eckert, and the wardens have made the first payment of $1,000 and secured a most suitable property for the sum of $4,500.

The rector, the Rev. E. Appleyard, expects to move into the rectory in about two months. Both the rector and the congregation are to be congratulated on this splendid achievement. Only recently the church debt was paid off and the church consecrated by the Bishop, and we expect that before many years we shall hear that the debt on the rectory has been extinguished.

Mr. Edgar Westby, of Huron College, is taking services in the parish of Glanworth, vacant through the lamented death of the Rev. Edelstein. During the week he is assisting the Rev. T. B. Clarke in his important work in the Church Orphanage Farm, near London.

Let all interested be preparing for the A.Y.P.A. convention.

SOUTHAMPTON

Southampton is fast becoming one of the greatest summer resorts on Lake Huron's shores. Our visitors, although removed from their own churches and their activities, are not idlers.

On July 23rd a number of our Church people at the beach gave a most humorous entertainment in the pavilion and donated the proceeds, $41.25, to St. Paul's Church.

We appreciate very much the spirit of our visitors. Not only are they regular attendants at the Sunday services, but they aid the growth of the Church in every way. At Southampton the visitors do not leave their Church spirit and life behind them in their home towns and cities.

OTTAWA

PERTH

A new memorial window was placed last week in St. James' Church, in memory of the faithful dead of the parish, and specially of Rev. R. L. Stephenson. The window depicts an ascension scene and is worked in four panels, being placed over the main entrance doorway. J. C. Spence & Sons, of Montreal, are the makers of it.

NIAGARA

GUELPH

On Sunday, July 26th, the parish of St. James' celebrated its twenty-fourth anniversary. The services were in charge of the Rev. Dr. T. C. Street Macklem, Provost of Trinity University. The large choir was augmented by ex-members, some of whom were members of the choir when the parish was first formed.

ST. CATHARINES

By the time Ven. Archdeacon Perry arrives home, during the last week in August, from his sojourn of fifteen months in the Old Country, it is expected that the erection of the proposed parish hall for St. Thomas' Church will be well under way. Tenders are now being received by the architect and it is expected that the building committee will let the contract by the third week in August.

ONTARIO

The Lord Bishop of Ontario and Mrs. Lennox Mills has left for the Coast, where they will attend General Synod and the meeting of the Women's Auxiliary.

The Bishop of Kingston and his family have gone to Metis.

Owing to the illness of the Very Rev. the Dean of Ontario he will be unable to attend the General Synod in Vancouver. His place will be filled by the Rev. J. de Pencier Wright, M.A., B.D., of Lyn, Ont., who will leave for the West the end of August.

At the recent half-yearly committee meetings of the Diocese of Ontario the Rev. C. F. Young, B.A., was granted the usual superannuation allowance on his resigning the parish of Madoc and Queensborough, of which he has been incumbent since 1904. He was ordained deacon and priest by the late Archbishop Lewis, and has held the following preferments: Renfrew, 1886-1889; Lansdowne Front, 1889-1900; Wolfe Island, 1900-1901; Sharbot Lake, 1901-1904, and lastly, Madoc, to July of the present year. From 1901-1904 he was Rural Dean of Frontenac, and has been at work in the diocese continuously for twenty-nine years.

On July 5th the Orangemen held their annual parade and attended Divine Service at St. John's Church. The sermon was preached by Rev. C. J. Young, and the following Sunday he took his final services in the parish, a large congregation having assembled. The Rev. G. Scammel is now conducting services until a permanent appointment is made.

KINGSTON

The A.Y.P.A. of St. George's Cathedral have presented Mr. and Mrs. George Cannem with a very handsome mantel clock, in recognition of long and faithful services rendered to the association before their marriage.

AMELIASBURG

Building operations on the new church will commence in a few weeks.

Suggestions are in order as to a suitable title for the new Church of England edifice. The name of "St. Alban's" seems to be the most appropriate. Anyone having any other suitable name will kindly enclose with their subscription to Rev. S. E. Morton, M.A., "The Rectory," Carrying Place.

QU'APPELLE

SWIFT CURRENT

On Sunday, July 19th, the Lord Bishop of Qu'Appelle held an ordination service in St. Stephen's Church.

The service was preceded by a quiet day on Saturday for the ordinands when the Rector, Rev. John Swalwell, B.A., R.D., delivered two addresses to the candidates. On the evening of the same day his Lordship gave a most appropriate address after Evensong.

Sunday services began with the Holy Communion at 8 o'clock, and was followed by Matins at 10 o'clock. At 11 o'clock the Ordination service began by a procession of the clergy from the parish hall to the church.

The special preacher, Rev. T. J. Davis, B.A., R.D., of Assiniboia, gave a most instructive discourse on the "Ministry of the Church," which was helpful, not only to the ordinands present, but to the laity also. The litany was sung by Rev. J. R. Jones, L.Th., rector of Waldeck.

Then came the most solemn part of the service—the admitting of Mr. Leonard Richard Richards, of Durham University and Dorchester Theological College, and Mr. Arthur Marmaduke Thorold Daintrey, of St. Augustine's College, Canterbury, Eng., to the diaconate. The candidates were presented by the Venerable Archdeacon Johnson, of Moose Jaw.

His Lordship then proceeded with the Holy Communion, Rev. C. Wright reading the Epistle and Mr. Daintrey the Gospel. The service was choral, and the choir is to be congratulated on the splendid manner in which they rendered the musical parts. The service closed with the Benediction pronounced by the Lord Bishop. Rev. J. Swalwell, B.A., acted in the capacity of chaplain to his Lordship.

His Lordship expressed his great delight in the interest shown by the people in the first Ordination that has taken place in Swift Current.

Mr. L. R. Richards, after his ordination, was appointed to assist Rev. J. Swalwell as curate of Swift Current. Mr. A. M. T. Daintrey has proceeded to Shunavon, where he will assist Rev. T. J. Davis, Rural Dean of Assiniboia.

Mr. A. G. Williams, the Canadian organizing secretary of the Brotherhood of St. Andrew, was a visitor at Swift Current last Monday and Tuesday. On Tuesday night he gave an interesting and inspiring address in St. Stephen's Church to a goodly number of men, on the Brotherhood and its work. The Brotherhood of St. Andrew is becoming a very strong organization and is spreading rapidly over the whole of the Dominion and the United States. Several men have recently attached themselves to St. Stephen's branch and are doing good work in a silent way, which is the characteristic of the society.

QUEBEC

QUEBEC

Canon Scott's project for the erection of a memorial church in honour of General Wolfe has received the encouragement of H. R. H. the Duke of Connaught, who approves of it as a "most inspiring theme" and promises to give it "every support."

Canon Scott first launched his project about a year ago and went over to England with the idea of arousing interest in it. While there he met with a good deal of success, but during his absence a controversy broke out in Quebec over the question of the site which had been selected, it being pointed out that, if the church was placed on the spot so generously given by Mr. W. Laurie, it would dominate the scene where the soldiers of the French General Levis repulsed those of Murray in 1760, at the Battle of Ste. Foye. The argument became so bitter that it was felt it would be better to let the matter drop for the time being.

While on his recent visit to Quebec the Duke, who showed much interest in the scheme, suggested that a compromise might be effected whereby the memorial might be built "without any danger of arousing serious criticism," and that a change of site might do away with many of the objections which had been raised. An option has, therefore, been secured on the Lampson property, which is within a few hundred feet of the place where

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During the last century the industry fell upon evil days until during the last decade the Organization known as the Buckingham Cottage Workers Association was formed, with the result that to-day hundreds of cottage workers are producing that celebrated lace that made England famous.

Below is shown a portrait of a cottage worker at the age of 81 who is one of

Just Starting Her Fifth Score Years.

those producing the very finest and highest quality of lace. Any lady reader interested in this art may obtain an interesting booklet and full particulars free upon application to Mrs. Lottie Armstrong Olney, Bucks, England.

* * * Running side by side with the English Lace industry was that of the sister workers in Ireland, in fact to many of the Overseas Dominions the Irish lace was better known than that of England, but unfortunately the knowledge is usually limited to the Boat merchants of Queenstown or the roadside workers of Killarney, and little is known of the unique productions of the Middle and West of Ireland. In order to assist the Irish Lace Makers in the development of the Irish Lace industry the Buckingham Cottage Workers Agency have offered to co-operate and assist, with the result that lady readers, interested in the Irish lace can obtain Catalogues and full information by addressing, as above, Mrs. Lottie Armstrong, Olney, Bucks, England.

Wolfe received his death-wound and also of the monument which marks the spot where he was carried back to die.

Canon Scott says that under the new auspices he and those who are with him in the movement are now going ahead in real earnest. An organization committee will be formed in Canada. In England one is already in being, and it is headed by the Bishop of Willesden.

The Church will be Anglican and Canon Scott says:

"I feel that we have no right to lose the unique opportunity afforded us in the Wolfe Memorial scheme of binding with one of those subtle bonds of inspirational force the Church of the New Land with the Church of the Old. There is no other place in Canada where such a thing could be done in the same significant way."

RUPERT'S LAND

WINNIPEG

The annual summer school of the diocese of Rupert's Land was opened July 27th at St. John's College, with over 100 delegates in attendance from all parts of the diocese.

SASKATCHEWAN

The Rev. C. L. Mortimer, incumbent of St. George's, East Prince Albert, has been appointed rector of Melfort, in this diocese.

TORONTO

TORONTO

Bishop Reeve held an Ordination service in All Saints' Church on Sunday morning, July 19th, when Rev. A Perry Park, B.A., was made a priest and A. H. Walker, B.A., a deacon. The candidates were presented by Archdeacon Ingles, the examining chaplain. Rev. W. J. Southam preached the sermon, Prof. Hallam assisted in the service. During the last year Mr. Park has been giving his services as honorary curate to All Saints'. He has met with great success among the young men and boys, for which work he has taken special training. He leaves in September for India, where he will be a Y.M.C.A. secretary, in a student centre. He goes as representative of the University Y.M.C.A. Mr. Walker was ordained to be assistant at All Saints'.

HALIBURTON MISSION DEANERY

In order that Stanhope mission churches might receive the Holy Communion Mr. J. H. Stringer, L.R., exchanged with Rev. E. F. Hockley, of Kinmount, for Sunday, July 26th, each missionary driving seventy-five miles between Saturday and Monday (no rail connection). There were six communicants at Boskung church and thirty-three at Maple Lake. The Orange Hall at West Guilford was full at Evensong, as were the two churches, shewing the solid work being done by our lay reader. A parsonage is in immediate prospect at Maple Lake. Mr. P. C. Watson, L.R., of the clergy house, Minden, gave cordial hospitality going and coming, which much eased the drives.

ROSEBANK

An impressive service was held on the sands by the lake on Saturday, August 1st, at 3 p.m., it being the opening of the boys' annual camp of St. Matthew's, Toronto, I. C. S. P. troop.

The service was read by the chaplain, Rev. R. Augustus Forde and the Rev. V. Morgan, of East Toronto, gave the boys a very helpful address based on the words "Thy will be done," shewing clearly how these words were the basis of true obedience. After the address the boys lined up and marched to the flag pole, the clergy bringing up the rear, and hoisted the British ensign, accompanied by the singing of the National Anthem.

The boys will remain in camp with the chaplain for two weeks.

SHANTY BAY

Mr. F. J. Foot, who was recently appointed by the Bishop as lay reader to this Mission, died July 12th. Besides being a good preacher, Mr. Foot was a personal worker of exceptional power. Officially, he held the office of lay reader, but was looking forward to ordination to the ministry. Last winter he suffered the loss of all his furniture by fire, and shortly afterwards was transferred by the Bishop to Shanty Bay, where he was just beginning what promised to be a very useful ministry. On the 11th he was suddenly taken down with appendicitis, and removed to Barrie Hospital, where an operation was performed. Though a robust man he did not recover, and the end came early on Sunday morning.

THE KIKUYU CASE

London, July 28th. — Fourteen Bishops of the Church in Great Britain and the colonies met yesterday at Lambeth Palace to reach a settlement of the controversy known as the "Kikuyu case." The Archbishop of Canterbury presided.

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Women's Work and Social Service

FROM time to time within the past few years there has been discussion upon the possible inclusion of women within the gathering known in England as Representative Church Councils, and there is much of interest concerning this matter in the reports of the recent meeting of the Central Council.

There was, of course, considerable discussion over the pros and cons, many of our oldest friends appeared again among the arguments advanced. It was again maintained—for the benefit of all who deny it—that "women, generally, were not equipped with those powers, judicial and political, which qualified them to seats on legislative assemblies." It was again maintained that "the consequence of giving the (Church) franchise to women on equal terms with men, would be the handing over the representation of the laity to an overwhelming majority of women."

It was finally decided, however, that women should sit on parochial councils, though not on ruri-decanal or diocesan ones, and we note that in Manchester diocese they have for some time been members of the former, and have sat and voted in these gatherings as they have done in many of the big industrial assemblies.

* * *

It is fair enough to argue, with the Dean of Durham, that the reason why women do the larger share of Church work, is chiefly because in many parishes they are the only people of leisure—leisure secured to them by the labours of fathers or husbands. Business women and the mothers of young and growing children cannot be called people of leisure, though both of these classes, especially the former, are often particularly keen in their Church work and interest. But, apart from them, there are very many women of leisure—unmarried women or mothers of grown-up children chiefly—enlisted in the ranks of active Church workers and in some parishes these constitute nearly all the lay workers. There is, however, no need to assume that this is necessarily a reflection on men, or a proof that men are lacking in zeal.

But whatever claim to the representation of women in Church councils is to be derived from their work in the Church, the strength of this claim lies in the knowledge and experience thus accumulated, which ought to be available in Church Councils, where subjects are naturally to be discussed in all their bearings.

Again, the claim of one's "right" seems a more or less question-begging one. "Right" surely, is a legal term; your "right" is that which the law allows you; and conversely what the law does not allow you, is not your "right"; though you may possess or claim to possess a moral right which the law does not sanction, or of which it takes no cognizance.

* * *

But whatever opinion one holds upon this point, the claim of women to representation in these Councils must rest largely upon the expert knowledge which they acquire in the course of their work, and which should be at the disposal of those who are intending to form judgments or proceed to action. Women for instance, have expert knowledge of Sunday School work, and of the homes of the poor. They have wide experience gained through charity organization committees, through poor law boards and in a hundred other ways. In some parishes they very likely have a monopoly of certain kinds of knowledge. Take the case where a choice must be made between decorating and enlarging the church on the one hand, and remodelling or rebuilding its parish house on the other. How can it be determined which is the more important, if the decision is to be made by the men of the congregation, who know the inside of the church and its need of decoration, but who may know little or nothing of the other aspect of the matter, of the crowded classes in Sunday School and the handicapping of the work generally for lack of space.

Other instances of a similar kind may easily occur in any parish, and as the Archbishop of York said, "it is obvious that there are large areas in which the Church touches the real life of the people, where the women of the Church know a great deal more than the men." This does not involve any claim for women to know more about all the areas—which would be ridiculous—but about some of them they undoubtedly do.

* * *

Again, the stronger one's conviction that "the functions of men and women are not identical," that each sex has its own specialties of character and talent and sphere,—the stronger surely ought to be one's conviction that the specialties of each should be represented in Church councils, if these are to be in any true sense representative.

Miss Gollock, of the C.M.S., writing some months ago on the subject of women and missionary administration, said, "'*They do not understand*' is the comment accepted by women for many years as an adequate explanation for numerous decisions," but adds, "Somehow this does not satisfy." And again, "Think what it costs women to see their best hopes and plans pass on paper into a men's board room, to return altered and excised by those who have not had first hand knowledge." And this, although it refers to one special department, yet involves a principle through the neglect of which women have a good deal to endure in connection with their work.

Looking again at this discussion, it is scarcely fair to treat as a "*threat* of secession into secularist methods and interests," the suggestion of the Bishop of Southwell that "to thwart the desire of women to serve with men in the councils of the Church, would drive a good many women out of Church work into social, philanthropic or political work." This is not in any sense a threat; it is simply a statement of national consequences. Women as well as men are necessarily led to seek service in spheres where they can use their powers to the fullest extent and be least hampered by restrictions of an artificial kind.

* * *

Some little time ago in a correspondence on questions akin to this, a London graduate, writing to one of the Church papers, said: "I wonder whether the clergy have the slightest comprehension of the extreme strain put upon the loyalty of an educated Church woman at the present time. While in the outside world doors are opening before her in every direction, the Church places in her path a barrier and says, Thus far and no further. While any boy of 17 who has been confirmed may take part in the election of a delegate to the Representative Church Council, even though he himself rarely attends a Church service, the woman who is a regular communicant and a devoted Church worker is shut out from any voice, unless she happens to possess the municipal franchise. She is rarely, if ever, admitted to Church Councils. It is considered unsuitable that she should collect the offertory, but never that she should contribute to it. If she thinks of joining the E. C. U. as an associate, it is intimated that, being a woman, her name is not worth publishing. During five years in London I have only once received a word of kindly greeting that came not from any of the clergy of my own Church. During four years previous I lived with twenty other teachers in a house in the Midlands, but none of the clergy ever called upon us or recognized us as members of their congregations. Is it any wonder if, as the Archbishop of Canterbury said, the educated woman is found more and more in the fields of social and philanthropic work, and less and less in the fields of religious and Church work?"

In much the same strain, a few months later, Miss Gollock in the article already quoted, says, "There are unused resources in the Church for missionary service: (and this is true also if the qualifying adjective be omitted). The ablest women are not—with some notable exceptions—giving their lives to the direct service of the Church. They turn deliberately to spheres in which they can serve with all the mind as well as with all the heart. No woman with her heart on fire to serve her generation according to the will of God, should find her sphere more readily outside the Church than inside. The Church should even forestall the way by offering that which alone can satisfy the truest instincts of a woman—the opportunity to give."

It all sounds like an echo of the much quoted words of Florence Nightingale: "The Church of England has for men, bishoprics, archbishoprics and a little work (good men make a great deal for them-

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selves). For women—what? I would have given her my head, my heart, my hand. She would not have them. She did not know what to do with them. She told me to go back and do crochet in my mother's drawing-room, or to marry and look well at the head of my husband's table. 'You may go to the Sunday School if you like,' she said. But she gave me no training even for that. She gave me neither work to do for her nor education for it."

* * *

Utterances like these, coming from earnest and responsible women, have their bearing on the present discussions concerning Representative Councils, vestry votes and kindred subjects. Societies like the G. F. S., the English Diocesan Conferences, and our own W.A., provide for Church women considerable scope and experience and perhaps for the majority such work in their own societies affords the most satisfactory sphere. But there is abundant room for the joint work of men and women, and real need for it, and amongst ourselves the comparatively recent creation of several joint committees by the M.S.C.C. has been a welcome recognition of the value of women's knowledge and ideas no less than of their work.

* * *

It is very tempting to go on into a discussion of Men and Women, of their comparative power and weakness, their comparative virtues and vices, and so on. But it is an elusive topic and in spite of appearances, has not much to do with the question. Not the most ardent extremist would claim for either men or women a monopoly in vice or virtue, in stupidity or cleverness, in ignorance or knowledge, and as a matter of fact, though we are very fond of attributing particular failings or particular virtues to men in general, to women in general,—"Men are Selfish," "Women are Gossippy," "Men are Honourable," "Women are Gentle," and so on—yet after all these are human qualities, though in some cases they may seem to have been developed by training, circumstances, or tradition, until we are tempted, perhaps, to think they are peculiar endowments of one sex or of the other.

* * *

He Who "in the beginning made them male and female," made them also "in His own image."

The old saying—

"*Homo capax Dei*,"—

"*Man*—(humanity—not distinct from, but including woman) *capable of God*" expressed the promise of the first creation in Adam; and when the promise received its fulfilment in the second creation in Christ—the Incarnation,—it was possible to say not only *Homo capax Dei* but also *Homo particeps Dei*,—"*Man* (humanity—not distinct from, but including woman) *partaker of God*."

This is the foundation surely upon which rests the claim of women to bring their heart and mind and soul and strength into the service which is perfect freedom.

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Letters to the Editor

(*Continued from Page 9*)

thing at all, it means that any priest may use nothing more than Matins and Litany on Sunday mornings, and yet feel that the Prayer Book authorizes him to do so. Whereas under the present rules, any priest who omits the Communion Service on Sundays knows he is falling short of the Prayer Book's ideals. To make Matins and Litany a permitted service for Sunday by means of a new rubric, is distinctly a change in one of the most valuable principles of the Prayer Book. Many a priest in his teaching on the subject of the Sunday Eucharist knows and takes courage in the thought, that he has the Prayer Book behind him. Under the new book, he cannot have this feeling; the new book allows too big a loophole of escape for those who wish only to use Matins and Litany. A second change in this same direction is made by adding a new rubric authorizing a sermon to be preached at the end of morning prayer. Here again is a provision, harmless enough on the surface, yet which, when looked into, is seen to tend in precisely this same direction of giving ample justification to any priest to make morning prayer and sermon the regular Sunday service. The full import of this change may not be at first realized by the majority of people. Let it be remembered, however, that at the present time, clergy, in the course of their teaching, are able to point to the Prayer Book and say—"the only place a sermon 'is ordered to be preached' in the Prayer Book is at the Celebration of Holy Communion." The obvious conclusion being that the communion service is the service the people are expected to be present at on Sunday mornings.

But in the new revised book, by the addition of a rubric allowing a sermon after Matins, the ground is completely taken from under the feet of anyone attempting to make such an appeal. This is not to argue that preaching may only take place at one service—of course, permission to preach, morning, noon and night, is already by general consent of the whole church, granted to any priest and the granting of permission to preach on two other occasions will not affect matters one way or another so far as frequency of preaching is concerned. It is, however, an injustice to deprive clergy of one valuable appeal to the Prayer Book on the subject of the position of the Sunday Eucharist—unless other rubrics are added, equally clear and to the same effect, which will restore the lost balance.

By means of these three changes, the witness of the Prayer Book as it now stands to the primitive, catholic custom of making the Holy Eucharist the one chief Sunday Service will have largely disappeared, and no compensating gains to restore the balance will have been provided.

In the office of Holy Baptism, certain rubrics have been altered which imply clear changes of principle. The Prayer Book at present orders parents to bring their children to the Font within thirteen days of birth at the utmost. The new book allows them thirty-five days. Our present Prayer Book, in other words, regards Baptism as being so vitally necessary to the child's spiritual welfare that it is to be given at the earliest possible moment: the new book permits any child to go unbaptized for five weeks. Can it be held that there is no change of principle here? Again, the Prayer Book takes the greatest care to safeguard the upbringing of baptized children and orders three persons to stand as sponsors in addition to the parents. The new book sweeps aways this necessity for the three sponsors and allows the mother and father to stand alone. Is this no change in principle?

Again, the Prayer Book at present enjoins the regular reading of the old and new Testament lessons and the Psalms, morning and evening, daily throughout

the year, on the part of every clergyman in the course of the daily services. Under the new regulations all the old testament or all the New Testament lessons on week days may be omitted at will by any clergyman, and he may have liberty to do the same on Sundays by applying to the Bishop: and further, he may omit one, two, three or four psalms, on any or all week days and on Sundays with the Bishop's permission.

A principle of the Church of England, won at great cost at the Reformation, and being one of the gains for which we have great cause to be thankful, ensured the orderly reading of the whole of the Bible and the use of the whole of the Psalter daily throughout the year by every clergyman. This principle, under the new regulations, has been literally thrown to the winds.

This is not the place to discuss the merits of the various other changes suggested. The sole aim of this letter is to point out, in the most direct way possible, that the Revision Committee, in the matter of the integrity of one of the Church's Three Creeds, in the matter of the position of the Sacrament of Holy Communion in relation to the worship of the Church, in the matter of the discipline surrounding the Sacrament of Holy Baptism and in the matter of the maintenance of the integrity of the daily offices, has introduced certain definite changes which do most surely imply serious changes of doctrine or principle as set forth in the Book of Common Prayer.

A. R. Kelley.

A MEMORIAL CHURCH TO GENERAL WOLFE

To the Editor of Church Life:

Sir—Last August I went to England for the purpose of arousing interest in the proposal to erect a memorial church to General Wolfe. I saw a number of people of influence who expressed themselves as being deeply impressed by the proposition. Letters or interviews—in some cases both—were published in the "Spectator," "Standard," "Morning Post," "Chronicle," "Public Opinion," "Guardian," "Illustrated London News," etc. A number of well-known men, in some instances, men whose ancestors were connected with the history of Wolfe, gave me permission to use their names on the General Committee and I was invited by the chairman of the financial board of one of the great church societies to be present at a meeting of the board and to make an appeal for a special grant towards the memorial.

In this way, I was assured that the idea of the memorial was one which appealed very widely to churchmen in England. Circumstances, however, arose, which made it advisable to proceed slowly for a time. Controversy on the subject in Quebec had become heated, and it was deemed unwise to take any further steps until the atmosphere had cleared.

So the matter stood until the recent visit of the Duke of Connaught to this city. His Royal Highness being very much interested in the proposed memorial, went very carefully into the whole matter, and finally suggested a solution of the difficulty in the nature of a compromise by which a memorial to General Wolfe might be erected "without any danger of arousing serious criticism."

In his opinion a compromise might be effected by our selecting a suitable site not actually abutting on the Avenue des Braves or on the portion of the Ste Foye Road immediately adjacent to it.

His Royal Highness, I was informed, fully realizes that a new church will be rendered necessary by the growth of Quebec westward and that a memorial church to General Wolfe is "a most inspiring theme."

I was also informed that if the compromise suggested commended itself to me, His Royal Highness would be very glad to give the scheme "every support."

Acting at once upon the suggestion of His Royal Highness, the wardens of St. Matthew's and myself, have secured an option on the Lampson property on Grande Allee. Ecclesiastically, the site is not so suitable as the original one in the Avenue des Braves, and financially it is nearly three times as costly, but the gracious patronage of His Royal Highness and the removal of all cause for possible misunderstanding more than compensate for all that we lose by the change.

The Lampson property, however, is, after all, admirably suited for the purpose. It contains about sixty-seven thousand square feet, and lies between the Grande Allee in the front and the Battlefields road in the rear. It is nicely wooded, and a road passing on each side of the new church would connect Grande Allee with the Park.

The site of the church will be on the little ridge at the back of the property, which is within a hundred or two hundred feet of the actual place where, according to the best historical opinion, Wolfe received his death wound, and within a stone's throw of the spot where he died.

Under the new auspices it is our intention now to go on with the project in real earnest.

It will take time to raise the money required, it will take time when the money is raised to erect the exquisitely beautiful building which alone could be a fitting memorial to the dead hero, but I feel that we have no right to lose the unique opportunity afforded us in the Wolfe Memorial Church scheme of binding, with one of those subtle bonds of inspirational force, the Church of the new land with the Church of the old. There is no other place in Canada where such a thing could be done in the same significent way.

Surely every thoughtful man who visits Quebec will bear me out in saying that, if we turn the telescope of the historical imagination forwards instead of backwards there is no place in the whole Empire, not even in the great Abbey itself, where the heart experiences such a thrill as it does when one gazes down the splendid vistas of the future from the Heights of Abraham.

Frederick George Scott,
St. Matthew's Rectory, Que.

WE are told that the love of God is to be shed abroad in our hearts through the Holy Ghost that is given unto us. We are told that the Holy Ghost takes of Christ and shews Him to us. We are told that the Holy Ghost will cry "Abba Father" in our hearts. Instead of trying to stir up our own feelings, we ought to pray to the Holy Ghost to shed abroad the love of God in our hearts, to take of Christ, and show Him to us, to cry "Abba Father" in our hearts.—*The Bishop of London.*

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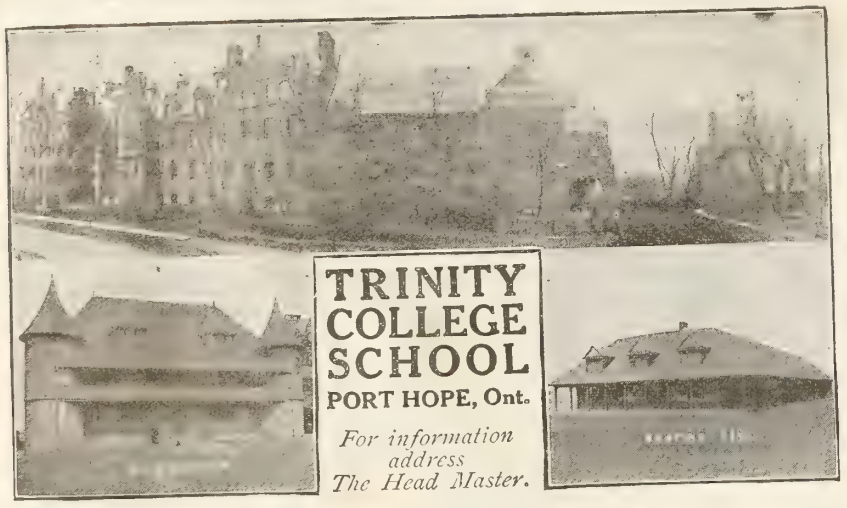

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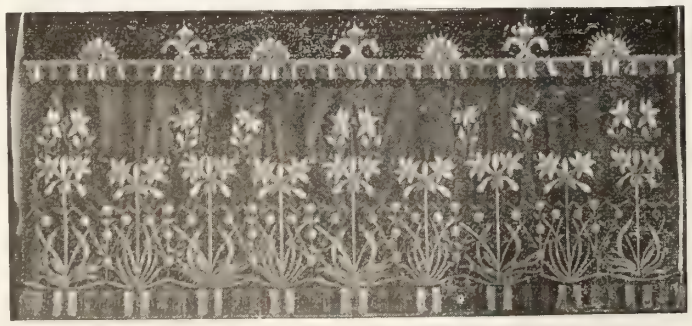

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The Week

THE memory of this year—the year of the Great War—will live in the minds of the children of to-day even though their years exceed by many three score and ten. It must not be that the most durable impressions made upon the minds of the young, the most distinct memories, shall be of great battles and news of great victories; the memory that shall stir them most in the distant years, and with which they shall inspire the children then gathered round their knees must be the memory of the people of a great empire, constantly supplicating God in the days of a great trial. There are certain prayers and certain hymns which it seems to us should be used at least every Sunday in public worship, while the war lasts, so that familiarity by such usage shall beget in the hearts and minds of young and old, especially the young, a power of appreciation of these prayers and hymns, a power of appreciation of the spirit of prayer and praise which will never be obliterated. "O God, our help in ages past" and "God of our fathers, Lord of our far flung battle line. . . Lest we forget." These hymns sung Sunday after Sunday, or more frequently, while the war lasts, will speak to hearts indifferent as they never spoke before, and will make the memory of the year of the great war, not merely one of defeats and conquests on the battlefields, but one of hallowed associations that will abide through life.

Memories

UPON good authority we understand that the consensus of opinion among the Bishops in Canada is that it will be advisable to postpone the session of the General Synod, which was to have been held in Vancouver next month. Communications are passing between the Archbishop of Rupert's Land, who is booked to sail from Liverpool the fifteenth of this month, and Church authorities in Canada. We fully expect that in the course of a few days official intimation of the postponement will be forthcoming.

General Synod Probable Postponment

INEVITABLY the more sordid and selfish side of human nature will shew itself in some people, even when a self-forgetting devotion to the common cause is so widespread. The reports of people who have the means to do it rushing to the stores to lay in large stocks of provisions in case a shortage should arise later on, is sad reading and humiliating these days. Such action is selfish and unpatriotic in the extreme. Without in any way benefitting those who pursue it, beyond allaying their cowardly and selfish fears that they might be among those who would go short later on, or that they might have to pay an increased price, the tendency of such action will be to create alarm among those who cannot invest in large supplies; to increase prices and generally disturb the course of commerce beyond the disturbance that is unavoidable. We sincerely trust that the Government will provide effective measures for dealing alike with tradesmen and with customers who aid in creating a condition that would be inimical to the welfare of the community. If necessary the Government should not only take over some of the larger industries as the English government has done, but the retail stores in any locality where the people of limited means experience any difficulty in making purchases at reasonable prices. A law making it a serious offence for any store-keeper to provide and for any customer to purchase more than a fortnight's supply at one time within fourteen days would necessarily be arbitrary, but it would not entail any hardship, whereas great hardship and distress would be entailed if three months hence forty per cent. of the people had a year's supply in their homes and sixty per cent. could not purchase a fornight's supply.

Selfish and Unpatriotic

THE decision of the Bishop of London to accompany the London rifle corps of which he is chaplain to the front for a period of at least six weeks is quite in keeping with the character and life work of the "Peoples' Bishop." Let duty, the opportunity of helping a brother man or a mass of brother men, point him to a seat on a coster's cart that he may listen to the coster's story of trouble, or to the field of deadly carnage that he may not only minister to the wounded and dying, but that he may inspire all—it is all one to the Bishop of London. A man among men, with an absolute and inherent detestation of anything that smacks of artificiality or "side", he makes Christianity a real thing and manhood a bigger thing than it was before for the careless and reckless among his far spread flock.

Shepherd of His Flock

DO not let us be carried away with terms which may mean much or mean nothing. "Sacrifice" is a term very much to the point. We hear a great deal of it in connection with the demands of the war. Men and women of wealth have to give up some of the luxuries to which they have been accustomed, but who, nevertheless, will know nothing of the anxiety incidental to lack of the necessaries of a decent livelihood, can hardly talk of sacrifice. A dollar a week less to the family income, one day a week less of employment—these things, apparently so slight, will turn the scale and involve a real sacrifice in thousands of households; will mean a shortage of what is necessary for maintaining health and strength; and this for the heads of the homes means great mental anxiety also. Great losses, which yet leave the victims with a considerable measure of wealth, can hardly be termed "sacrifices."

"Sacrifices"

WE are glad to welcome back to Canada the Bishop of Yukon and Mrs. Stringer after their six months' sojourn in the Old Land. It was a busy time for the Bishop, as he was in great demand as a preacher and speaker on the problems of the Church in the far West. From many references that have appeared in the secular and Church press of Great Britain, we know that the virile Christianity of the Bishop appealed powerfully to the people of Great Britain. While admitting that both he and Mrs. Stringer "were kept very busy," the Bishop writes us "we had a delightful time."

Bishop Stringer

SOME people's ideas of a journal's sense of responsibility are amusing; others are amazing. The news columns of CHURCH LIFE are open for the publication of news from any parish in any diocese, provided it be of interest. Our correspondence columns are open to all classes of correspondents of any school of thought, provided their letters deal with subjects of interest and are confined within reasonable limits. We assume no responsibility for the opinions set forth by correspondents. The opinion of CHURCH LIFE is voiced through its leading articles and other editorials. There are some people, however, who have an idea that the editorial page of a responsible and self respecting journal is "let out" for holders of various opinions to give them publicity with the superposition of leading articles or editorials of the Church paper. A few weeks ago we published a leading article dealing with a matter of vital interest to the Church at large, and incidentally with one particular diocese. To our amazement we received a letter from a clergyman in that diocese saying that as in the editorial in question we had presented one side of the question he enclosed an article presenting the other side which he wished to have published as an article, not as a

Editorial Responsibilty and Opinions

letter. The correspondent was informed by post that we would publish his contribution as a letter if he desired, but all articles, that is, appearing as editorials, were written by those responsible on the editorial staff. In reply we have received a letter in which the writer says: "It seems incredible that your recent article on 'The danger of separate colleges' should have been written by any member of your staff, as it bears the hall mark of this diocese, and the information it gives would hardly come within the knowledge of your writers. However, if it was written by one of your staff—" We thank our correspondent for his recognition of the fact that our editorials are based upon knowledge and information. Perhaps this recognition was as unintentional as the discourtesy involved in the doubt that pervades his letter. Under no circumstances would the editorial columns of CHURCH LIFE be available for use by any other writer than the editor responsible for setting forth the editorial opinions of CHURCH LIFE. A journal that would *lend* its editorial columns could not too soon go out of existence, for lack of conviction and of personality is as fatal to influence in a Church paper as in Bishop or Priest. No editorial in CHURCH LIFE, at least since it was taken under its present management, over two years ago, has been written by other than the responsible editors. This has been, and will be, the unalterable rule of CHURCH LIFE; absolute independence of its editorial columns.

Our Old Country Letter

July 29, 1914.

IT is difficult to think or write of much that is apart from the political crises through which we are passing. From hour to hour one does not know what news will come, and several of the questions still at issue must vitally affect our Church. However, to happier themes for this letter!

One interesting and hopeful event, from our point of view, has been the great Wesleyan Conference at Leeds, which I had mentioned as in prospect, telling you of how the Church of England was to be formally represented there. The speaking was excellent, showing much of that longing for reunion which is coming to be a characteristic of this time, and striking the note of spirituality, consistently with a recognition of the wisdom and necessity of a backbone of "dogma." The *Guardian* writes of it, "If revivalism has fallen into some discredit, no one who has the religious sense can doubt the need for this age of a great spiritual revival; and it is satisfactory to note that stress has been laid on this all-important matter at the Leeds Wesleyan Conference. The great thing to understand is, that a revival destined to bear the fruit of the Spirit, must be spiritual throughout—in its methods as well as its motive. Too often, good men, with the best of purposes before them—as the cause of temperance or the cause of purity—seem to have no better idea than of clamouring for the passage of a particular Bill before Parliament, which often means denouncing what may be perfectly legitimate opposition to the measure in question. So a temper is generated, savouring much more of fire and storm and earthquake than of the still, small voice which prevails most in the end. Then, unless all the Saints are quite wrong, which seems a dangerous assumption, spiritual fervour must come of definite religious conviction. The celebrated remark,—'Hang theology, let us get to business,' may have been a passable preliminary to 'business,' but it can hardly have warmed the religious atmosphere in which it was uttered. The President of this Conference struck a better note urging his hearers to beware of 'untheological evangelism,' and adding that 'if a congregation did not want theological sermons they needed them.'"

* * *

The Rev. Dr. Guest, of Headingley, has resigned his connection with the Wesleyan Conference on account of the proposed system of Methodist Union. He will be received into the Church of England in September by the Bishop of Liverpool.

* * *

Another, and most happy-spirited gathering has been the Student Volunteer Christian Conference, held at Swanwick in Derbyshire. This is its last day, and a young student there has just written to me as follows, "It's simply wonderful! Not to mention (for a moment) the speakers, the mere presence of many hundreds listening so quietly, then the dead silences, or again the tremendous volume of sound in the hymns; most inspiring. Another thing that strikes one is the atmosphere of wholesome jolliness and comradeship, with behind it such earnestness. As for the speakers and meetings, they're simply magnificent. I think, perhaps, the three best addresses were, "The Fact of Christ," by Dr. Glover of Cambridge; "The Cross of Christ," by Mr. Talbot of the Community of the Resurrection, Mirfield; and "India," by Mr. Frazer, Trinity College, Ceylon. All these men were so different, one (a Baptist!) loveable, gentle, yet straightforward; one (very high Anglican) fiery, eloquent, downright almost to sternness. All so convinced, so spiritual, aiming at the same in what they said, the boundless love of God. It is surely good to think of our young men and maidens—our hope and strength—in such an environment.

* * *

And one more great summer gathering, "Keswick Convention," is just over. I think many Canadian people know by good experience of this annual event in and around the little northern town in our beautiful English Lake Country. "For the deepening of the Spiritual Life" is the avowed object of "Keswick," and though I have never been there, I have known too many happy beneficiaries of its teaching not to reverence it sincerely.

* * *

I told you of how men of another school of thought are trying to promote the same object—the deepening of the spiritual life—by organizing Retreats for Laymen. Speaking last week at the half-yearly council meeting of the Church of England Men's Society, the Archbishop of York said, "We must not expect to find our members all at once and everywhere what—when we formed the idea of the Society—we hoped that they would become. On the contrary, it is a great thing that we have got to so large an extent the men for whom we tried. The work of organizing and equipping and filling with the right spirit this great body of men will not be the work of one year, or two, or five years. It will take many years, and we must not get disheartened if we discover in some places signs of failure to respond to our ideals. Once again I would press for the deepening of the spiritual side of our movement. That is why I spoke of Retreats. . . . At present there is an almost entire ignorance that it should be a conceivable part of the normal Christian life for a man who wants to have any degree of spiritual influence among his fellows to get away from his business and his work and to be alone with God, to come into contact with the real spring of spiritual life."

* * *

The Summer School for working men and women, held at Durham last year with success, is now to be repeated. It begins in the last days of July and continues for a month. The headquarters will be in Hatfield Hall, and the students will be drawn from the University Tutorial Classes, the Workers' Educational Association, and other such organizations. The opportunity is for many a great boon, upon which I need not enlarge to you, who know what is connoted, in these educationally progressive days, by a "Summer School."

* * *

It is already arranged to hold the Church Congress next year, 1915, at Lincoln. That of the present year, as I have before told you, will be at Birmingham, and I expect two months hence, to be filling my Letter with it. There is a forecast that probably 1916 will see this gathering at Eastbourne, in Chichester Diocese, and 1917 at Gloucester. A handbook of a past congress states that, "The idea of holding a Church Congress really arose from the restless attacks, the systematic organization and the avowed purposes of the opponents of the Church of England, encouraged by the indifference of the apathetic and backed by the support of the irreligious." How splendidly it has answered its purpose as a buttress of all that is best and most living in the Church, is matter of common knowledge. Many years have passed since its tentative beginning, and many neighbourhoods have reaped a blessing from its visits.

MEMORY?

"THEY call you 'Memory'!" No wonder you laugh! No wonder you smile! You too only 'Memory'! As I take up my pen you flood me, throng me, din me! Me—one among so many! Now I can distinguish you! Memory is one, you are divided, two companies. Ah! stand back! You—see you not my Saviour's form, or does my shadow hide the Crucifix? You are no memory! You were here when I sinned! You were the spirit that urged me on and laughed at my fall! You laugh a cynical laugh, when I like others call you only "Memory"!

Come you nearer! 'Twas you who made this same study of mine glow with radiant brightness! You, sweet memory—nay, I mean, sweet spirit, true friend, you and those I feel with you? Thank you? Thank God for your presence then and to-night here! The others—keep them back! Memories? Ah! No! The room has been darkened by them, the room has been brightened by them, the room is—I look up—I pray! Grant the victory, O Lord of Spirits, to these! Let the spirits of Light and Love prevail! I help my friends—see they drive out the evil ones! Within, without, is light and peace!"—*Ralph Cross.*

PATRIOTISM

PATRIOTISM is defined as "love of one's country." Its methods of manifestation are manifold as are the methods of manifestation of love for any object. But common to all methods of manifestation of genuine love is willingness to give of self—to give of what is dearest to self, to secure the well-being of that which is loved. Patriotism for every true Briton to-day does not mean merely a love or even a self-sacrificing love for the land in which he happened to have been born, or in which he happens to live. It means that, but much more. It means love for the Motherland where thousands of Britons never trod, and it means love for the daughter lands nationed by the children, in some cases to the third and fourth generation, of those who set out from the Motherland to belt the world with the strongest links of Empire—with British homes, in which British ideals, British love of justice, British conceptions of national and individual righteousness should be maintained, and should be perpetuated throughout the ages. British patriotism means self-sacrificing love for these things. These things, the lands, the peoples, the ideals, the principles—the things that make up the Greater Britain, are threatened—are in danger. Many of these things, particularly the ideals and the principles, have been endangered before, from within, by individual and national living to the material. Often have the voices of prophets been raised to proclaim the danger to the entire life, spiritual and material, from the insidious growth of material ambition and insidious decrease of spiritual effort. Too often has the warning followed on deafened ears. The growth of the debilitating danger was so insidious, that those afflicted failed to recognize it, and to hear, or, if hearing, to heed, the warning. But these things which make up the greater Britain—the lands, the peoples, the homes, the ideals, the principles of the world-girdling Britons are threatened to-day from without. The last links of the ever-shortening chain of reason that restrained the lust-maddened monarch of Germany, have been broken, and the destruction of all those things which made the Greater Britain, which every true Briton holds as dear as life, is the pursuit of this demented master of millions of soldiers trained to do his bidding, not to question his sanity, or the righteousness of his demands. With everything that patriotism embraces in its love thus endangered, what does patriotism require of each of us? A sacrifice of self, if it will in the slightest measure aid in throwing back and destroying the forces which seek the destruction of those things we hold dear as the essentials of national life. The manifestation of patriotism will vary in different cases, but in one and all, if the patriotism be the least worthy of the name, self-sacrifice will be the characteristic. The manifestation of patriotism that we are inclined to think most of is that which offers self for service on the battle fields with its certainty of hardship and danger, and more than possibility of death. "Greater love hath no man than this, that he lay down his life for his friends." The patriotism which seeks the battlefield not from mercenary or other worldly motive, not under compulsion of a tyrannical master, lusting for power, but voluntarily and freely, in order to ensure the freedom and well-being of others:—this surely finds place in the Divine Commendation, and devoutly indeed may we thank God that here in Canada as in all other parts of Greater Britain, men are offering in their thousands and tens of thousands that manifestation of patriotism. But for those who cannot offer that manifestation, there are other methods which shall show that the light of self-effacing love burns not less clearly. There are the fathers and mothers and the wives of the youths and men who are desirous of taking and are qualified to take their places in the ranks of those who protect, with their lives if need be, the dear things of life. Deep in its entrenchments as is the love of father and mother and wife, for son or husband, and great as must be the wrench of parting, no father, no mother, no wife, in whom there is self-effacing love, will let these things be preventing fetters around the high purpose of son or husband. With prayer and blessing will they send them forth, knowing that aught less would mean that they themselves were willing to take from other fathers and mothers and wives that sacrifice which they themselves were withholding. Patriotism will require of every man and every woman and of every child that has arrived at years of discretion, that to the fullest extent of his or her power calamity of war shall be lightened. The calamity of war is not confined to those who lose their lives on the field of battle or to those who mourn the victims of shot or shell: It reaches in material form into a majority of homes and into the homes of the already poor or nearly poor with tragic grip. When curtailment of employment and increase in the price of necessities of life synchronize a tragedy as real and as grim as that of the battle field is enacted, with starving women and little children the victims. Those who could not or would not go to the front to do battle against the forces seeking the destruction of the Nation of British Homes can still manifest a real patriotism in guarding those homes, threatened with the forces of want and starvation. The individual or the corporation that would increase the calamity of war by adding to the price of commodities in order that a greater profit may accrue, does not come within the scope of an article that dwells on patriotism. Such beings find proper place in the condemnation and abhorrence reserved for traitors, for pervidious men who betray their country for sordid gain. It may be a manifestation of patriotism to cheer the departing soldiers and the news of victory. It may be this and it may be a mere selfish emotionalism. It will be a manifestation of true patriotism, to lessen the strain upon all in authority by exercising self-control in all things, and by example, inducing others to live in cheerful and willing compliance with the demands of existing circumstances, expressed though these may necessarily be, in some instances, in seemingly arbitrary laws. *Dulce et decorum est pro patria mori.* This has been the inspiring thought of patriots throughout all ages. Let there be no less inspiration in *Dulce et decorum est pro patria vivere.* He or she who would know the sweetness and gloriousness of living for one's country must by example, by self-effort, and self-sacrifice, add so much to the sum of the nation's unselfishness and righteousness.

RECESSIONAL

Beware lest thou forget the Lord thy God.—Deut. viii., 11.

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath Whose awful hand we hold
Dominion over palm and pine:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

Far called our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget.

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not Thee to guard:
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!

—Rudyard Kipling.

WHEN you feel ill and indisposed, and when in this condition your prayer is cold, heavy, filled with despondency, and even despair, do not be disheartened or despairing, for the Lord knows your sick and painful condition. Struggle against your infirmity, pray as much as you have strength to, and the Lord will not despise the infirmity of your flesh and spirit.—*Father John.*

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

V.—The First Jewish Bible

WE believe that God, who was guiding and inspiring His Church for the thousand years before in the growth of the Bible in Palestine, was guiding and inspiring it still in the final work in Babylon; that there was granted to these men an "inspiration of selection." Think of them starting off with that majestic section from the Book of the Priests, "In the beginning God created the heavens and the earth." Think of them solemnly recording ancient narratives which must have seemed childish to their more advanced thought—those simple little stories of the infancy of the human spirit, telling how God walked about in the Garden of Eden, how He talked like a man with Adam and Cain and Noah; how He Himself closed the door of the ark; how He repented Himself and grieved that He had made man, etc. And yet how much poorer the Bible would be without these touching notes of the child races of old and their thoughts about God in His slow, progressive revelation of Himself to man.

Year after year their solemn work went on, perhaps in the intervals from Babylonian tasks; around them the noises of the great proud city, in their hearts the peace of prayer and consecration to God. How little could the mighty ones of Babylon think—the "satraps and governors and judges and treasurers and all the rulers of provinces"—that there in that despised Jewish quarter was being done what should be famous when great Babylon was a forgotten name.

If I were going into details I might show that they made the Priests' Book the basis and framework of their new volume and the probability that the Jahvist and Elohist Bibles already brought together had been connected in some form with Deuteronomy before the Exile. But in this simple story such discussions seem unnecessary. Suffice it to say that to their central sacred book of Deuteronomy they appended their Bible compiled from the other three sources, and the result was this book of the Pentateuch which is in our hands to-day.

5. Now see the first appearance in history of this first Jewish Bible.

There is little doubt that this completed Pentateuch was the Book referred to when Ezra went up from Babylon to Jerusalem. "He was a ready scribe in the law of Moses, the scribe of the commandments of the Lord and of His statutes to Israel and the Law of His God was in his hand" (Ezra vii.). And again in that thrilling scene at the Feast of Tabernacles (Neh. viii.) when "all the people gathered themselves together as one man to the Broad Place before the Watergate, and they spake to Ezra the Scribe to bring the Book of the Law of Moses which God had commanded Israel." And Ezra mounting the "pulpit of wood," opened the Book in the sight of all the people and when he opened it "all the people stood up and Ezra blessed the Lord the Great God, and all the people answered Amen, Amen, with the lifting up of their hands, and they bowed their heads and worshipped the Lord. And there was great gladness, and they kept the feast seven days, and day by day from the first day unto the last he read in the Book of the Law of God."

Here then (457 B.C.) we have the first public appearance in history of our present completed Pentateuch.

6. The reader is, I hope, now in a position to see that this Pentateuch of the Exile days is but a "latest edition," a completest and fullest edition, putting together in literary form earlier existing sacred histories. It is necessary to emphasize this. For in all the disquiet caused by "higher criticism" of the Old Testament, nothing has so disturbed simple Christian people as the statement that the Pentateuch was not written until the days of the Exile.

It is quite true, in a certain sense. But why should it be so disturbing? Take an illustration from secular history. Green's "History of the English People" tells the story of Alfred and of William the Conqueror nearly 1,000 years after date. Do we therefore doubt the substantial truth of these stories. Of course we assume that Professor Green used all the earlier English histories, that he and his predecessors used also all accessible older material, ballads and folklore and traditions and laws and letters and ancient charters which bore upon their work.

The Pentateuch comes to us in a somewhat similar way. The writers in that divinely guided community used earlier authorities, and these again used still earlier material back as far as they could go. Behind our Pentateuch, as we have seen, lies an earlier one (JE) belonging to about the seventh century B.C. This has been compiled from two still earlier independent "Pentateuchs" (if I may use the word), J and E, one of them going back to about 900 B.C. These two, again, distinctly state that they used still earlier and independent sources as already pointed out. The sources they mention are some of them written documents which even in their day were so ancient as to be ascribed to Moses himself. Other sources were oral traditions or written collections of oral traditions. There is no desire here to minimize the risk of long oral transmission. I have already pointed out that we must make full allowance for this. But it is quite a different thing to doubt that the history is in substance historical, or to suggest that the writers, instead of keeping to the traditions which they had received, were simply inventing ideal pictures for themselves.

This we can say, judging the Bible as we judge ordinary secular history. But Christian men will also keep in mind that the Bible grew in a community solemnized by the sense of God's presence and devoutly remembering and recording, however imperfectly, the things that God had done. They will reverently bring in the thought of inspiration and of Divine oversight, and of the connection of the Old Testament with the coming of Christ. And they will remember how our dear Lord Himself loved and reverenced that old Book. Though these things do not guarantee inerrancy in its history, they at least generate an attitude of mind averse to gratuitous suggestions of doubt.

(Continued in next issue)

OUR PRAYERS

IT is in prayer—using the word in the extended sense as "the elevation of the mind and heart to God"—that we come into immediate contact with the things that cannot be shaken. It is when we exercise this highest of our privileges that we ascend in heart and mind to the sphere of true realities, to the world which though unseen is not unknown, and of the existence of which we have a far greater certainty than we can have of the world which we perceive with our senses. Heaven is "the place of the soul"; it is as near to our souls as this world is to our bodies; we are created, we are redeemed, we have our conversation, our citizenship, in it. —*W. R. Inge.*

SOME FIRST IMPRESSIONS ON VISITING AMONG INDIANS

AS one to whom Indian life is altogether a novelty I write my first impressions as they came to me during a brief stay in an Indian home at Missanabie and later a few days visit to Garden City Rectory.

The strangely calm reserve and patient attitude of waiting struck me forcibly. They seem content to wait for hours without the slightest sign of any impatience or resentment; apparently the verb "to hurry" is utterly unknown to these descendants of the wild Indian tribes.

They have a childlike confidence in the "white man" which is very touching and one feels a grave responsibility when speaking to them.

Certainly with one or two exceptions the homes we visited were far cleaner than many an English cottage and personal cleanliness is as a rule a matter of importance with them. The contrast between the modern furnished parlour and the dark skinned people bringing out their far-famed buckskins and feathers is most curious.

One old Ojibway who used to take the part of Hiawatha and one of his daughters that of Minnehaha, presented us with their photos in the costume of the play. They and the other Indians at Garden River are true descendants of those described in Longfellow's wonderful poem, and his daughter, in recognition of this, gave the east window to the Anglican Church.

The oldest man on the reserve, who is now only sub-chief, owing to the growing infirmities of old age, requested to have an interview with me. We gladly called on him. With the genuine pride of a child he showed us large Shingwauk medals of his father's, which were presented, one by King George IVth and the other by Queen Victoria, after the War of Independence with the Americans, in which his father took part.

As the dear old man's photo was to be taken we had to wait some time whilst he carefully attired himself, eventually rejoining us looking so spruce and elated whilst his handsome son arranged his medals and interpreted for his father, who was unable to understand or speak English. I was presented with a pretty coloured basket made by his wife.

Curiously enough scarcely any Indians on the Garden River Reserve own a canoe, but they seem to be excellent gardeners. The women, especially elder ones, are well treated, but, alas, that in matters of dress only too often the worst types of modern fashions are adopted, with the result that the choice of colours is utterly lacking in harmony and the brown

faces lose their original sweet, natural charm.

One evening after a meeting at Garden River their excellent interpreter introduced me to almost every woman present. Many of them seemed to be closely related and we all mutually beamed at one another, shaking hands and laughing, perhaps to make up for the little we could say to each other.

One morning by special request an ancient Indian pipe was shown us, beehives on the older graves, and a pleasant afternoon was spent sketching them.

Marriage with a white man is a source of congratulation and a fair-haired child in the family causes great satisfaction, but the little brown-faced children appeal to me most and remind me much of those we saw in Palestine.

It is grievous that these people, so willing to receive the Gospel, so keen to obtain a good education, should have learnt from their white-faced conquerors the vice of drink. May they have sufficient spiritual strength to withstand the apathy and indifference which are often so common among the older Christian congregations.

Beatrice H. Stephenson.

Schrieber.

"The clear, pure light of the morning made me long for the truth in my heart, which alone could make me pure and clear in the morning, tune me up to the concert pitch of the Nature around me."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

A HOLY WAR

To the Editor:

Sir,—We believe that the present war is, as you have said, a holy war, a war which may, as we hope, prepare the way for lasting peace, and so be the prelude to an era of truer freedom and brotherhood among the nations than has yet been known.

The call to war is for a Christian people a call to prayer. All of us are impressed with the gravity of the present situation and while our sailors and soldiers go forth to battle, for those who remain at home, the first duty is earnest persistent prayer, no less in time of victory than in time of defeat. Many of us have difficulty in finding places of retirement; all our churches might well be kept open and our people invited to make use of them as truly "houses of prayer." If we can learn to realize more our dependence upon God, then this time of trial may prove to be a time of truest blessing.

Will not our Bishops and others press this duty upon us and authorize special prayers for use at every service, Sundays and week days, while the war lasts.

J. R. C.

August 9th, 1914.

PROCEEDINGS OF GENERAL SYNOD

To the Editor:

Dear Sir,—I write to draw the attention of Churchmen to the present method of printing the proceedings of the General Synod and to suggest a change which, to my mind, would be an improvement.

The present method of printing the daily proceedings leads to an exceed-

THE WORLD'S GREATEST BATTLEFIELD

THE ACCOMPANYING MAP GIVES AN IDEA OF THE AREA OVER W HICH WAR IS NOW BEING WAGED. POINTS MARKED BY STARS, DOTS, ETC., ARE BEING MENTIO NED IN DESPATCHES EVERY DAY.

ingly complicated production and a great deal of unnecessary expense. We have only to glance at the Journals, dated 1908 and 1911, to see this. In that of 1908 we have more than 400 pages and that of 1911 is larger. I venture to say that 200 pages can contain all that is of interest and value to the average Churchman.

The size of the book, however, is not its greatest fault. The order in which the proceedings are printed makes it exceedingly difficult to find and follow any particular subject. One would need a guide and an elevator to follow messages from the Lower to the Higher House and back and then an interpreter to explain the messages after they have been finally decided upon. Just try to read the Journals and see.

The cause of the trouble is, largely, our cumbersome system of Upper and Lower House. If the members of the Synod could meet all together and dispose of the business in a business-like way there would not be the same difficulty. I cannot understand why we hang on to the system, but I have no doubt it would be a very difficult matter to have it changed. We can, however, change the method of printing and the style of our Journal.

My suggestion is that the secretaries edit, in readable form, the business transacted by the Synod, omitting the repetition of signatures and numbering of messages; keeping motion and amendments thereto, and the finished product in order and together. And so with memorials and other matter. We shall then be able to read what has been done and find any particular subject without hunting through the whole book.

I trust, sir, that you will see your way clear to take up this subject and give some information on it, and that others who are interested will talk over the matter with the representatives of their diocese and urge that steps be taken which will lead to a much needed change, if not in the method of procedure, at least in the method of publishing the report.

Geo. A. Wells.

The Rectory, Minnedosa, Man.,
July 28th, 1914.

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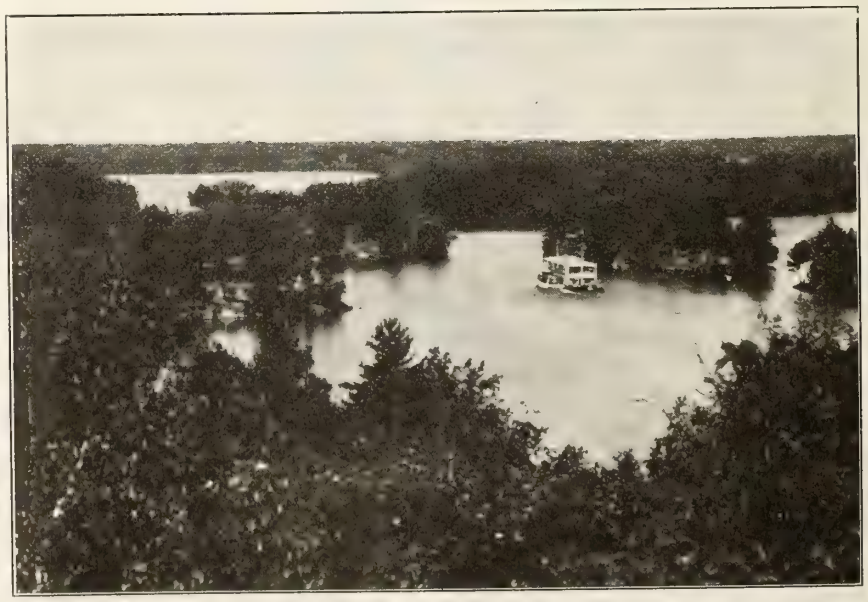
HURON SYNOD AND VOTES FOR WOMEN

To the Editor:

Dear Sir,—During a brief vacation I missed the issue of your valuable paper for the 23rd July, but on my return I find it to contain another letter signed C. F. Dykes, purporting to reply to mine in a former issue. As my main object in that letter was to vindicate my Alma Mater in Divinity from unjust aspersions, and as that object has evidently been attained, I can easily afford to pass over the misapprehension of my meaning, the misquotation of my words, and the misapplication of Holy Scripture, evinced in the second letter of your correspondent, especially in view of the fact that we are agreed in the main issue, that women should be entitled to votes in vestries. The Diocese of Huron occupies a position in the Canadian Church which, in some regards is enviable. Her general financial status is sound; her provision for aged and infirm clergymen, and for the widows and orphans of deceased clergymen, is better than that of any other Canadian diocese; her missionary temperature manifests a clear and regular rise; and her representatives to the Provincial and General Synods occupy a very prominent position in the Councils of the Church; and I have great hopes of seeing her advance still higher through the giving to her devoted women the privilege of assisting in the management of affairs in the local parishes of the diocese. This object, however, will never be gained by belittling the sense, or questioning the motives, of those who are honestly opposed to the movement, nor by the publication in the public press of vitriolic effusions. When the "three thousand women . . . who signed the petition for a vote in the vestry" shall have persuaded their seven thousand sisters who, from opposition or apathy, did not do so, and when the united band shall have proved by "sweet reasonableness" in press and parish that they are emulating the example of those noble women whom St. Paul calls "my helpers in Christ Jesus," then shall soon come to pass that for which I (in common with a large number of both clergy and



Opinicon Lake, Rideau Lake District — *By courtesy of C.N.R.*

laity) long, when in the vestries of our parishes there shall be "neither male nor female . . . but all one in Christ Jesus."

H. A. Thomas.

Kincardine, 3rd August, 1914.

THE GENERAL SYNOD AND THE DRAFT PRAYER BOOKS

To the Editor:

Sir,—Will you kindly allow me to inform the members of General Synod, through your valuable journal, that the Draft Prayer Books, that is to say the "Draft Report of the Joint Committee of Both Houses of the General Synod on the Adaptation, Enrichment and Revision of the Book of Common Prayer," were issued by the Cambridge University Press at the end of July. They were mailed to every member of General Synod from the office of the University Press in London, England

W. J. Armitage,

Secretary of the Committee.

Halifax, N.S.,

31st July, 1914.

PRAYER FOR WAR

To the Editor:

Sir,—Your leaderette on front page of issue for the 6th inst. is admirable and would be taken exception to by none in this country. It fairly states the case and expresses the essence of the matter when it points to the long-continued intrigues and covetous designs of the German Emperor, which have now been consummated in a war which our Empire could not honorably avoid. In face of all this, surely many clergy will feel the same difficulty that I have in using the special prayer just ordered, for that appears to assume that all the combatants are alike to be blamed, including our own nation, which as your article states, has in reality embarked on a holy war against lust and greed and the root principle of war. Why does not this newly issued prayer make request of the Almighty for victory for our nation's forces? Are we not to desire victory? Never did victory crown a more just combat. Surely the Prayer Book special prayer "in the time of war and tumults," and those to be used "upon several occasions" are better worthy of being offered in the services of the Church and that is what I intend to use.

Albert Geo. Smith.

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RETREAT FOR CLERGY

The annual Retreat for Clergy will be held at Bishop Bethune College, Oshawa, from Monday, August 24th, to Friday, August 28th, 1914, Rev. Derwyn T. Owen will be the Conductor.

A Retreat is a time of Silence, Introspection, Prayer and Instruction. It entails no obligation except such as are personal, and personally entered into with God.

The Rule of Silence is observed in order that all worldly distractions may be excluded. The voice of God is best heard in times of silence. Any who wish to speak to the Conductor for advice or help, are free to do so.

Cassocks will be worn during the Retreat.

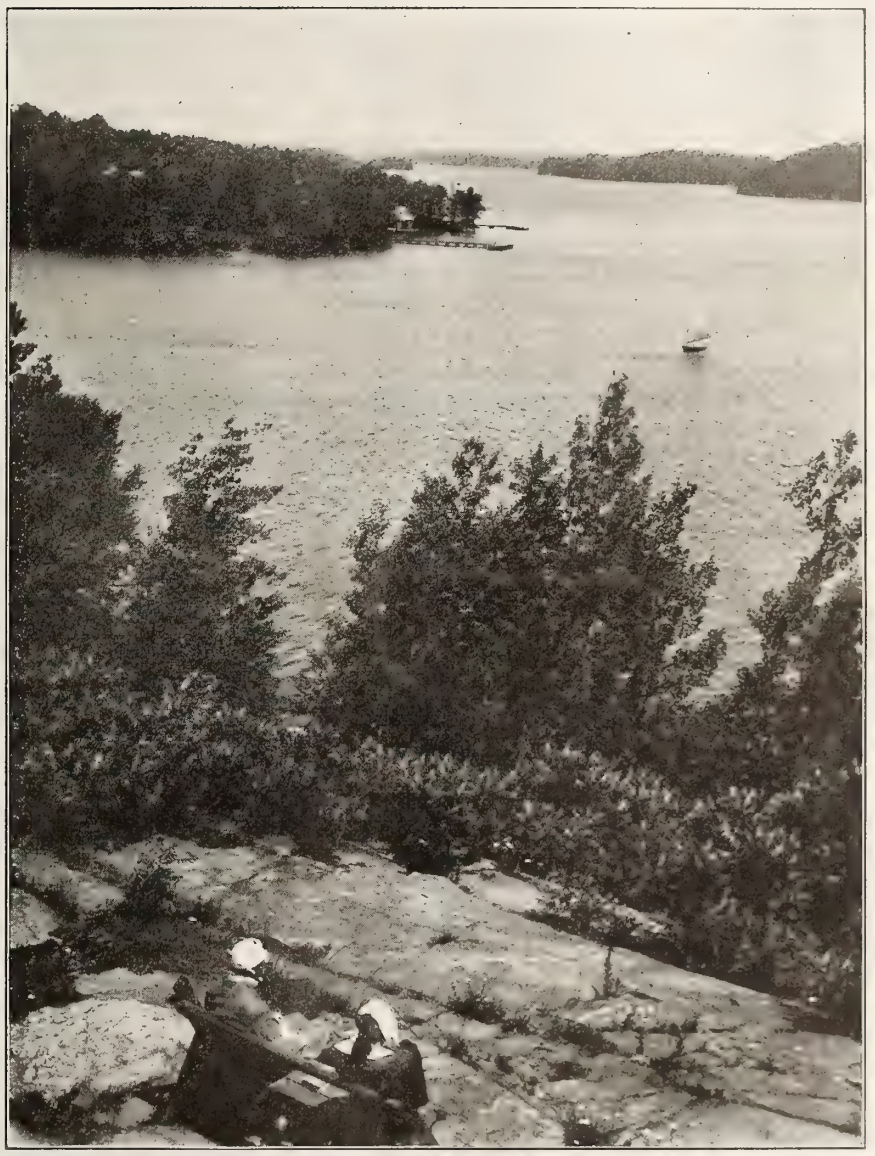
The Rule of Silence will begin with Evensong on Monday evening, and end at the close of the Celebration on Friday morning.

An opportunity for thank offerings will be given at the Holy Eucharist on Friday morning.

Any clergy intending to be present are requested to notify Archdeacon Ingles, 408 Brunswick avenue, Toronto, as soon as possible.

EVANGELICAL ZEAL

But then I am bound to add that the Church of England stands for Evangelical zeal. If we had shown more of it in earlier days, we should never have lost the followers of Wesley. But who can say that we are not showing it now? I think I quoted the remark of an American last year, who was present at one of my Lent Mission Services, "I was quite at home to-night, My Lord, at your service. You see, I was brought up among the Wesleyans."



Lake Joseph, Muskoka *By courtesy of C.N.R.*

And how much we owe for that revival to those among us who love to call themselves "Evangelicals." They have led us in spiritual fervor at home, and they still lead us in missionary zeal abroad. We must be humble enough, my brethren, to learn from one another, and we are learning, and if we be not foolish and one-sided, we shall go on learning. Let the Evangelicals go on learning from the Catholics lessons in Catholic Order, and the Catholics go on learning from the Evangelicals lessons which they greatly need, in missionary zeal, and the thinkers among us go on with their thinking and reading, and we shall have a Church of England of which the nation may yet continue to be proud.—*Bishop of London.*

THE CHURCH'S PRAYER TO BE USED IN TIME OF WAR

"O, Almighty God, King of all Kings, and Governor of all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent, save and deliver us, we humbly beseech Thee, from the hands of our enemies; abate their pride; assuage their malice and confound their devices; that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who are the only giver of all victory, through the merits of Thy Only Son, Jesus Christ, Our Lord. Amen.

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ALGOMA

SAULT STE. MARIE

Our Bishop is at Port Arthur and accompanied by the Right Reverend the Bishop of Toronto.

Our Bishop is proceeding towards Nepigon, whither the Rev. B. P. Fuller accompanies him. Mr. Fuller was among the Nepigon Indians for some eight or nine years. The Rev. P. Bull is now busy there. The Bishop's annual visit is always a great and imposing function.

FORT WILLIAM

On Sunday evening, August 2nd, the special preacher at St. Paul's Church was the Lord Bishop of Toronto. The service was taken by the Rector, the Rev. E. Pierce-Goulding, and the lessons were read by Rev. R. C. Bartels, assistant curate. The choir, under the leadership of Mr. C. F. Meyers, rendered evcellent music and the whole service was most impressive. The Bishop preached an eloquent and earnest sermon in which he emphasized the claims of the M.S. C.C. on every member of the Church and referred to the duty incumbent on every Christian to further missionary work, especially in heathen lands, where the people are bound by sin and without news of the Evangel of Christ.

Miss Green, Secretary of the Algoma Association in England, addressed a combined meeting of the W.A. branches of the city in the Guild Room of St. Paul's Church, and made a very earnest appeal for the stronger parishes in the diocese to help the mission work of the church in their own midst. The meeting was concluded with prayer led by the Rector, the Rev. E. Pierce-Goulding.

BYNG INLET

On July the 5th, Miss E. Edna Green, General Secretary of the Algoma Association in England, paid the parish of St. John the Divine a visit and addressed the members of the W.A., telling them of the work which is being carried on for the diocese in England.

On Sunday, July 12th, Mr. J. A. Birmingham, of the St. Andrew's Brotherhood, paid a visit to the chapter. The day opened with a celebration of the Holy Communion at 8 a.m., when most of the men of the parish made their communion. Mr. Birmingham addressed both the morning and evening congregations. The latter was made up principally of men. The subject of his address was the duty of the layman in the Church. After the service forty men gathered in the Parish Hall to meet the secretary, when he again addressed them. The rest of the evening was spent in the singing of hymns and the serving of light refreshments.

On August the 4th the W. A. held their annual garden party on Mr. Bigwood's lawn and $264.00 was added to the treasury.

A rood screen and reredos are shortly to be placed in position in this beautiful church, which will complete the interior.

CALGARY

Through the energy and resourcefulness of the Rev. H. Wilford, of Millarville, Alberta, the clergy of the Rural Deanery of High River have solved the problem of necessary recreation for soul, mind and body in a district where it is impossible to obtain the services of *locum tenens*, and the clergy are too loyal to the traditions of the Church of England to close the churches, except when driven to do so by sickness.

The method adopted was a ruridecanal camp conference held on that part of the quarter section homesteaded by Mr. Webb Peploe, first missionary at Millarsville, which has been set apart for the work of the Church.

Rest for the soul was found in the services held daily in the beautiful little church built of upright logs, and in the devotional addresses delivered by the Venerable Archdeacon Hogbin at the 7 a.m. Eucharist.

Relief to the mind was discovered in the discussion of the canon on the diocesan stipend fund, passed by last Synod and which is to come into operation in the mission parishes of the Archdeaconry of Calgary as soon as agreements have been signed by the wardens of the churches benefitting thereby.

The advantages of the new system are manifold. The mission clergy will receive their diocesan grant monthly instead of quarterly as heretofore; the wardens and vestrymen will be assisted in keeping their finances up-to-date for they must make their contribution monthly to the diocesan treasurer; or as the philosophical Rural Dean Alderson put it, ethically the Church will be benefitted by the removal of the personal element should a clergyman be compelled to canvass his parishioners for financial support for the Church. Ecclesiastically the hands of the Bishop will be strengthened by a centralization of the financial system.

One weakness was felt to be in the canon and that was that no arrangements have been made whereby rectories may voluntarily bring themselves under the system. This is impossible at present as a capital sum of sufficient proportions cannot be raised in order to carry both mission parishes and rectories between the times of drawing cheques and receiving the wherewithal to pay the same.

It had been proposed that the secretary to the Rural Deanery should reply to the paper on "The Pulpit as

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Viewed from the Pew," contributed by Major Burke at the last meeting. In the absence of the author it was not felt that this would be quite fair.

The Rev. A. V. Grant, of De Winton, called for financial support for the system of Sunday School by post operated by Miss Cox, of Calgary.

Recreation for the body was provided in fishing, tennis and cricket. The thanks of the campers is due, not only to Mr. and Mrs. Wilford and the members of the congregation at Millarville for their hospitality, but also to the members of the Tennis and Polo Clubs, to the local W.A. and the ranchers of the neighbourhood, not alone for lunches and teas, but for some excellent tennis and a most delightful game of cricket, which ended in a tie. In this game Mr. Roe and Archdeacon Hogbin carried out their bats on their respective sides. The Rev. H. Cartlidge, of Nanton, showed the adaptability of a baseball player to the service of King Willow. The bowlers for the Ranchers XI. were Messrs. Phillips, Roe and Fraser; for the pick-up team known as "the Parsons," Mr. Adams, the Rev. W. E. Herbert, Dinton, and the Rev. Archdeacon Hogbin.

Eighty-six was the score on either side. Long live the King!

HURON

WINGHAM

Service was held July 29th in St. Paul's Church, when Rev. Ernest G. Dymond was inducted rector of the parish.

Evening prayer was said by Rev. R. E. Page, of Brussels, after which Ven. J. B. Richardson, Archdeacon of London, proceeded with the induction ceremony. The church wardens, Messrs. Robert Allen and Charles White, received the Bishop's mandate, and at the front door of the church the newly installed rector tolled the bell in token of his authority.

The sermon was preached by the Archdeacon on the "Conditions of the Kingdom of Christ," and closed with a tribute to the character and ministry of Mr. Dymond, referring to his strong qualifications and faithful work. The choir rendered the special hymns and anthems well. After the services the congregation adjourned to the church basement, where a bountiful supper was served by the ladies of the congregation.

STRATFORD

St. James' Church, which is considered by many to be one of the finest examples of purely gothic architecture in Western Ontario, was reopened Sunday, August 2nd, after having been completely re-decorated and transformed. The ceremony was marked by the presence of the Bishop of Huron, a former esteemed rector, who occupied the pulpit for thirteen years prior to the appointment of the present rector, Rev. W. T. Cluff. In addition to the re-opening, Bishop Williams dedicated the handsome oak reredos, which was presented to the Church by the ladies of the Chancel Guild.

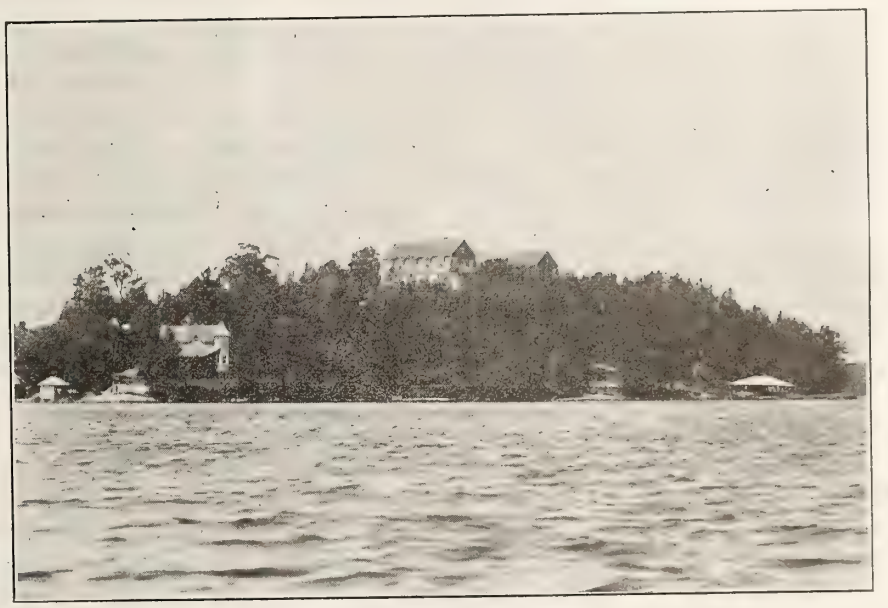
The work of re-decoration, which was only finished a week ago, has been in the hands of the Thornton-Smith Co., of Toronto, who have had a force of more than half a dozen artists employed. The cost amounts to $1,500. Some idea of the great care used can be gathered from the fact that the work occupied nearly two months.

So beautifully has it been done that to describe it would not be an easy task. It was last decorated some twenty years ago, but the transformation that has been effected gives the church such a different aspect that the two do not bear comparison. A sense of roominess and of bigness now pervades the whole interior. The walls are of a buff and caen-stone colour and an exquisitely beautiful gothic ornamentation is used, the combination giving a soothing influence that the old sombre red walls did not impart. The passage "The Lord is in His Holy Temple; Let All the Earth Keep Silence Before Him," on the arch above the chancel is inserted in a narrow flowing ribbon around which the tasteful scroll work appears. None of the colours used are much darker than the buff foundation, but the delicate design is distinct and clear, and very beautiful. Much of the same tracing decorates the wall above each window with emblems above and below forming a part of it. At the bottom a dado or border of stencilled ornaments and ecclesiastical symbols run along the entire length of the walls just above the woodwork. The symbols are familiar, including the I.H.S. (Jesus, Saviour of the World), the Alpha and Omega, and others.

In the chancel a brighter colour scheme has been used. More of the same tasteful designing appears on the eastern wall. It is topped with the emblem of a descending dove. Part of the work is of a deep red colour, which makes an effective contrast with the neutral tints used in the border. Emblems of the four Evangelists—St. James, the patron saint of the church—Agnus Dei, the Pelican, the Grapes and Sheaf of Wheat, and the Lily form part of this border. The ceiling is of dull gold.

St. James' has seen three rectors since its completion nearly forty-four years ago. The late Canon Patterson had charge of the parish when the new church was built, occupying the pulpit until his death twenty-two years ago. The beautiful memorial pulpit in the church is in honour of his memory. He was succeeded by the present Bishop of Huron, who had charge for thirteen years, and on his election to the headship of the Diocese of Huron, Rev. W. T. Cluff of Strathroy was placed in charge. This was nine years ago. The handsome brass reading desk is a contribution of the Lizars family.

During the past few years many improvements have taken place, costing in the neighbourhood of $20,000. In spite of this, however, the Church debt has been reduced about four thousand dollars, and is now a mere nominal sum on so extensive and valuable a property. The improvements include the tower, a splendid set of chimes, the choir room, adjoining the church, and Sunday School, new heating and electric lighting systems, and a cement floor below the Sunday School. Besides this many additions to the Sunday School have been made. A completely equipped kitchen is also part of this building.



Woodington, Lake Rosseau, Muskoka *By Courtesy of C.N.R.*

CORUNNA

Christ Church was consecrated on Sunday morning, July 26th, with a very impressive service conducted by the Bishop of Huron, the Rev. Edw. Softley, rector, assisting. The Bishop preached from the words, "This is the House of the Lord God"—I. Chronicles 22:1. A large congregation filled the Church to the porch doors, and followed with the deepest attention the beautiful service. The church has been recently painted, and all obligations are discharged.

ONTARIO

KINGSTON

Rev. C. K. Bourne, curate, of St. George's Cathedral, has resigned. He has been here for the past six months.

MAITLAND

The proceeds of the annual garden party amounted to $220.

ELIZABETHTOWN

A most successful garden party was held at Addison on the 5th inst. Rev. J. de Pencier Wright, B.D., and his able committee had spared no pains to make this one of the best ever held in this part of the country. The proceeds were $331.

The District Deputy Grand Master of the A. F. & A. M., Mr. F. H. Mallory, has appointed Rev. J. de Pencier

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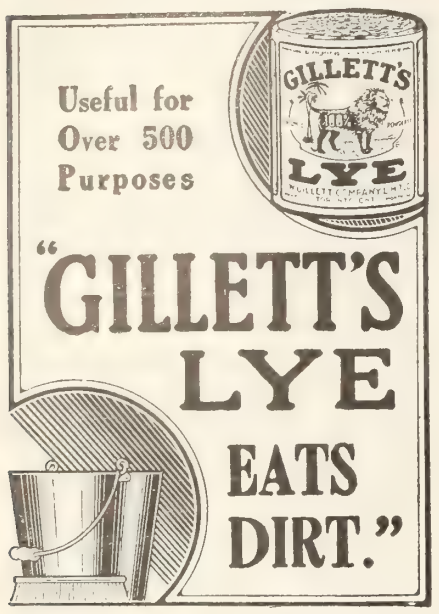

Wright, M.A., B.D., Chaplain of the St. Lawrence District.

QU'APPELLE

FLEMING

At a meeting of the parishioners of St. Mark's, held July 27th, it was voted to ask leave of the Synod to sell the present rectory property, and apply the proceeds to building a rectory on the church grounds. Also to solicit funds for fencing and for repairing, painting, etc., of the church.

As a result of a very pleasant evening spent at a lawn social at Mr. C. H. Long's the W.A. have added about $30 to their funds. The thanks of the W.A. committee are due to the members of the Fleming Brass Band, as the music added much to the evening's enjoyment.

RUPERT'S LAND

In connection with the coming convention the Archbishop has issued the following letter:

To the Men of the Church in the Diocese of Rupert's Land:

Dear Brethren,—The Nineteenth Dominion Convention of the Brotherhood of St. Andrew, which is convened biennially, is to be held in Winnipeg, from Thursday, September 24th, to Sunday, September 27th next, inclusive. The convention is not of the nature of a Synod for the discussion of the business affairs of the Church, but is a gathering together of laymen with a large sprinkling of clergy to learn and discuss the ways and means for deepening the spiritual life, in a practical way, along the lines of the Church, not only amongst Brotherhood men, but also amongst many who are not yet enrolled as members. May I ask you to take particular note of the literature which the Convention Committee is now supplying both privately and in the press; and also to remember the convention in your private and family prayers that this convention may, by God's Holy Spirit, promote His Kingdom among men, and especially among young men?

Your faithful friend and chief pastor,

S. P. Rupert's Land.

Summer School

The Rupert's Land Summer School was brought to a successful conclusion after five days' real spiritual refreshment for those who attended. The number who registered was good, considering the great heat and allowing for the fact that in July and August the attractions of the summer resorts near the city largely outweigh (or seem to do so) those of even a well arranged summer school, in such pretty surroundings as those of St. John's College. The school was opened on Monday, July 27th, by a reception in the Gymnasium. The delegates were received by the Dean and Mrs. Coombes, Miss Millidge, Miss Ockleshaw, Rev. W. A. Fyles, Rural Dean McElheran and Mr. T. A. Worsey. After addresses of welcome from the Dean and Rural Dean, Mr. J. M. McCormick, Superintendent of the Church Camp Mission, gave first half of his interesting lecture on "The Sky Pilot on the Frontier," the latter half being reserved for the same hour on Friday. Each morning the day's study was preceded by Holy Communion at 7.15 a.m., in the College Chapel, at which devotional addresses on the Gospel for the day (the feeding of the four thousand) were given by Rev. Canon Phair. After breakfast followed morning prayer, with an instructive address by Rural Dean Cowley on Tuesday, by Rural Dean Parker on Wednesday, by Rev. D. Pierce-Jones on Thursday, and by Rev. T. Marshall on Friday. The hour from 10 to 11 every morning was devoted to mission study papers on Mohammedanism, India, China and the Eskimos, being given by Rev. W. G. Nicholson, Mrs. Flint, Miss Hilliard and Miss Millidge, respectively. Sunday School teaching was the topic from 11 to 12 every morning, and lesson sketches for the Bible Class, the main school and other features of Sunday School work were given by Mrs. Speechly, Mr. G. L. Armstrong, Mr. R. Fletcher and Rev. G. H. Broughall. After the noon intercession Rev. Dr. Johnstone contributed papers on Church History and Primitive Worship on the first two days. On the other two days the hour from noon to one o'clock was given to the discussion of the varied Sunday School and missionary exhibits which were arranged on tables around the gymnasium. At the morning session the chair was taken by Mrs. Macfarlane, Diocesan President of the W.A. On Thursday, at the noon hour, Bishop Grisdale attended and took the intercessory devotions.

In the afternoon the company separated into groups for tennis, golf or picnics, re-assembling at 7 p.m. to listen to open air talks by Sheriff Inkster and other prominent laymen of the diocese. At 8 p.m. united conferences were held in the gymnasium on the work of the different Church societies, the Brotherhood of St. Andrew, the A.Y.P.A., the C.E.M.S., the Mothers' Union and the G.F.S., which were represented by Messrs F. A. Williams, F. H. Davenport, Rev. Canon Jeffrey, Rev. H. A. Harrison, Mr. R. Buchanan (Student Volunteer Movement), Mrs. Scott (Glasgow), Mrs. I. E. Lehmann, Mrs. S. P. Matheson and Miss Millidge. A fitting close to each day's study was given by Evensong in the chapel, at which Rev. Canon Murray gave an address on the History of the Old Testament Writings, his four subjects being the Pentateuch, the Hagiographa, the Prophets and the Apocrypha.

All too quickly the days seemed to fly towards the time when the summer students would have to disperse homewards, bearing with them memories of their kind host and hostess, Rev. W. A. Fyles and Miss Millidge; of the courtesy of Mr. C. Cornish, the Registrar, and Mr. Worsey, in the office; of pleasant friendships made and lastly of admiration for the splendid organizing and indefatigable zeal of the Field Secretary, Rev. W. A. Fyles, to whose minute attention to every detail the success of the summer school is due. The music contributed by the Rev. J. Hill, of Poplar Point, in the chapel services, must not be forgotten.

The presence of the corporate spirit seemed to be felt everywhere—in the gymnasium one listened to the reasonings and disputations of scholars, philosophers, teachers and professors; from the college chapel the summer school students will have carried away with them hallowed memories of deeply spiritual meditations, scholarly addresses and sermons, and finally followed that strength and refreshment which never fails to result from true corporate worship, communion and fellowship.

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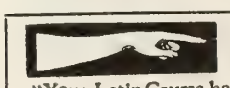
The Bishop of Toronto requests the clergy of the diocese to use at the public services of the Church the following prayers for the restoration of peace:—(1) The special prayer "In the time of war and tumult"; (2) The Collect for the Fifth Sunday after Trinity; (3) The prayer from "The form of prayer to be used at sea" (the prayer before the fight); (4) The prayer for unity from "The form for the Day of Accession."

TORONTO

Thrilling and spectacular were the scenes at St. Monica's Church open air service held after Evensong on Sunday evening. Every foot of space on the church grounds was occupied. Over 600 people attended. The church orchestra, the organist and pianist, and the band of the local S.O.E. Lodge played hymns and the loyal anthems. Men of the Toronto regiments now ready for active service were present and bade the rector good-bye at the end of the service.

Rev. Robert Gay, the rector, preached a stirring sermon illustrating his words with powerful arc-lantern slides.

If God were to offer me in the one hand immutable truth, and in the other the search for truth, I should say in all humility, Lord, keep the absolute truth, it is not suited to me, leave to me only the power and the desire to seek for it, though I never wholly find it.—*Lessing.*



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Women's Work and Social Service

"DEAR UNCLE," wrote the youthful Kenelm Chillingly, flushed with the ardour of victory, and with gratitude to the friend whose encouragement had initiated him into the mysteries of boxing, "I have licked Butt. Knowledge is power."

And a wonderful commentary upon the truth of the little boy's discovery is the story of Florence Nightingale, so lately given to the public through Sir Edward Cook's illuminating biography.

* * *

There are many different ways in which to regard Florence Nightingale—as student, as statesman, as man of action, as nurse, as woman, as friend. This day is only the fourth anniversary of her death, yet it is nearly sixty years since she begun what is generally regarded as her great work. When the grandfathers of this generation were boys in their 'teens, she was perhaps the best known and best loved woman in Europe. When these same school boys—now grandfathers—were in the prime of their early manhood, she had already "become a legend," and yet at that very time she was immersed in what was perhaps the hardest and most enduring part of her work.

The popular conception of Florence Nightingale is that of a gentle lady, a ministering angel, who left a home of luxury to scatter flowers and kindnesses in the Crimean hospitals, and then disappeared into a gracious invalid seclusion—an idea which, as her biographer shews, is, though not untrue, "yet amazingly incomplete." Her life was a many-sided one, and the mind and character which shaped it were many-sided too.

* * *

The girl whose greatest ambition was "not to be remarked," who was "always in mortal fear of doing something unlike other people," was called to become a public character, to stand, in a sense, before princes and kings and the people of Israel, and to be a power behind statesmen and administrators. The woman who throughout her long life was most tenderly devoted to her friends, yet for her work's sake adopted a life of rigid seclusion and discipline, to which she sacrificed many of the ordinary joys and interests. A visitor promises "only to talk through the key-hole, and not stay five minutes," if admitted; and another says, "I wish you would let me sit like a poor old rat in a hole while you are at dinner; but I know I shan't get in."

She who loved to influence "by leading people *in work*," was obliged to find her chief sources of influence in talking and writing and to do her work through their means. She who loved beauty in all its forms—the "loveliness and learning" of Oxford, the glowing colours of Egyptian sunsets, the majesty of Karnak, the heaven of the Sistine chapel—yet had an almost religious faith in statistics, which she believed to be a sure means of learning and making known God's laws for mankind.

She was ardently religious, and at the same time an outspoken critic of men, institutions and beliefs. She united the broad outlook of a scholar and the practical insight of a statesman with the love detail that characterises a good mother; it was the "spaciousness" of her mind which enabled her to see what was needed, and her love for and knowledge of detail which led her on from criticism to construction, and enabled her not only to see the defects but to apply the remedies. So generally was this recognized that statesmen, generals, dukes and princesses would come humbly suing for an audience. The most exalted personage was not admitted unless unaccompanied, and it is amusing to note the apologetic letters from men of high rank and position, explaining at length why it was not possible to give instant effect to some of the suggestions she had given them.

* * *

If in this remarkable record of aspiration and achievement, or rather of achievement and aspiration, for the aspiration always soared far beyond the achievement, it is possible to single out any one point as remarkable above others, it will perhaps be found in the sense of mission which was consciously realized in her early years and which moulded the whole course of her life. On a particular day when she was in her seventeenth year she noted in her diary that "God called her to His service." The meaning of this call to her is explained in an entry some years later that "she was conscious of a call from God to be a saviour." And again she writes: "Oh, God, Thou puttest into my heart this great desire to devote myself to the sick and sorrowful. I offer it to Thee; do with it what is for Thy service."

* * *

The record of her early struggles to attain this ideal would be painful reading if it were not for the evidence that they too formed part of her whole training. She struggled impatiently against the narrow round within which she felt imprisoned. She was "very fond of housekeeping," but "unable to believe that all this china, glass and linen is necessary to make man a progressive animal." She chafed incessantly against the silken chains with which her mother and sister sought to bind her to the life that was sufficient for them, as it probably would have been for most women. "A Fury was within her," and while she suffered acutely in not pleasing her family, she longed so intensely for an outlet and saw so little hope of finding one, that at thirty years of age she "saw nothing desirable but death."

Yet through it all she was being prepared and was preparing herself for the coming of the opportunity. Her education, her social experience, her friendships, her travels, were all part of the training for service, and the longing to serve as a nurse which had possessed her from an early age, had led her to study and enquire into nursing systems, and into the mysteries of hygiene, sanitation and medicine. She had begun to investigate the status and prospects of nursing, and to long to improve them.

From this came the opportunity of a visit to Kaiserswerth, where she learned "to know what it is to live and to love life," and where she studied the system carried on by Pastor Flineder and his wife with their deaconesses. Later she went to the Maison de la Providence in Paris and worked there with the Sisters of Charity. Thus she learned to know systems and institutions, and gathered statistics, until finally she took charge of a little hospital in Harley street.

* * *

But God, Who as she believed had been calling her to some great task, had been shaping the instrument for the occasion, and when the Crimean War broke out, it was her own preparedness and her friendship with Sidney Herbert, the Secretary of War, which, humanly speaking, led to her departure for Scutari.

The battle of the Alma was fought on September 20th, 1854. Mr. Russell's indictment of hospital conditions appeared in the *Times* of October 9th, and Florence Nightingale, with a band of thirty-eight nurses left London on October 21st. This was "her hour," and it is not surprising to learn that "she was calm and composed in the furious haste."

* * *

The story of her Crimean experiences is a series of marvels. Military prejudices and medical jealousies had to be overcome, religious disputations to be set aside—due to those who thought that religious orthodoxy, rather than medical efficiency, should be the determining factor in the choice of nurses, and the gigantic work had to be carried on under untold difficulties—unpreparedness at headquarters, red tape officialism, divided responsibility, for "it was a current joke to offer a prize for anyone willing to take responsibility."

She was not a mere nurse, not even a mere superintendent of nurses, for her practical mind led her to desire and to work for all sorts of reforms. She established extra diet kitchens in different parts of the hospital buildings; she became herself a sort of emergency man, a purveyor general and clothier, giving out supplies of food and shirts and other necessaries; she was continually sending home long reports and pouring out instructions, suggestions, requisitions to the government; she acted as inspector of the various hospital buildings and gave herself to what her sister laughingly called "the education of the British Army," through the reading rooms which she established for the men during convalescence.

* * *

In the midst of the horrors and sufferings around her, she could say "It is good to be here," and it was through her marvellous tenderness for the sick and her inspiring self sacrifice that what is sometimes called the "Nightingale legend" developed—no legend, however, but solid reality. "She would spend hours on her knees dressing wounds and administering

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comforts . . . the more awful to every sense any particular case, the more certainly might her slight form be seen bending over him, ministering to his ease."

"It seemed an endless walk by night through the hospital corridors," writes one correspondent, "as we passed along the silence seemed profound; a dim light burned here and there. Miss Nightingale carried her lantern, which she set down before bending over any of the patients. When the medical officers have retired for the night and silence and darkness have settled down upon the miles of prostrate sick and wounded, she may be observed alone, with a little lamp in her hand, making her solitary rounds." She loved the soldiers, admired with enthusiasm their "unshrinking heroism, their long and silent fortitude"; she understood their temptations, she believed in their possibilities. And they repaid her with devotion. "We lay their by hundreds, but we could kiss her shadow and lay our heads on the pillow again, content."

* * *

This is, of course, the best known and most picturesque episode of her life, yet if possible, more deeply impressive still is the story of her later career, when she became a sort of missionary of public health. The dreadful fact of preventible disease and its prevalence had been burnt into her by her early studies in hygiene and by her Crimean experiences, and with all the ardour of a Crusader she threw herself into the struggle. The campaign for the soldiers' health, for improved hospital and barracks administration, for sanitary reform in India, for reform in Poor Law Nursing at home, the establishment of the Military Hospital at Woolwich and of the Nightingale Training School for Nurses. These and many other kindred causes were initiated, fostered or completed from the more or less rigid seclusion in which, for the sake of her work, she always lived, and it is perhaps almost more for her permanent work on these lines, than even as "the Lady of the Lamp" that her name will ever be remembered.

* * *

It was significant that she who had always so dreaded honours or publicity, should have received the crowning recognitions of her life and labours only when too late to gain any satisfaction from them, almost too late to know that they had been conferred, and as she passed quietly out of this life on August 13th, 1910, one is reminded of a characteristic speech made in her later years to one who spoke of the "rest and repose of death"—"Oh, no!" she cried, "I am *sure* it is an immense activity."

"And thou art gone where now is given
A life that bears immortal fruit
In those great offices that suit
The full-grown energies of Heaven."

* * *

It was just such an occasion as the present that gave Florence Nightingale her opportunity. She might have said of herself, as Mordecai said of Esther, that "she had come to the kingdom for such a time as this." By her whole-hearted response to the call of God in the need of the soldiers, she inspired such work as that of M. Dunant in connection with the Red Cross, she set a totally new standard for nurses and blazed a trail for others to follow. She made people understand the need and the responsiveness of the soldiers, "the most helpful and teachable" of all classes. She shewed that nursing was an art and a ministry, and surely among all the reforms that have been due so largely to her initiation and inspiration, not the least is this, that on the first threat that our armies must march out to war, there are bands of devoted and efficient women ready to place themselves at the command of the State for the service of the soldiers.

Honour Bright.

BROTHERHOOD OF ST. ANDREW

Nineteenth Dominion Convention—Winnipeg, Man., Sept. 24 to 27, 1914

Provisional Programme

Thursday, September 24th

11.00 a.m.—Dominion Council meeting.

2.30 p.m.—Dominion Council meeting.

7.30 p.m.—Churchmen's Banquet, Fort Garry Hotel. Chairman, J. A. Machray, Esq., B.A., Chancellor of the Diocese of Rupert's Land. Greetings by the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land and Primate of all Canada, and by T. R. Deacon, Esq., Mayor of Winnipeg. Reply by A. G. Alexander, Esq., President of the Brotherhood of St. Andrew in Canada. Speakers—Very Rev. J. P. Llwyd, D.D., Dean of All Saints' Cathedral, Halifax; Rt. Rev. J. F. Sweeny, D.D., Bishop of Toronto.

Friday, September 25th

8.00 a.m.—Holy Communion in Holy Trinity Church.

9.00 a.m.—Breakfast in Holy Trinity Parish House.

10.00 a.m.—Opening of Convention with President in the chair. Addresses by the Rt. Rev. J. A. Richardson, D.D., Bishop of Fredericton. Reception of visitors and

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greetings. Notices of motions. Nominations for Dominion Council for 1914-1916. Followed by *Conference No.* 1:—Leader, J. A. Catto, Esq., Dominion Council member, Toronto. Subject, "What shall be the Brotherhood's Contribution to the Church Life of the West?"; "The Development of the Life of Prayer and Service." Speakers—W. A. Ceddes, Esq., second vice-president, Calgary; other speakers not yet chosen. Distribution of Dominion Council's report for 1913-1914.

1.00 p.m.—Luncheon in Holy Trinity Parish House.

2.30 p.m.—*Conference No.* 2:—Leader, N. F. Davidson, Esq., K.C., Dominion Council member, Toronto. Subject—"The Brotherhood as a Missionary Force in the Church." (a) "In Parish and District," F. A. Williams, Western Travelling Secy. (b) "Throughout the Country," J. A. Birmingham, General Secretary.

3.45 p.m.—Business session.

4.30 p.m.—*Conference No.* 3:—Leader, Rev. Arthur Carlisle, Rector of All Saints' Church, Windsor, Ont. Subject—"The Brotherhood Chapter in the Parish." (a) "Its Own Definite Work," J. Bowstead, Esq., Dominion Council member, Hamilton. (b) "Its Co-operation with other Men's Organizations," C. C. Stenhouse, assistant secretary and treasurer.

8.00 p.m.—*Quiet Hour*—Rt. Rev. G. Thornloe, D.D., Bishop of Algoma.

Saturday, September 26th

8.00 a.m.—Holy Communion in Holy Trinity Church.

9.30 a.m.—*Junior Conference*: Leader, ————; Subject—"A Brotherhood Boy's Duty," (a) "To Himself," (b) "To His Comrades," (c) "To His Church and Chapter."

10.00 a.m.—Devotions. Business Session.

10.30 a.m.—*Conference No.* 4:—Leader, ————; "Subject—"Concrete Illustrations of Brotherhood Activities." (a) Church attendance; (b) Men's Communions; (c) Bible Classes; (d) Visiting; (e) Starting Chapters; (f) Work amongst Boys and in the Sunday School; (g) Work amongst Men in Public Institutions.

12.00 noon—*Address to the Brotherhood Men and Boys,* A. G. Alexander, Esq., President.

12.45 p.m.—Luncheon at Assiniboine Park (guests of the City of Winnipeg). Group photograph. Afternoon free for sight seeing, etc.

6.00 p.m.—Supper in Holy Trinity Parish House. Followed by *Conference No.* 5 (round the supper table):—Leader, ————; Speakers————.

8.30 p.m.—Preparation for Corporate Communion. Conducted by——

Sunday, September 27th

8.30 a.m.—Corporate Celebration of Holy Communion, Holy Trinity Church.

11.00 a.m.—Special preachers in city churches.

3.00 p.m.—Men's Mass Meeting. Chairman, Most Rev. S. P. Matheson, Archbishop of Rupert's Land and Primate of all Canada. Subject—"Men and Religion." Speakers—Rev. R. J. Renison, M.A., D.D., Rector of Church of the Ascension, Hamilton; other speakers not yet chosen.

4.15 p.m.—Boys' Mass Meeting in Y.M.C.A. Auditorium. Chairman, ————; Speakers—Rt. Rev. H. A. Gray, Bishop of Edmonton; other speaker not yet chosen.

7.00 p.m.—Final Service, Holy Trinity Church. Preacher, Rt. Rev. J. A. Richardson, D.D., Bishop of Fredericton.

8.45 p.m.—Farewell meeting, Holy Trinity Church.

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Church Life.

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The Week

THE world's anxiety is the Church's opportunity. Many who are wont to look askance at definite religious duties are, we feel sure, doing some deep thinking and are arriving at conclusions very much at variance with their old-time practice. It is a deplorable weakness in the methods of the Church in so many parishes, that Sunday is accepted as the only day for Services, especially for a Celebration of the Holy Communion. There is, of course, a week-night service in a number of parishes, but the number of parishes in which opportunity is offered to men and women to draw nigh with faith to the Blessed Sacrament before starting the day's work and facing the day's trials and temptations, is very small. Where there is a week-day Celebration it is generally at an hour which shuts out the Communicants among the workers who have to be at their work by 8 o'clock or earlier. A Celebration at 7 o'clock or 7.30 may meet the needs of business men and others, who are not required to be at their offices until 9 o'clock or later. A Celebration, if only on one week-day a week at 6 o'clock, would be welcomed by not a few earnest men and women whose working day commences at 7.30 or 8 o'clock.

Early Week-day Celebrations

MANY hearts, loaded with care and anxiety that will not be banished, will not be down amidst the grind and toil of daily routine, will seek opportunity to steal away from this for a few moments and pour forth its load in the sacred stillness of the House of God. Withdrawn from all that would distract, and surrounded only by that which will aid in focussing the mind on God, those seeking and finding these quiet moments can pour forth their load of care and trouble before Him and return to their duties of office, workshop or home, strengthened anew by this communion in prayer with the God of all comfort. It is to be hoped that every Church in every town and city will have an open door from Sunday morning to Saturday night. The Church with a locked door is an incongruity at any time. At times like this it is a mockery.

Open Churches

AS we are a Canadian Journal it does not become us as a journal to say much of Canada's gift of a million bags of flour to the Motherland. It is not very difficult, however, for us to personally apprehend the view of the Old Country man, and taking that point of view we can conceive of no gift, no proffer of help from Canada to the Old Land that would have more of that touch of nature which makes the whole world kin: that would appealingly tell anew the story of kinship of the Empire to the masses of Great Britain. The vision that inspired the gift embraced more than brave soldiers and brave sailors fighting for the freedom of the British race; it comprehended the millions of possibly hungry women and children. As such the memory of the action of the Government of Canada will be cherished in the Old Land by millions for years to come.

A Happy Gift

A WEEK in a mobilization camp reveals many things. The pessimist who has lost faith in human nature would be miserable in finding so little to strengthen him in his pessimism. Boys of 18, men as old as their fathers, and with records of twenty years' service rendered in different parts of the world, before they settled down to civilian life in Canada: Kipling's "Son of a Belted Earl" is not in evidence, but sons from every other social grade there are: medical student, divinity student, hod carrier, farmer's boy, professional men and business men; skilled mechanic and inexperienced youth; expupils of common schools, high schools, church schools, private schools and of the great public schools of England—it is a strangely varied collection of youths and men that pass the sentry and ask for the officer on duty in the course of forty-eight hours. They all ask the same privilege; to enlist in the ——th, as volunteers for active service. They all answer the same questions, submit to the same medical inspection, take the same oath and they all show the same signs of satisfaction as they are passed on to discard either well-worn and soiled working clothes, or well-cut and well-fitting tailor-made suits for the "King's Uniform." Those who have not been accustomed to the pleasures of a matutinal bath and those who have been wont to enjoy it with the aid of enamel tub and hot and cold shower and spray, find equal enjoyment and occasion for merriment in the improvised "shower" under the lea of a high bank, to which water has been conveyed by a hose fitted with a huge nozzle. From 7 a.m. to 10 p.m. in quarters or on the field used for drilling there is the hum of activity; everyone is serious in his efforts to acquire knowledge of the requirements of his new position, everyone is anxious to help the other fellow. There is no lack of good natured banter in officers' quarters, as well as among the men, but of discord and selfishness not a sign in six whole days. "Help the other fellow," is the note. We may make a long search before we find a better place than a mobilization camp to study mankind, or a place that will give better results to one who has not lost faith in his fellows.

Human Nature in a Mobilization Camp

AS we intimated last week would probably be the case the General Synod has been postponed indefinitely. This will be a disappointment to many, but the wisdom of the Primate and his advisers in taking the course they have done in view of existing circumstances, will be apparent to all.

General Synod Postponed

UNDER the heading, "The Political Octopus," R. A. Scott James delivers a powerful arraignment of the decadence of political ideas, due, not to the party system but to the dominance of the party by caucus. Expediency rather than idealism, he claims, is the characteristic of the great Liberal party in England of which he is a member, to-day. "The lack of a definite and ideal aim, of a faith which must express itself in action, of an enthusiasm which will compel a policy not of bending and twisting, but of moulding and anticipating events, is working havoc in our foreign policy to-day." How much of this arraignment is applicable to the Church of God to-day: to those parishes and dioceses where an unwholesome fear of offending, a deadly indolence which shirks issues, a fatal acceptance of the *status quo*, proclaim the lack of "a definite

Decadent Ideals in Politics and in Church

and an ideal aim." The policy of bending and twisting so deprecated in the world of national politics is too much in evidence in the Church and lack of an enthusiasm—compelled policy of moulding and anticipating events has wrought terrible havoc in the extension of the Church. In the world of national politics there are evidently strong men who dare not only to point to evils in their own party, but to boldly connect cause and effect even when this involves the introduction of individuals.

Our Old Country Letter

August 5, 1914.

WHEN one sits down to write just now, it seems difficult to disentangle Church interests from the paramount insistence of politics, and especially the thrilling war news for which we watch now literally from hour to hour. We all welcome with confident satisfaction and pride, the loyal declaration so promptly sent from Canada.

* * *

I told you last week of the conference between all the various bodies of Wesleyans, which had then just taken place at Leeds, Yorkshire, and of how, by cordial invitation, the Church of England was represented at it, in the person of that veteran social worker and well known thinker and leader in theology, the Bishop of Oxford. Here is another interesting development, and in the same direction, that of unity. The *Guardian* writes: "'The Bishops of the Anglican Church were only too glad to receive Wesleyan ministers.' So said the president of the Wesleyan Conference upon the announcement of the resignation of Dr. Arthur Guest, that he might take Holy Orders in the Church of England. The statement is true. The Wesleyans are so close to the Church which they were unhappily allowed to leave—which, indeed, they left contrary to the expressed wishes of John Wesley himself—that any movement back to us is necessarily welcomed. The reason of Dr. Guest's resignation of his ministry is exceedingly significant. The Wesleyan conference has appointed a committee to investigate the possibility of union with all the other Methodist bodies. Such a union would involve the incorporation of the Primitive Methodists, who, Dr. Guest argues, are 'on a lower level of dignity and sobriety' than the Wesleyan Methodists. 'They are intensely political; their ministers have no true ecclesiastical status; their system allows laymen to purport to administer the sacraments in defiance of the universal usage of Christendom.' Wesleyans, Dr. Guest assures us, have no desire for organic union with the 'Minor Methodists.' In fact, 95 per cent. of those who change their religious home join the Church of England. That this will in future be Dr. Guest's home is cause for congratulation both to himself and us, and we can hardly doubt that the union which he dreads would gravely effect the mind of many other Wesleyans, clerical and lay, who realise the essential importance of the underlying catholicity of their creed."

* * *

I have alluded once or twice in these letters to the topsy-turvydom of much of the finance of the Church of England, and to the determined efforts of some clear-headed leaders to readjust it on a great scale. Here is an extract which shows their progress—"The Central Board of Finance of the Church of England is now actually in existence, and last Friday's meeting was, therefore an historic occasion. This is in many ways, the most important step that has ever been taken towards the business efficiency of the Church; it is, indeed, the real beginning of that reorganization which has long been overdue. Its most significant appeal, however, is that which concerns the laity. The preponderance of members is supplied by the laity, who may reasonably be expected to possess a wider and more minute acquaintance with business than men who were ordained for something different from the administration of money and the drawing-up of balance-sheets." In the disestablished Church of Ireland this friendly office of competent laymen has long been fully utilised and its reliability and importance recognized. Am I right in thinking that you in the Canadian Church also work finance by lay agency in cordial touch with the clergy?

* * *

I mentioned that the Bishop of Lincoln had invited the Church Congress next year to assemble in his diocese and, *ipso facto*, under his presidency. There is now a good deal of protest against this, because he recently associated himself with the would-be spoilers of the Church in Wales. The Welsh Church Bill, like the Irish Home Rule Bill, stands now in abeyance—everything that is controversial stands in abeyance—before the overwhelming pressure of foreign affairs, and the necessity, which is also a happiness in these dark times, and holds hope for the future of presenting an entirely united front to the world. But, of course, you will know all this.

* * *

The increase of our home episcopate is a subject upon which I have written before. Here is a confirmation of its utility from a source which one could wish had been less keen to recognize and act upon the same idea. Cardinal Bourne in a recent speech says, "A wise and gradual growth of the episcopate means in every case greater earnestness among the children of the Church, greater activity of zeal, and a rapid increase of those who accept her teaching." That the Pope approves of this is manifest, for we regretfully infer that the Church of Rome proposes to establish five new dioceses in England, at a cost of £10,000 each, and we, with our far greater numbers, are, alas! still deferring in several instances the means and measures for this vitally important means of expansion, although wherever it has been tried, it has abundantly justified the efforts requisite. Every new see that has been established has strengthened and quickened church life to a surprising degree.

* * *

The work of strengthening the fabric of St. Paul's Cathedral is steadily advancing, though a very considerable amount of the needed funds has not been forthcoming. It is hoped, however, that a large addition may be subscribed during the next few months.

* * *

The central consultative body of the Lambeth conference, whose decision concerning "Kikuyu" and other matters, has been sought by the Archbishop of Canterbury, has just been in session, but nothing has yet been published by the Archbishop as to the results. These are, indeed, rather of the nature of private advice than of any pronouncement. Authority for this latter remains with the Archbishop.

* * *

The Bishop of London lately presided over a large meeting of members of the diocesan conference, and other influential people, in order to form a "Sunday Defence Council" for London. He had been requested by many people and by a resolution last May of the Diocesan Conference, "to take immediate action, both constructive and defensive, in regard to the great increase of Sunday trading and labour." The speakers almost all attacked Sunday cinematographs, the Bishop demonstrating how "charity" was used as a blind by their promoters. This or that good object was stated to be benefited by the proceeds of the Sunday show, but as a matter of fact the sum actually sent to the charity was a mere nothing compared with the trade profits called "expenses." Small shopkeepers, policemen, and a whole varied army of workpeople complained of growing encroachments *on their day of rest.*

SYMPATHY

"Rejoice with them that do rejoice, and weep with them that weep."

SYMPATHY is incomplete which does not include the power to rejoice. Our Lord, by his first miracle, and St. Paul, by the order in which he places joy (second only to love as a fruit of the Spirit, and before tears as an expression of sympathy) give to joy a foremost place. It is not the position we should naturally have given it, partly, perhaps, because on earth we see things out of proportion, and the afflictions visible around us hide the vision of the future glory. And yet, if only as a preparation for the life beyond, where the sympathy of joy alone will be required, it might be well to cultivate here on earth a spirit of joy. But for the daily need as well, it is good to remember the "sympathy of joy," and also that the true preaching of joy lies in being joyful, for joy is second only to love as a convincing witness to the reality of the life of Christ within us.

There is more generosity in love
Which will rejoice with those who do rejoice
Than in the love which weeps with those who weep.
For in such love we take the lowest place,
And Christ's Apostle in this great command
Places a crown upon humility
When he would set the sympathy of joy
Before the swifter sympathy of pain.

—*A. R. G.*

"Examine your words well, and you will find that, even when you have no motive to be false, it is a very hard thing to say the exact truth, even about your own immediate feelings—much harder than to say something fine about them which is not the exact truth."

OUT OF WAR—PEACE

WE firmly believe that out of the present terrible war will emerge a more widespread and a more lasting peace among the nations than there has ever been before. This will not be attained merely by the crushing of the power of the lust-demented Kaiser of Germany in whom is incarnate in greater measure than in any other ruler or potentate that root principle of wars—inordinate desire for self aggrandizement and corresponding disregard for the welfare of others. Were this a war to which all parties participating therein were incited by the same motive, at its conclusion it would leave the world probably little benefitted by the deluge of blood. It would have been a war all round of "heathen heart that puts her trust in reeking tube and iron shard," and the only settlement it would bring about would be that of respective values of various types of reeking tubes and iron shards, and military and naval tactics and equipment—a most valuable consideration up to a certain point, but with the root principle of war untouched, or its greatest stronghold merely changed from one ruler to another or from one nation to another, it would not make for peace for a longer time than it would take to build up new armies and new navies equipped according to the latest knowledge gained in the war. A complete victory, a conquest by any one party where the incentive all round was imbedded in the root principle of war, would simply mean perpetuation of the evil in aggravated form. The masses of the people of the victors or of the conquered would not be freed from the toils of war-provoking tyrants; the people would continue to be the pawns in preparation for the bloody and godless game their rulers would again play on the chessboard of the world when opportunity offered. In the present war, however, the line of demarcation is clear. For over quarter of a century Germany has consistently pursued a course of preparation, not for preservation of peace, but for opportunity to strike a blow which should shatter peace and give her the victory. When we speak of Germany, we must not include in condemnation the great masses of German people or the five million of German soldiers; they are the first victims of the system forced upon them—a system which tolerates, which could make possible in the twentieth century as a ruler of a brave people, such a travesty of responsible manhood as the Kaiser. It is the system which has made him a possibility—a tragic, and a frightful reality; the system which in its evil potentiality he has intensified: and he himself, not his brave people and conscript soldiers, that make Germany reek in the nostrils of civilization. Thus it is that Germany stands, practically alone, on one side of the line, consumed by the lust, by the inordinate desire for German dominance, for the thraldom of other nations. Opposed to her Great Britain stands, we absolutely know, and France, we firmly believe, seeking not and in the spirit of lust expansion of power and dominance, but the preservation of honour and of the things that are essential to peace in their own lands and in Belgium, which the unscrupulous master of the German army and of the German people offered "to give" to Britain, if she would play the coward's part, and stand aloof while Germany wrought destruction on France. The overthrow of Germany, which must be the inevitable result of the war, does not mean the persecution of the German people, the putting them in bondage. It means freeing them from the bondage of the iniquitous system, and the not less iniquitous ruler, under which, and under whom they have been veritable bond slaves to the lust of power, the root principle of war. Horrible as is the war, and as all war must be, it is saved from being hopelessly horrible in its results by the fact that, so far as Greater Britain is concerned, its aim is to destroy opportunities for future wars. This might seem to be tinged with Pharisaism were the known facts other than they are. It will be Pharisaism, in spite of the facts that have forced us into a war against the root principle of war, if our attitude be that of self-satisfied complacency in respect of the righteousness of our cause, and in respect of our military and naval power. Unintentionally, and perhaps unconsciously, we shall fall into the grip of blood lust, and war lust, if we forget that the destruction of Germany is not the final purpose of our forces, but the construction or reconstruction of Germany and of other nations, of all nations, in closer adherence to the principles of the Prince of Peace; and we cannot attain this purpose if by our individual lives we do not make our own nation strong as an example of the power of those principles. This we can only do as we consecrate our individual lives to Him; as we seek His help in building up that spirit of unselfish devotion, which alone can fit us individually and nationally to serve in the great purpose of constructing under Him a brotherhood of nations at peace.

BROTHERHOOD OF ST. ANDREW

DOMINION CONVENTION POSTPONED

IT is with very great regret that the Dominion Council of the Brotherhood of St. Andrew have to announce the postponement of the Dominion Convention of the Brotherhood which was to have been held in Winnipeg from September 24th to 27th of this year. The Council was reluctantly compelled to take this course on account of the serious conditions brought about by the great war now in progress and the inevitable consequence of it preventing the attendance of many who would otherwise have been present on this occasion. The financial stringency already produced following upon a long period of trade depression was also a factor in the situation. We sincerely hope that it will not be necessary for the postponement to be of long duration, and when it becomes possible to hold our gathering we trust that all those who had announced their intention of being present will then be able to be with us.

Believing it to be in the very best interests of all concerned, and taking into consideration the fact that the generous support always given to the Brotherhood in the past and which will now be seriously curtailed, it has also been thought necessary to reduce the operating expenses of the Brotherhood to the extreme minimum. The Traveling Secretaries, both in the East and in the West, have therefore been called in and until better times come the Brotherhood will have to depend for its progress upon the voluntary efforts of its members.

WAR

Two brothers knelt on the altar stair,
Each armour-clad for the bitter fight,
On each the altar lamp shed down
Warm, blood-red rays of light.

Tho' brothers knelt on the altar stair,
And either prayed with lifted eyes
That the God of Battles would look down
And aid his high emprise.

"My brother, he hath lands and men
And a bitter tongue and a stubborn will;
I hate him for his pride and pelf,
Lord, make me strong to kill!"

The other prayed: "Lord, look on me,
For I am rich and great and good:
My envious brother seeks my life;
Give me my brother's blood!"

Two brothers rose from the altar stair,
Their mailed heads red in the altar light:
The pallid crucifix gazed down,
As forth they fared to the fight.

That night the shuddering wind crept past
A ghastly field where two brothers slept,
And the God of Peace, who loved them both,
Looked down from Heaven—and wept.

MARY C. DEVOSS

God is ever helping us to help ourselves, and ever weaving His ministers of help through and around our human efforts till we cannot say where the one begins and the other ends. And often we say, "I alone did it."—*Percy C. Ainsworth*

"I value more and more every day the signs of simplicity, the people who say what they mean and as they mean it; who don't think what they think is expected of them, but what they really feel; who don't pretend to enjoy what they don't enjoy, or to understand what they don't understand."

The Old Testament in the Making in the Light of Modern Research

(*Continued*)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

VI.—The Completed Jewish Bible

I.

Growth of the Canon

WE have seen the first appearance in history of the completed Pentateuch and watched a great Jew, Ezra, from his pulpit of wood reading this First Jewish Bible. For centuries it was the only Jewish Bible, and to the first generations of its readers seemed likely to remain so. But God had decreed better things.

Now two hundred years have elapsed and we watch another great Jew reading his Bible. But he is finding in it something that Ezra could not find in his. "I understood from the books," says Daniel, "the number of the years whereof the Word of the Lord came to Jeremiah" (Dan. ix. 2). Evidently Daniel had in his Bible the prophecies of Jeremiah.

This brings us to the second stage in the formation of the Canon of Scripture—the Canon of the Prophets.

2. Beside and outside their first national Bible, "the law," were the sermons and writings of the prophets. Not only their sermons and prophecies, but the national histories written in the prophet spirit interpreting the relation of Jehovah to the world.

The Prophets, it must be remembered, were not mere *fore*tellers. They were mainly *forth*tellers, preachers of righteousness. And they were not mere enthusiasts. They were in the main practical men, statesmen and patriots who arose in the great crises of the national life to keep men true to the Highest. Above all things they were Seers—men of Divine intuition—as the Bible puts it, men inspired of God. They saw the facts as they were, but they could look beneath the surface and see also what was essential and significant in these facts. By the influence of the Divine Spirit they saw the eternal principles which must for ever guide the life of nations and men, and fearlessly they proclaimed them to their own to all succeeding ages. The truths and principles which they apprehended were so obvious and convincing that each true prophet was absolutely certain of their divine origin. They felt their individuality merged into the Divine personality and when they spoke they felt it was God speaking through them. That is the meaning of their daring expressions "Thus saith the Lord," "Hear ye therefore the Word of the Lord." We, too, believe in the truth of their conviction. As the Christian creed puts it, "We believe in the Holy Ghost who spake by the Prophets."

Looking back now we can see how impossible it was that the Pentateuch should remain the whole Jewish Bible, with this miraculous phenomenon of prophecy so prominent in the nation proclaiming so directly the Word of the Lord, stirring so deeply the national life. To us the Prophets stand out even higher than the Law, teaching a nobler and more spiritual religion. At any rate it was clearly inevitable that they should some day come into the Bible.

Gradually this conviction grew in the Jewish Church. When the prophets came the people had often opposed them and killed them for their stern rebuking of sin. But afterwards when God's spirit touched them to remorse, and especially when Prophecy became rarer and threatened to die out, then Israel looked back reverently and with loving regret to the great fearless preachers who, as they confessed, had "testified against them to turn them to God" (Neh. ix. 26).

With the great sermons of the prophets the Jews count also their national histories written in prophetic spirit, interpreting the relation of God to men. They believed them to be written by prophets. Therefore they call them the Former Prophecies. And surely we can see why. For these histories not only relate facts, but interpret them, show God behind them. And who but the Seers see God behind the facts of life.

3. Most of the early prophets' discourses were only oral, and therefore have been entirely lost, having doubtless accomplished their purpose in helping the ordinary religious life of the nation. But in God's good Providence the Great Prophecies were preserved, the central expression of Israel's religion, "the culmination of all religion before the time of Christ." Long before the Exile there were collections of the chief prophetic utterances committed to writing by the prophets themselves or their disciples. (See, *e.g.*, Baruch writing down some of the prophecies of Jeremiah, Jer. xlv. 1.) And with the increasing spiritual perception of their value came the strong impulse to preserve them from oblivion, though probably with no intention yet to place them in a "Bible" beside the Sacred Law. After the Captivity these collections were compiled and edited, not always very skilfully, as witness the dislocated condition of the prophecies of Jeremiah and the two great sets of oracles brought together under Isaiah's name. The Minor Prophets stood early in a collection by themselves as "The Book of the Twelve."

The prophetic histories (Joshua, Judges, Samuel and Kings) were the result of a long series of compiling and editing. From the abundant sources quoted in them we can see that there were many earlier histories behind them. Probably these which we have were, humanly speaking, a "survival of the fittest," being those which best recorded the facts and best interpreted the eternal principles behind the facts.

More and more men felt the preciousness of all this prophet literature, and so came the half-unconscious preparation for the "Canon of the Prophets," and the growing recognition of their right to be added to the Bible.

Probably nearly two centuries after the return from the Exile this collection of the Prophets, so long *practically* recognized, became *officially* recognized, and thus The Former Prophets, *i.e.*, Joshua, Judges, Samuel, and Kings and The Latter Prophets, Isaiah, Jeremiah, Ezekiel, and The Book of the Twelve were placed in the Canon of Holy Scripture. It would be tedious to go into details of the history of this period. In any case that history is very obscure. Suffice it to say that somewhere in the third century B.C. is to be placed the official recognition of the Canon of the Prophets as part of the Holy Scriptures inspired by God.

Thus, perhaps 250 years before Christ, came the enlarged Jewish Bible, the "Law and the Prophets," the book in which Daniel found the prophecy of Jeremiah.

II.

Completion of the Hebrew Bible

Now comes the final stage. We have watched the Jew, Ezra, reading the first Bible—"The Law." We have watched another Jew, Daniel, two hundred years afterwards, reading the second Bible, The Law and the Prophets. And now, about fifty years after him, we watch a third Jew, away in Alexandria in Egypt. He is writing (132 B.C.) a translation of an apocryphal book by his grandfather, "The Wisdom of Jesus the son of Sirach," of which we shall hear more later on, and in his preface he mentions three times the Sacred Scriptures of his nation. But notice what he calls them, "The Law and the Prophets *and the others who followed after them*," and again, "The Law and the Prophets *and the other Books of our Fathers*," and yet again, "The Law and the Prophets *and the rest of the Books*."

Evidently the Jewish Bible has again grown or at least is growing. Other books are coming into the Canon of Scripture. And it would appear that the process has been going on for some time, for the writer here assumes that even the Egyptian Jews know of it.

This is our first clear intimation of the third stage in the Making of the Old Testament. Like the other stages it was slow and gradual. It runs on to the beginning of the Christian era.

2. Surely the overruling Providence of God was at the making of that Jewish Bible. In their exaggerated reverence for its first part, The Law, one wonders how they ever let any other books in. When the Prophets had gone into the sacred enclosure, doubtless they thought their Bible must now be complete. But the God of the Wilderness journey was guiding them, still "speaking to the children of Israel that they go forward."

Outside the limits of the Sacred Canon of The Law and the Prophets, there remained an abundant religious literature which could not well come under either of those headings, and which contained phases of spiritual truth not yet included in the Bible. In this literature certain parts had stood out prominent for generations in the reverence and regard of the spiritual in Israel. Doubtless most popular of all was the Psalter. From the older days, from the choir desks of the first Temple had come sheets of psalms and temple music composed by holy men for the service of Jehovah, and if we may judge from the habits of modern choirboys, not always in very good order or preservation. We have a glimpse of the men of Hezekiah in early days picking out from this temple music the psalms of David and Asaph the Seer (2 Chron. xxix. 30). With these were the newer hymns of the second Temple. All these by gradual growth and survival of favourites probably grew into the five little hymnbooks as indicated in our Revised Version, and it is very likely that they were the first part of this third group of Writings to gain admission into the Canon.

Also amongst this literature were the words of "them that speak in proverbs," writings of ethical and religious interest, the Words of Solomon, the precepts of Lemuel's mother (Prov. xxi. 1), the collection of proverbs made in the great religious movement in Hezekiah's reign (Prov. xxv. 1). There was that wonderful

dramatic poem, "Job" grappling with deep questions which men were asking about the mystery of evil. There was the Book of Daniel, which had come too late for admission into "the Prophets," and many other books containing in more or less imperfect form, glimpses of precious spiritual truth. Probably we quite underestimate the amount of such literature and the number of books of collections which were made. There is a suggestive hint in the Book of Ecclesiastes (third century B.C.) "of the making of books there is no end" (Eccl. xii. 12), and we know of a very large number of books of this date which failed to get into the Bible.

(To be continued)

The Church in the West

THE attitude of immigrants of foreign birth in Canada with reference to the war is of great interest to Canada and throws light on the problem that confronts us as to the place that various nationalities are to occupy in the Dominion of the future.

When we remember how many natives of Germany and Austria are living in our midst, it is remarkable how little has happened to which exception can be taken. An outrageous advertisement, indeed, appeared in a German paper, even after the declaration of war, advising reservists as to the best means of returning to Germany; but that its insertion was due only to a stupid oversight is shewn by the fact that the paper in which it appeared is controlled by Canadians and that the advertisement was immediately removed. A foreign Bishop, again, before Great Britain declared war urged his Galician people to be steadfast in their loyalty to Austria against Russia. He had in mind, apparently, only the ecclesiastical consequences of the war and wrote as the champion of Rome against the Russian Orthodox Church. After Great Britain's declaration of war, however, he wrote reminding his people of their obligations to Canada and their duty to the British Empire. Against such regrettable instances as these, moreover, might, perhaps, fairly beset the petty attacks said to have been made by a few misguided individuals on foreign consulates in Canada.

The position of Germans and Austrians in our midst is obviously difficult. It is what ours would be if business or other reasons had fixed our residence at the present time in Germany or Austria. Moreover, if they could easily forget their fatherland, there would be small promise of stability in their loyalty to the country of their adoption. In conversation with men who have had opportunities of judging, I am assured that the attitude of those sprung from nations now at war with us is all that can be reasonably expected. It remains for us to shew that Canadians are big enough and generous enough to make due allowance for the difficulty of their position. In this connection it is gratifying to read a statement of the Mayor of Winnipeg that the Board of Control feels bound to deal fairly with employees of the city from nations at war with us.

To appreciate aright the position of our fellow citizens of foreign birth, it is necessary to bear in mind their national prejudices and antipathies,—too deep to be removed by a migration across the Atlantic. Scandanavians have not forgotten that in 1809 Russia annexed Finland, formerly a part of Sweden; yet their loyalty to the Empire is not weakened by their antipathy for Russia, the ally of Great Britain. Poland, formerly an independent kingdom of twelve million inhabitants and larger in extent than France, is now a part of the Russian Empire with smaller portions included in Germany and Austria. In 1830 and again in 1863, brave attempts were vainly made to break the hated foreign yoke. That the feeling which produced these revolutions is not dead was strikingly shewn by the complaint of a Russian priest, whom I had the pleasure of visiting recently, that he was called a Russian dog in the streets of Winnipeg by Poles and Ukrainians. Yet Poles and Ukrainians in public meeting have affirmed their readiness to enlist under the British flag in alliance with the hated Russians. The hostility engendered by mutual oppression in Eastern Europe between Jew and Christian occasionally manifests itself in Western Canada, but this hostility has not prevented the Hebrews from offering their services also for the war. Italians meeting to the number of a thousand in Vancouver, in the face of Italy's alliance with Germany and Austria, declared that if war must come they were ready to fight shoulder to shoulder with their Canadian brethren.

Thus the strangers within our gates have shewn themselves ready to accept the responsibilities of their new home. Old animosities and old associations fall into the background as danger threatens the land of their adoption. They have shewn themselves ready to make what contribution they can to the common safety in the hour of common danger. May we appreciate all that this means, and may the days of trouble draw us closer together, united in the determination to preserve what is best in each nationality and to eradicate all that would mar our national life.

G. H. B.

Sikhs

AT the present time when there is so much discussion and difference of opinion regarding the Sikh, and the advisability, or unadvisability, of admitting him into this country, it would be well to enquire who he is, what manner of man he is, and his relationship to Hindus and other sects and tribes of India.

It is very much to be deplored that he should have been described casually and irregularly as "Hindu" and, as such, looked upon as a very undesirable person by reason of his lack of "religion," his morality, and his peculiar social attributes. That the Sikh has a religion, a very strict and moral one moreover, one which he respects and to whose teachings he endeavours to live up; and in this does often put to shame the careless and loose-living Christian, who seems to have lost his respect for both God and man, judging by the manner in which he so often insults the One and betrays the other, will now be seen.

Sikhism was founded in 1539 A.D. by Nanak, a Hindu, one of the soldier caste and a dweller in a village. Nanak was looked upon "as an incorporeal Spirit, who had come to save the world and, having enjoyed personal communion with the Lord, was styled 'Guru,' and moreover, being exalted himself was invested with the power of exalting others." Nanak's doctrine was benevolence and his life was pure. He was thus a religious teacher of a very high order.

In order to bring peace and amity into his world Nanak endeavoured to reconcile the Hindus and the Mohammedans by teaching a religion which should retain the best of the teachings of both religions and casting away that which had become debased and impure. He failed, however, to reconcile two such bitter antagonists, and, by the purity of his doctrines, and the non-recognition of caste, himself antagonized the Brahmins. It was not until many years after, when the Sikhs became an undesired power, the Mohammedans murdered one of their Gurus, when the Sikhs attempted to avenge the murder, that actual warfare broke out between the latter and themselves.

It will be seen that the Sikhs were originally a religious sect, pure and simple, and could not be described as a race, although certainly the far greater number of them were of the Jat tribe, situated in the northern part of the Punjaub.

Their Bible, known as the "Adi Granth," was compiled by a grandson of Nanak. In it they describe God as: "One soul, self-existing, the meaning and cause of all, who has seen numberless creeds and names come and go." They are therein alike to both the Jews and Mohammedans, Monotheists, in that they worship One Supreme Being, who is above all, in all, and through all, a personal God. Amongst other things they also "recognize the brotherhood of man, do not recognize caste, and inculcate pure and simple "ethics." In this they are also as the Free-Masons, and indeed many of them belong to that order.

The word "Sikh" means disciple," and at first they were seekers after a divine way of truth. Their sacred writings and our gospels are similar in their teachings and very many passages are almost identical. The Sikhs differ from all Hindus in that they are "not born but made," and when they enter the brotherhood are initiated by baptism. They also have a Communion. The Sikhs are not idolaters and welcome all castes in the community. As regards ourselves they differ from us only in so far that they have not yet learned to know Christ as the Son of God. Here then, we have a God given opportunity of admitting them amongst us in order that they may learn from us the grand story of the Redeemer, and in teaching them, by the Grace of God, we may take thought to our own shortcomings.

In 1721 A.D. the last Guru, Govind, established political independence, Guruship was abolished, and only military leaders were elected. Thus was fulfilled a prophecy that the Sikhs should have only ten Gurus.

As has been said above, the Sikhs are not a distinct race though chiefly Jats. They are a well disciplined, religious and military brotherhood, in this respect somewhat similar to the Knights Templars of old. And indeed the Sikhs, together with the Gurkhas and the Pathans, make the finest soldiers (sepoys) we have in India, and this they have proven on many a hard-fought battlefield, showing a bravery and trustworthi-

ness second to none. In number they are about ten million, and eleven-twelfths of these are in the Punjaub.

Wakefield says:—"All indeed are still by nature warriors, but no longer fanatics, and though unpolished, unlike the other races of India, they are manly, frank and sociable, and devoted to pleasures of every description and degree, in which their freedom from caste allows them readily to participate."

Crooke says: "The Jat is a fine, manly fellow and is a typical yeoman, the finest farmer in India. His knowledge of crops and cattle is unrivalled and his industry is unceasing."

Gore remarks: "Being all of the yeoman class, and dwellers in the plains, they are full of sturdy self-respect, resolute and obedient, and always under control. The Sikhs and ourselves have a common love of games and athletics."

The chief city of the Sikhs is Lahore, and only thirty miles to the east is Amritzar, where is situated the Golden Temple, the home and headquarters of the Sikh religion. Those who have read "Kim" win recollect that the story opens ill Lahore by the side of a big gun placed in a square and opposite to the Museum; they will also recollect the kindliness of the people amongst whom Kim lived as a boy.

Lahore is situated on the river Jumna and is surrounded on its other sides by an arid plain, in parts bare and sandy, and in others covered with brush and sparse trees. The British, by digging large canals and instituting a system of irrigation, as indeed they have done also in other parts of the Punjaub, have altered the aridity of the plains so that now large quantities of wheat, and other grain, are shipped out of the country through the Port of Karachi at the mouth of the Indus. These people, the Sikhs, are therefore, used to the cultivation of wheat, they would not arrive here in a state of complete ignorance and they would make an excellent class of settlers in our own great Northwest, on the boundless prairies so much more productive than their own plains.

Their women work on their farms, and should be allowed to come over with their husbands and sons so that whole families could settle together, and peace and restfulness would result. It would not be necessary, and in fact would not be desirable, that groups of families should segregate themselves; it would be better that families should be interspersed amongst other farmers (or farmers of our own race) and yet near enough for intercommunication, in order that they could the more easily and readily learn the ways of the country and the institutions of their white brethren, their civil and political methods, as well as the methods of farming carried on by us.

The Sikh then has virtues, manners and customs that compare most favourably with our own, and there need be no fear whatever that he would, in any way, lower the morale and standards that we have set up for our own guidance, but would rather tend to improve them by his own example of industry and sobriety. —(Terwal)

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Letters to the Editor

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PRAYER IN TIME OF WAR

To the Editor:

Sir,—Letters have appeared in your columns dealing with the question of prayers for war-time. Unless we have altogether lost our belief in the value and efficacy of prayer, we shall offer these special intercessions as a matter of course. We will pray for victory and we will pray for the restoration of a speedy and honourable peace.

But whilst we are convinced of the absolute righteousness of our cause and enter the conflict with a clear conscience, let us not flatter ourselves that the God of Battles *must be on our side,* and that victory is due us because of our righteousness. Who shall say that it is not the will of God to punish us as a nation for our many, and only partially-confessed national sins? If so, in all our prayers for victory—and let them be unceasing—we must not forget to add, "nevertheless not my will, O God, but Thine be done." This will steady and sober us to endure with patience and humble submission should the answer to our prayer be delayed for a season. We must gain the victory over ourselves before we can expect God to "confound the devices" of our enemies. This seems to be the spirit of the Church's prayer to be used in time of war, and its daily use is a matter of obligation upon Churchmen, however it may be supplemented by various authorities.

It is a good sign that so many of our Churches have been opened for daily prayer and some for all day long *"while the war lasts."* Why this restriction? Is victory in battle the only blessing worth asking for? When peace comes perhaps we shall have learned that it is worth our while to meet together day by day to ask for the blessings we need in time of peace—all come from the same God, and from none else.

If not presuming too much, may I make a suggestion? In order to impress the special intention of these services, might it not be well, and no serious interference with the rubrics, to preface the special prayers in some way so as to draw particular attention to them. "Let us pray for our King and all in authority under him." "Let us pray for the safety of our Empire in this hour of trial." And before the prayer for all sorts and conditions of men—"You are asked to pray for all, whether friend of foe, who are called upon to endure sorrow and suffering as the result of this present war."

ARTHUR JARVIS.

August 14th, 1914.

To the Editor:

Having just read Mr. Smith's letter in your issue of yesterday, regarding the present war in Europe, and the "New" Prayer ordered to be read in the Churches, I would like to be allowed to make a remark or two on the subject:

Why is it that nowadays, the "new" is, by so many of the clergy preferred before the "good old" of the Church? Prayers are altered to suit their fancy, words are changed in the Gospel for the day, and many other things are *done* or *left undone*, contrary to their ordination vows! What *could* be more appropriate and forcible, yet at the same time, moderate in tone, than the Prayer Book Prayer, "In the time of war and tumults?" Surely, nothing more to the point on this occasion could be required?

A. H. M.

THE DANGER OF SEPARATE DIOCESAN COLLEGES

To the Editor:

Arising out of your article on "The Danger of Separate Colleges," I wish to draw your attention to the fallacy of the multifarious Divinity Hall:

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An experiment hitherto unknown to the Church of England in Canada or elsewhere, is being tried in the Diocese of New Westminster, and we say New Westminster advisedly, though the concurrence of Columbia and Caledonia has been obtained, because the experiment has Vancouver for its locality. It is as follows: An Anti-Diocesan Divinity Hall of the Low Church type was foisted on the diocese despite the Bishop's disapproval and refusal of sanction, and the condemnation (save of a few clerics and laymen) of the diocese at large. Under a different Episcopate, an extraordinary plan was evolved, extending the ægis of an Episcopal Triad over this rebellious Hall, and inviting further theological schism by intimating that the foundation of other Halls would be welcomed; the whole to be sheltered beneath the common roof of a Provincial College, the motto of which has not yet been decided upon, but may possibly read, "See how we Anglicans agree to differ."

A former article in CHURCH LIFE dealt lovingly with the fact, that a second Hall, this Diocesan, as opposed to the Anti-Diocesan No. 1, had come into the scheme, which Hall may be described of the moderate type. Thus we have the edifying spectacle of an Anti-Diocesan foundation, whose very principal is not on the same footing with the principal of No. 2 Hall, sheltering under a kind of nebulous protection that also shelters a Diocesan foundation, whose principal crows it over him of No. 1 Hall, inasmuch as his extraordinary title is Principal of St. Mark's, Divinity Hall, of the Anglican Provincial Theological College of British Columbia, whereas the first comer has to be content with the simpler title, Principal of Latimer Divinity Hall.

How many more Halls will spring into existence, for the promotion of unity within the Church, it is impossible to say, so generous an invitation to air one's own peculiar school of thought never having before been offered; for whereas in the good old days heresy and schism were promptly scotched, here in the Diocese of New Westminster, you are invited to form a Hall for the study of your own particular crotchet, and come under the big umbrella. The much vaunted 4 to 1 majority of all sorts and conditions of men in the late Synod,

which declared that the more Divinity Halls the greater the unity in Theological Education, encourages us to expect an Evangelical Hall, for high and dry Evangelists scorn fellowship with any Low Church party, a High Church Hall, a Broad Church Hall, a Ritualistic Hall, and if needed a Narrow Church Hall. As each of the present Divinity Halls has its own set of governors, teachers, spiritual pastors and masters; finds its own funds, and rents its own buildings, and will continue so to do, even when the umbrella is replaced—if ever by a comparatively empty shell, it must be manifest to the meanest capacity that they are as separate and distinct as if they were termed Colleges instead of Halls; but to keep up the playful delusion, what are termed Common Lectures are given in Old Testament and Apologetics—the first presumedly being explained away by the second—and the supporters of this eccentricity hug themselves with huge delight, inasmuch as they are able to pick over these crumbs of comfort together; further, in the sports' field they have all things common.

When it was argued in the last Synod that unity would be better advanced by having one establishment only, where the budding neophyte might sit at the feet of Lamaliels of varied thought in the Church, and learn for himself what to receive and what to avoid, pious hands were lifted in horror at so crude an idea of unity being broached, and its promoters were looked upon as singularly non-progressive in thinking that there could be any unity save in diversity.

It never seems to have been contemplated by the framers of this plan, that its foundation was laid on the sand of a shifting expediency, and that one day a Hall might consider itself grown up sufficiently to leave the temporary shelter of its infancy —what then?

However, the fact remains that funds for the support of Theological Education as at present conducted, are not pouring in; and should the attempt ever be made to assess the parishes for enforced support, when it comes to building the empty shell, such coercion will not only fail but will be the last straw that will break the back of this experiment in amateur teaching. As it is, any candidate for Holy Orders, who refuses to hand himself as a partizan of a particular school of thought by joining either one or other of the existing Divinity Halls, must seek his theological education in some other Diocese where a single College represents the Church at large.

Still, the supporters of union, as generally understood, are not without hope, that in course of time, the newly-created Provincial Synod will take the matter up and set about establishing an Ecclesiastical College, in which students in theology may be instructed by professors of every school of thought, and where students from the present Halls, who object to be branded as a peculiar species of churchmen, may find a haven of rest; and thus not only the eccentric plan itself, but also the diverse Halls, may eventually glide into the limbo of unnecessary and faultily designed patents.

NIL DESPERANDUM.

WORK AND PRAYER

To the Editor of Church Life:

Dear Sir,—At the June session of the Synod of the Diocese of Toronto, a resolution was adopted, to be forwarded for action of the General Synod at Vancouver, looking to the co-operation of all the Christian Churches throughout the world, in effecting international peace.

I think it goes without saying that a world without war is the ideal of all, and particularly of the Christian, to whom has been preached, for nineteen hundred years, the Gospel of the Prince of Peace. Our Christian civilization has progressed from the period when each freeman went armed and was largely a law unto himself, through the periods of larger communities and their combinations down to the present when the riotous ambition of one world power has set the world at arms.

For the past twenty-five years the great nations of the Old World have, with feverish haste and a prodigality of expenditure hitherto unheard of, been preparing for the struggle which has now begun in Europe. It is unfair, even blasphemous, to call such a culmination a "Scourge of God." An epidemic of typhoid was once so considered.

There has always been lawlessness and possibly always will, but the world's history shows increasingly effective control of individual and corporate lawlessness under strongly constituted central authority. As the municipal and national court of law with police support is essential to civilization, so in this centenary year of Anglo-Saxon peace, at a pinnacle of stupendous achievement in the arts and sciences, what more natural than to look for the achievement of an international law court or tribunal of arbitration with a military and naval arm to enforce its decrees among the lawless of the nations.

This great war will make the world weary of strife, and pave the way for the abolition of armaments. This has been the prayer of the Church; now is her opportunity. Work should go hand in hand with prayer.

Many observers and deep thinkers contend that the "yellow peril," a titanic struggle between the white and yellow races, will yet be realized as is now the "German menace."

Let our responsibility for our little yellow brother be realized now when we may still lead them.

Co-operation of all the branches of the Church in so Divine a mission would reunite and revitalize the Church giving her influence over the people she does not now possess.

This united and extended influence under God's providence would be sufficient to solve the problems of the great social unrest, —capital and labor, the distribution of wealth, the sphere of women, and the cleavage of the races or brotherhood of man.

Non-religious organizations with catholicity of agreement are working towards these objects, yet no non-church goer I have ever spoken to but agreed as to the ideality of Jesus Christ and the Gospel of love and peace.

Work is the natural sequence of prayer. J. S. B.

Peterboro, Ont.

HYMNS SUITABLE FOR THE PRESENT CRISIS

To the Editor:

Sir,—There can be few of your readers throughout the country in whose hearts a responsive echo has not been awakened by your editorial in this week's issue, entitled *Memories.*

May I suggest as additional hymns suitable for the present crisis, the following:

467. "God moves in a mysterious way."

610. "Shepherd Divine, our wants relieve."

570. "O God of Bethel, by Whose Hand." A hymn of which it has been said that "no Scotsman can sing it with a dry heart."

While among the hymns for times of war—all fine ones—two are perhaps specially worthy of note:

339. "O Lord our banner, God of might."

340. "O Lord of hosts who didst repraise."

The latter, written by Mr. A. C. Benson, during the South African war, we have as yet not had occasion to use. May I quote two verses:

And must we battle yet? Must we,
Who bear the tender Name Divine,
Still barter life for victory—
Still glory in the crimson sign?
The Crucified between us stands,
And lifts on high His wounded Hands.

Lord, we are weak and wilful yet,
The fault is in our clouded eyes;
But Thou, through anguish and regret,
Dost make Thy faithless children wise:
Through wrong, through hate, Thou dost approve
The far-off victories of love.

Yours faithfully,

August 16, 1914. C.

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ALGOMA

MURILLO

The Rev. R. H. Fleming received a visit in his mission from the Bishop, accompanied by Miss E. Eda Green, the English Algoma Association's representative now busy in this diocese. The latter was on her way West gathering—friends of Algoma hope—material for a new edition of "By Lake and Forest." The Bishop was making his annual visit and found the services very hearty. The Church and Parsonage are situated two and a half miles from the village, having been built before there was a village. Mr. Fleming was ordained deacon at Trinity and appears to be happily settled in his good work.

THESSALON

The Church of the Redeemer.

On Sunday, August 9th, the sermons at Matins and Evensong were preached by the Rural Dean of Algoma, Rev. W. Hardy Johnson. In the afternoon the children were catechized and shewed keen interest in the explanation of the symbolism with which the restored Church of the Redeemer has been yet further beautified. The wardens and clergyman together have arranged to meet the Rural Dean and make the most of the visit. The latter is the guest of the Rev. J. Tate, at the parsonage.

WHITE RIVER AND MISSINABIE

The Bishop paid his annual visitation to this mission this month. Evensong was held at Missinabie, when many Indians welcomed his Lordship. The little Church at Missinabie has been much improved and the Bishop expressed his lively satisfaction at the changes.

On Monday, August 2nd, a Confirmation service was held in All Saints' Church, White River, when two girls received the laying on of hands. The Bishop preached an eloquent sermon from the text Rom. viii.:1. A Celebration of the Holy Communion was held at 10 next morning, his Lordship being the celebrant.

White River Church has undergone a great change since the Bishop's previous visit. The new chancel and vestry make the Church more comfortable and give it greater beauty. His Lordship again expressed his satisfaction and pleasure, giving also many useful suggestions upon the further furnishing of the Church. The Bishop left by the noon train on Tuesday for the West.

FORT WILLIAM

The Incumbent of St. Thomas', Rev. A. A. Adams, accompanied by 14 of his choir boys, spent a delightful week at Silver Islet, the summer rest-place for Port Arthur and Fort William people. Needless to say the boys had "the time of their life," some of them never having had the privilege of such an outing. The expense of the same was borne equally by minister and boys. During the Incumbent's absence St. Thomas' pulpit on Sunday, August 9th, was filled by Rev. Canon Burt in the morning, and Mr. Leslie Hallett in the evening.

During the recent visit to Fort William of the Lord Bishop of Toronto, he paid a visit to St. Thomas' Church, and the Incumbent, who is an old parishioner of Bishop Sweeny's, showed him the beautiful little church. His Lordship commenting most favourably on the edifice and its complete furnishings.

The W.A. of St. Thomas' Church held a very delightful garden party on the church grounds on Tuesday, August 6th. About $60.00 was realized from the entertainment.

A very solemn and earnest service was held in the Church on Tuesday evening, July 28th, when four probationers were admitted into full membership of the Chapter of the Brotherhood of St. Andrew formed about six months ago in the parish. After the usual service taken by the Incumbent, who spoke a few earnest words to the young men on their duty to the Chapter, an address was given by Mr. Ronald Merrix, of Port Arthur, which was full of spiritual thought and should prove a great help to the Chapter. The Director, Mr. G. Stanbrook, closed the meeting. This makes St. Thomas' Chapter eight active members strong. May God bless and sustain their efforts.

On Sunday, August 16th, the Rev. A. A. Adams preached at St. James' Church, Murillo, celebrating Holy Communion at eleven o'clock. He also held service in the Church of the Good Shepherd, Slate River, at 3 p.m., and in the evening gave a talk to the men at the Prison Farm, about 6 miles from the city. St. Thomas' pulpit was filled by Rev. R. Fleming, curate in charge of Murillo and Slate River.

SAULT STE. MARIE

Almost the entire populace of this city turned out on Sunday to witness the first military church parade ever held in the city, being the first church parade for the new regiment, the 51st Soo Rifles, under command of Lieut.-Col. S. L. Penhorwood. The service was held in front of the Court House, and was conducted by Right Rev. Dr. Thorneloe, Bishop of Algoma. Addressing the regiment, his Lordship said in part:

"It is impossible to look around and see the mighty influence which this Empire, of which we are privileged to be citizens, sheds around for good and for progress, without being stirred to action, when the possessions of that Empire are imperilled. There are two things that stir every man to action: first, love of family and possessions; second, love of country; and a weakling indeed he would be who, at such time as this, would not rise to protect the institutions which have been raised for the advancement of Empire. In this I am not saying anything in disparagement of peace, for that is the ultimate end of war. Peace is the greatest blessing of man, but war is oftentimes the price of peace."

THE TWIN CITIES

Preparations are being made for a conference of the teachers of the Sunday Schools in the twin cities, the date chosen being Monday, August 24th. Afternoon and evening sessions will probably be held in the open air. The principal speaker will be the Rev. R. A. Hiltz, General Secretary of the Sunday School Commission of the Anglican Church.

EDMONTON

During the latter part of June the Bishop of the diocese visited several missions of the A.W.C.F. and spent two days at Onoway, where a new church was opened. A visit was made to Greencourt, and a pretty little log church was dedicated at Padstow. The Bishop also visited Inillet, Leduc and Tofield.

The need of men in the diocese is becoming more urgent, and six will be needed before winter sets in. Rev. R. W. Alexander has been removed from Wetaskiwin to Ponoka, at his own request. Rev. James Mason, after eight years of service, has given up his parish at Tofield to take up work in the Diocese of Fredericton.

The Bishop has appointed the following to be examiners for candidates seeking ordination: Ven. Archdeacon Webb, D.D.; Rev. Canon Boyd, M.A., and Rev. C. W. McKim, M.A.

EDMONTON

The Rector of Christ Church, the Rev. C. W. McKim, who has been spending three months in Great Britain, returned on Saturday, August 8th.

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Holy Trinity Church has lost a faithful worker in the person of Miss E. Moreland, who has filled the position of deaconess of the parish for the past fifteen months. Miss Moreland has done splendid work. She succeeded in organizing a branch of the W.A. at St. Barnabas' Mission, and another at St. John's, Allendale, a weekday service of prayer at the Twin City Coal Mine, a young women's Bible Class in Holy Trinity, and a Scripture Union Class. Besides acting as Vice-President of the Senior Girls' W.A., Miss Moreland has been one of the most active workers in the Diocesan W.A., where she held the position of Indian Secretary.

Miss Moreland is returning to her home in London where her father is seriously ill. She will be greatly missed at Holy Trinity.

Miss C. E. Bennett, a graduate of the Church of England Deaconess Home of Toronto, has been duly licensed by the Bishop to work in St. Paul's Parish, under the direction and supervision of the Rector.

The Building Committee of St. Paul's Church have awarded a contract for the building of a $10,000 church to be completed before the end of November.

The new Church of St. Mary's was formally opened and dedicated by the Bishop on Sunday evening, July 26th. This is in the east end of the city in the centre of a well settled district, and should soon develop into an important parish.

HURON

GALT

The 29th Regiment and Band turned out in full force on Sunday evening, 9th inst., when a parade service was held in Trinity Church, Rev. Canon Ridley, the chaplain, officiated. The church was filled to its utmost capacity and hundreds unable to get in lined the adjacent streets. It was a full military service—all the hymns, lessons, anthems and sermon being especially appropriate to the occasion. Intercessory prayers were offered for those on sea and land, soldiers and sailors, wives and children, prisoners and captives, also for the king and royal family and the entire Empire. It was a most inspiring service and greatly added to the loyal enthusiasm of all the citizens.

MONTREAL

The Bishop has gone to Cleveland, Minett, Muskoka, for a rest.

A remarkably beautiful example of the wood-carver's art has just been placed in position in the clere-story of the apse of the Church of St. John the Evangelist. It consists of an arcading of exquisitely carved oak, through piercings in which are seen the handsome memorial windows (nine in number) presented to the Church some years ago by the late Hon. J. Hamilton, Senator, whose second wife was a sister of the Rev. Edmond Wood, the rector-founder of St. John's. The arcading is undoubtedly one of the most meritorious specimens of oak-carving in Canada. It is rich in lace like detail and in design it is extremely beautiful. It perfectly harmonizes with the handsome reredos placed in rear of the High Altar a few years ago, and like the reredos, has (fortunately) neither been stained nor varnished. Its present new appearance will mellow as the years go by, as the oak will darken with age. It is the intention of the authorities of St. John's to make additions to the arcading, in the years that are to come. When the work is finished, the whole of the clere-story of the chancel of St. John's will have been covered. In the meantime, the sections already in position are well worth seeing.

The Rev. F. W. Gedye, will take charge of the parish of Campbell's Bay on the 1st October, when he returns from his visit to England.

The Rev. A. C. Trench was inducted into the cure of souls, at Papineauville by the Bishop on the 14th ult.

The Bishop, on his recent visit, dedicated a new memorial pulpit in St. Simeon's Church, Lachute.

The Chancel at New Glasgow has been much improved and a new Communion Service has been presented.

The Bishop dedicated an Alms Basin and Altar desk at St. Thomas' Church, Noyan.

The Church at Rawdan is making great strides. They are building a very fine new Parsonage on the site of the old one, which has been moved nearer the river. They have also built a vestibule at the Church and installed new electric lights.

Trinity Church, Havelock, is to be congratulated upon having completely cleared off the debt for their Church restoration.

They have built new driving sheds at Weir, and have put in a new Altar, Communion rail, and two excellent sanctuary chairs.

NIAGARA

The Bishop requests the clergy and congregations to use the following prayer in divine service and in their homes, during the present war in Europe:

Almighty God, who alone canst order the unruly wills and affections of sinful men, assuage, we beseech Thee, the miseries of the war in which our empire is now engaged. Give victory to our arms and in Thy mercy bring war to a speedy conclusion. Meanwhile, for our soldiers and sailors in arms we implore Thy protection and assistance: for all who suffer—the wounded, the dying, the mourners, Thy support and comfort; for those gone forth to minister unto souls and bodies, endurance, skill and tenderness. In thy gracious Providence so overrule the course of events as to hasten the day when we shall offer unto Thee praise and thanksgiving for the restoration of peace. All this we humbly ask, in the name of the Prince of Peace, Jesus Christ, our Saviour. Amen.

HAMILTON

On Sunday morning, at St. Mark's Church, Rev. C. A. Sparling conducted a service of farewell to Scoutmasters Smithson, Frame, Cole, Thompson, and Scout Keeton, who have been accepted for service at the front. A large number of Boy Scouts paraded to the Church, and the service was inspiring.

ST. CATHARINES

On Sunday afternoon 225 recruits for the overseas forces attended service at St. George's Church. Rev. L. W. B. Broughall, who delivered the sermon, declared that this war was a struggle of constitutionalism against despotism, and referred to the present move of the Kaiser as "the ruse of a grasping tyrant."

NOVA SCOTIA

The Bishop has been visiting the parishes of Sherbrooke, Liscomb, Ecum Secum, Port Dufferin and Tangier.

Bishop Courtney was among the passengers on the Mauretania, which was compelled to put into Halifax. He preached a most eloquent sermon at St. Paul's on Sunday evening.

Dr. Robert Johnstone, of Philadelphia, was the preacher at the Cathedral last Sunday morning.

Rev. F. M. Webster has been appointed rector of Newport.

Rev. W. J. Lockyer has taken charge of the mission of Hantsport.

Special Prayers for Use During the War.

Pending the issue of special prayers by the Primate, the Bishop of Nova Scotia has authorized the following for use in the services of the Church. These petitions may be added to the Litany:

That it may please Thee to bring the war to a speedy and satisfactory end,

We beseech Thee to hear us, good Lord.

That it may please Thee to give to our nation and empire an ever present sense of Thy Divine Majesty, that it may acknowledge Christ as King of kings, and walk humbly and warily before Thee;

We beseech Thee to hear us, good Lord.

That it may please Thee in Thine infinite mercy to pardon all our sins and shortcomings as a nation, whether known or unknown to us;

We beseech Thee to hear us, good Lord.

That it may please Thee to inspire our soldiers and sailors with courage and endurance, with thoughtfulness of Thee, with gentleness in victory, and patience in reverses, and to send help and deliverance to all those who are in peril;

We beseech Thee to hear us, good Lord.

That it may please Thee to comfort all that mourn, to cheer the sick

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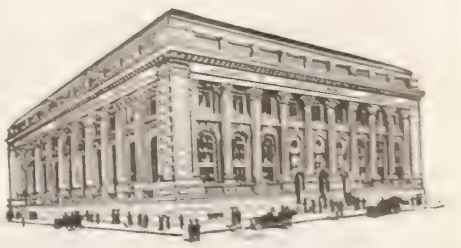

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and wounded and to show Thyself in mercy to the dying;

We beseech Thee to hear us, good Lord.

That it may please Thee to watch over the Dominion of Canada and all other parts of the empire, that they may be strengthened and add strength to the nation:

We beseech Thee to hear us, good Lord.

That it may please Thee to grant that both at home and abroad the life of Thy Church may be deepened; that there may come to many the awakening to Life Eternal the knowledge of Thee and of Jesus Christ, Thy Son:

We beseech Thee to hear us, good Lord.

ONTARIO

The Bishop of Ontario and Mrs. Lennox Mills have reached Vancouver, and will remain with the Bishop's brother, Dr. Mills, until September.

The Rev. R. F. Hurford, M.A., rector of Newboyne and Lombardy, is taking the duty of the Rev. T. W. Savary, rector of St. James', during his absence.

MERRICKVILLE

An impressive service was held in Trinity Church on August 16th, the occasion being the attendance of the members of the 56th Regiment, "Lisgar Rifles," who have volunteered for foreign service. Appropriate hymns were sung, and during the sermon the Rector, Rev. G. H. H. Coleman, specially addressed the soldiers present.

BELLEVILLE

On Sunday morning the 49th and the 34th Regiments attended Divine service at Christ Church, and were bidden farewell by Rev. Mr. Young of Madoc, who preached, in the absence of Rev. R. C. Blagrave, chaplain of the regiment.

AMELIASBURG

Rev. S. E. Morton, M.A., rector of Ameliasburg, returned from his holidays this week.

The building committee of the new church are having the material placed on the lot. Mr. Ed. Hubbs has the blocks completed and Mr. Jack Sanson, Trenton, has the contract for laying them and began work on Monday, August 10th. The Pringle Company of Belleville have the contract for furnishing the doors, windows and interior finish. The church, including the tower, chancel, and vestry, will be 60 feet long. Our rector is soliciting subscriptions and is meeting with good success.

OTTAWA

MONTAGUE

The Archbishop has appointed the Rev. Robert Jefferson of Alberta to the charge of the parish of Montague. Mr. Jefferson is expected early next month. Meanwhile a student from Trinity College, Toronto, Mr. W. E. Ryder, will conduct all services.

KILLALOE

The ladies of the Church of the Ascension, assisted by friends, held their "bazaar" in aid of the building fund last Friday on the Church grounds. In spite of the threatening bad weather the attendance was good and the success exceeded the expectations of all. The proceeds were drawn entirely from the things sold. The fancy work was so much appreciated that the ladies now have orders pending.

The wardens, through this and other donations, are now in a position to brick the building without debt, and so preserve the exquisite interior which is of wood throughout.

QUEBEC

A special prayer for use during the war has been authorized by the Bishop. Clergy from the diocese have already volunteered their services, if needed, for the troops who are going to the war.

The Bishop of Quebec has returned from his visitation of the Gaspé. The Rev. Buckland of Portneuf, is the new Rector of New Carlisle and Paspebiac, on the Gaspé Coast.

Deep thankfulness is felt at the postponement of General Synod. Not one of the elected lay-delegates would have been able to leave his business, had Synod been held this September, while the opinion of the clergy was strongly in favour of postponement.

In St. Matthew's Church, Quebec, Sedilia of carved stone have recently been erected in memory of the late Mrs. McDougall. The Sedilia are of the same stone and of the same design as the Piscina, and add greatly to the dignity of the chancel.

TORONTO

TORONTO

The Seventh Anniversary of the opening of St. Monica's was held on Sunday last. There were three celebrations of Holy Eucharist at which the Rector was celebrant—7 a.m., 8 a.m., and choral celebration 11 a.m., Matins was said at 10 a.m. The Rector preached at 11 a.m. service. Special Children's and Parents' Service at 3 p.m., when Mr. A. J. Robinson, licensed lay-reader, gave an interesting and instructive address to the children, his subject being "Little drops of water." Evensong at 7 p.m., when the Rev. Oswold Rigby, M.A., L.L.D., Canon of St. Alban's Cathedral, preached an eloquent and inspiring sermon to the parishioners of the Church of St. Monica, urging them to stand fast to their Church, for this seventh anniversary marked a new epoch in their history and demanded of every son and daughter absolute loyalty to God, their country and their Church. His text being, "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good," 1 Chron. xix.:13.

At 8.15 an open air service was held in the Church grounds. The Rector giving the address, which was illustrated by lantern views and included besides the "Parable of the the Prodigal Son," a number of slides of a patriotic nature, His Majesty's ships and cruisers now at battle in the North Sea, together with pictures of His Royal Highness the Duke of Connaught, the Prince of Wales (midshipman's dress), the King and Queen.

The service was greatly helped by the S.S. orchestra, choir and band of the local lodge of the Sons of England. A very large crowd attended. Weather permitting there will be held another on Sunday next.

The congregation of St. John's Church, Portland street, at a special meeting Monday afternoon decided to form an association to care for the needs of the families of those of its members who have volunteered for war service, and of the regular forces at Stanley Barracks, who may be killed or incapacitated in the European conflict. The new organization will be known as St. John's Patriotic League. General Sir Wm. Otter, K.C.B., was elected Honorary President; Rev. J. Russell Maclean, Rector of the Church, President; Mr. E. F. Maunsell, Secretary-Treasurer; Mrs. Arkle, Mrs. Blythe, Mrs. Middleton and Miss Hills, Executive Committee. Addresses were made by Sir Wm. Otter, A. R. Boswell, K.C., the Rector and others. A substantial amount was subscribed to inaugurate the fund necessary.

GIRLS' FRIENDLY SOCIETY.

At the August Council Meeting of the Girls' Friendly Society repre-

(*Continued on page* 15.)

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Women's Work and Social Service

"GOING to tennis?" I asked Bettina as she came in; it's true I can think of nothing but the war, but Bettina is young and devoted to games and is nearly always going to play something and so I assumed she was now.

Pity touched with scorn was in her glance, as she said,—"Tennis! No, indeed. Some of us girl guides are going to meet and think what we can do to help—Cyril has volunteered, you know. I would never have spoken to him again if he hadn't, but still—" her voice quivered, and she turned away her face. When she spoke again it was to ask in her usual sprightly tones,

"And what are you doing, Honour Bright?"

"Just as you came in, I was writing a note to enclose a little contribution for the Hospital Ship. Then I want to be ready to help with night shirts or something, when we have the exact instructions, so I am trying to clear off some letters and other things just now."

"Everyone feels the same," said Bettina, seating herself,—"It is all so terrible and yet so splendid. Yes, I have a few minutes to spare. It could not have been so terrible in the old days, could it? There weren't so many inventions then,—submarines and airships and all these new things."

"Of course science has increased all those possibilities," I said, "but think of another side. *Vae victis* used to be the universal motto in war. I have sometimes fancied that some of those repressive social customs in the East, which we think so cruel, may have had their origin in some sort of protective measures for women. "The women who died were happy," it used to be said; I once read of a native war in the East, when the Christian native women asked their priests for absolution to commit suicide: they felt they would have to do that if their own armies were defeated."

"There's a verse in that long Psalm," said Bettina, "how does it go? 'Their priests were slain with the sword, and there were no widows to make lamentation.' I never thought till this minute what it meant."

"Yes, one can never read that passage without a shudder. The *natural* man is always at war with the weak. Nietsche's theories, I suppose, would be merciless to non-combatants, who are useless and n the way; something like the exposure of weakly children in Sparta, so that they might not lower the physical standard. The fighting man, in the full vigour of his strength, was the only person of any consequence, according to those theories."

"Nietsche? I never heard of him," said Bettina; "but we don't think like that now, do we?" she added.

"Well, Nietsche's writing may be explained as a sort of violent protest against what he recognized as the dangerous attractiveness of Christianity: and certainly the gradual, if slow, dissolution of some of these ideas comes through the development of the gentler qualities of Christianity. The dash and fortitude of the fighting men—and how splendid it is—is scarcely finer than the devotion to the care of the sick and wounded, and the dead, and of non-combatants. Florence Nightingle and M. Dunant and others like them have made the whole Red Cross and nursing movement as much a part of war as battleships and artillery themselves."

"Non-combatants," said Bettina, "concentration camps and that sort of thing, I suppose?"

"Yes: of course there was a great deal of criticism about the camps in the South African war, but it always seemed to me to have been the beginning of a new era in war—such an organized attempt to care for the wives and children of the *enemy*."

Bettina's eyes sparkled, "Oh! *such* a picnic," she said; "coming up in the street car the other evening, there was a little American woman talking away in a rather high-pitched voice. 'I hate the British, of course,' she said, and you can just imagine how every one turned and simply *glared* at her: then she went on, 'but I love them in war time, and I never know whether I love them best for the way they fight or for the way they treat their enemies.' Of course everyone was all smiles after that. It's really the applied spirit of Christianity, isn't it?" she finished.

"'Ye that are strong ought to bear the infirmities of the weak,'" I quoted softly.

"Yes, that's what I mean: and it reminds me, the other day Mr. S—was speaking about the Tercentenary at Quebec, describing the splendid scenes,—'the tumult and the shouting, the captains and the kings,' and all the excitement and magnificence. And at the end of it all, up came the ambulances, the Red Cross things with a band of nurses, and little carts carrying hospital supplies for the field. And *that* was the supreme moment, he said."

I nodded. "It is good to remember, too, what hopeful work it is, how quickly, for instance, the wounds heal with modern appliances and methods. That was remarkable in South Africa, and I have noticed it in accounts of the Balkan war, too. No, there's nothing finer than medical and hospital service in war, I believe."

* * *

By this time Olga had come in and joined us; she is a fair, gentle girl, and a very ardent little teacher; she is a great friend of Bettina and very different.

"War is a woman's question in ever so many ways," she said. "Do you remember Olive Shreiner's fine passage about that,—about how the whole generation, every one, passes through the bodies of the women, — the mothers. Women have to bear so much of the suffering of war, the moral and mental suffering, and the physical suffering, in the countries where the fighting is going on, and then through the dislocation of industry all over the world, and even the interference and upsetting of ordinary life, though that's a less thing. Yet I never feel Millais' picture of 'The Black Brunswicker,' beautiful and moving as it is, is really fair to the attitude of women."

"It's splendid, isn't it," said Bettina, "what a lot we can do to help."

"Yes, indeed. See how the women of France are half running the country, working the shops and cafés and stations; and you saw the Premier's proclamation, about 'the wheat standing unreaped, the time of vintage approaching,'—calling on the women 'to maintain the lives of our fields,' and to finish this year's harvest and prepare for the next."

"And for everyone of us," I said, "how much there is to do in the way of helping to supply hospital and ambulance accessories, shirts, and all sorts of things. Do you remember what Miss Brooke Hunt said about the shirts from Canada that were sent to South Africa—how useful they were and how well made. 'A properly made bandage and a well cut night shirt' are real patriotic gifts, and to give your time and your sewing-machine to make them is a real service to the country."

"The I.O.D.E. have been splendidly quick about the hospital ship, haven't they?" said Olga. "Of course they will give it unconditionally to the authorities.

"Yes, and I admire so much the way they are associating other societies with themselves in the work, and giving everyone a chance to help."

* * *

Gradually our conversation drifted on, and presently Olga was saying:—"Nations have their missions in the world, I think, just as they have their characteristic qualities. The Jews were called to receive and guard the revelation of the Holy One: then the Greeks were to teach men the beauty of wisdom and the value of reason: and weren't the Romans called to be the law-givers, the road-makers, and so the unifiers of the world."

"And England?" asked Bettina eagerly.

Olga's face was pale, and I felt she was thinking of the brother who had died in South Africa, "in discharge of his duty as a soldier of the Empire," but her voice was steady, and there was an exalted ring in it as she said:—

"England's mission, surely, has been to be the guardian of freedom. Think of Spain and her splendid baleful power—broken by England. Think of France and the long, long struggle, when England checked what looked like a universal dominion."

"When
'She that from him the tumbler of the world,
Whose thund'rous heel was on submitted thrones.
Kept whole and virginal her liberties.'"

"Yes, and what was Pitt's great word? 'England has saved herself by her courage and will, I trust, saved

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Europe by her example.' And then of late there seems to have been growing up what is called the Pan-Germanic peril. I think one can say of England, without any risk of profanity, that 'for this cause was she brought forth,' to stand, this time behind gallant little Belgium and dear France, in defence of nationality and freedom."

"I always think there has been a remarkable unity about the development of our history," I said, "from the day when Cerdic and Cynric landed on the south coast and founded that great West Saxon kingdom, 'freedom has been slowly broadening down.'"

"And don't you think," broke in Bettina, "there's sometimes an awful lot of nonsense talked about 'feudal tyranny' in England, and 'despotic rule,' and 'aristocratic caste' and things like that. Dad says England is the freest country in the world and her aristocracy the finest in the world. But, of course, he's a terrible old Tory," she added, with a look which I again fear could only be called a grin.

"I agree with your father," I said, "and the history of England is the history of freedom, to a great extent at least. We are the true successors of the Germans of Tacitus with their free assemblies, when the warriors expressed their voice by clashing their shields."

"Yes; and as for feudalism," said Olga, "what a system of *mutual* responsibilities it was. Why, the king and the nobles were always the leaders. We received out liberties, very largely, in that way, from above, by their initiative. Even the Tudor government, our nearest approach to despotism, I suppose, was popular, and that was why it was strong. At least that is how I explain things to myself. And the old ideal, the king being head of the *kin*, of the race." Bettina gave a shout of excitement: "*That* has never been so perfectly fulfilled as it is now in our George the Fifth. I'm sure it hasn't," she cried, "God Save the King!"

* * *

We both assented very warmly, and presently Olga said, "How many different kinds, or rather different centres of patriotism there are,—the patriotism of one's hearth and home, and of one's country, and then the big spacious patriotism of Empire. An English conception too—or British if you like. The Romans stuck down a fort to keep the barbarians in order—that was their notion."

"'With a great sum obtained I this freedom. . . But I was free-born,'—that conversation between the Roman captain and St. Paul seems just to express the difference between their idea and ours," said I.

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"Yes; and this instant leaping forth to arms not only of the men in the mother country, but of all the Dominions—it's no act of obedience to authority, but a spontaneous gift to the service of freedom, isn't it?"

"And isn't it splendid how *everyone* wants to go," cried Bettina,—"or to do and give all they can to help. I love to think about our government sending a million bags of flour. It's so nice and prosy and sensible, and Alberta's half million bushel of oats too. That's what I call *practical*."

"It's the miracle of England," said Olga, as if she had forgotten us and was just thinking aloud: "away down in that part of us that says very little, but that thinks and feels very deeply, there is the instinctive realization that everything which is worth having, everything which makes life, *life*, is for us bound up with England and the Empire,—that if England is at war, so are the outlying members of the family, as Mr. Asquith put it the other day. A noble phrase of someone's will keep ringing in my head, 'The tests of manhood are preparing, and the manhood in our people rises to meet the trial.' And that's how I explain it."

* * *

When they had gone, I opened a letter which had just come, and read,—"I shall never forget seeing the battery go from here (naming a small town in central Ontario). They were at the hotel quietly taking a hasty dinner, sunburned, strong Canadian boys, most of them farmers' sons—one, the postman, who had come to the train in his uniform just before, I suppose, to finish up the duties to his satisfaction. Beside me in the street as they went, was a girl, and someone said to her, 'Is your brother going?' 'Yes, two of them,' she replied, with a brave smile. On the other side was a mother to see her son off—little trace of tears on her face."

I sat there thinking. Could there be any surer guarantee, in the long run, for the world's peace, than the spontaneous offering of these free peoples? All the Dominions springing to arms, with one impulse, as one man.

"One equal temper of heroic hearts."

I thought of the Indians of the Blood Reserve seeking an opportunity to serve their country: I thought of the companies of Italians, of Hebrews, and others whom we have considered as "aliens," coming forward to offer their services, wanting to demonstrate that "we love this adoptive country;" I thought of similar things every-

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where, of Newfoundland, of Australia, of New Zealand, of South Africa; I thought of the Maharajah of Nepaul, offering the whole military resources of his kingdom; I thought of the other gifts of help and the generous private efforts—the free gifts, all of them, of loyal and responsible sons.

* * *

And then I thought of the temple of Janus, always standing open in time of war, and now—

"Oh God of battles; steel our soldiers' hearts."

It is a time for action; it is a time for prayer. Should not our churches stand open from Sunday to Sunday,—should not prayer be offered at every service, week day as well as Sunday. Prayer would be a mockery apart from action, but we may, we ought to compass our actions with our prayers. Let us pray for God's blessing on our arms and for His Presence with our sailors and soldiers and with our allies,—pray for steadfastness in defeat and mercy in victory—pray for all to whom the war will bring suffering, and for all ministers of healing and comfort,—pray that the war may be the prelude to an era of truer freedom and brotherhood among the nations, and that in God's own time He may bring it to pass that mercy and truth shall meet together, that righteousness and peace shall kiss each other.

"And I saw a white horse and He that sat thereon called Faithful and True; and *in righteousness He doth judge and make war.* And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and clean." "For the Lord is still the Lord of Hosts, though He has also revealed Himself to us as the Prince of Peace."

HONOUR BRIGHT.

The Church in Canada

(*Continued from page* 12.)

sentatives were present from most of the branches.

The Council extended grateful thanks to Mrs. S. G. Wood for the gift of a splendid set of slides.

Great regret was expressed that Miss Bessie Charles, Organizing Secretary for the Dominion, was so seriously ill, and hopes are held out for her immediate recovery.

The principal business discussed referred to the Cafeteria which will be opened as usual at the Exhibition Grounds, opposite the Dufferin street entrance.

Owing to the tremendous success of the venture last year, several competitors have entered the field this year, but the Society feel confident that the great satisfaction enjoyed by the public and Church of England members last year, will ensure their patronage this year.

The Triennial meeting of the Dominion Girls' Friendly Society will be held at Holiday House, Burlington Beach, in September.

A.Y.P.A. ANNUAL CONFERENCE

The annual conference of the Dominion Anglican Young Peoples' Association is being held in Kingston on Tuesday, Wednesday and Thursday of this week. Arrangements have been made for special rates for delegates going by rail or water. On Tuesday evening at the City Hall the delegates were welcomed by the Right Rev. the Lord Bishop of Ontario, Mr. Abraham Shaw, the Mayor, and Dr. W. F. Nickle, M.P. The addresses of welcome were replied to by the Right Rev. the Lord Bishop of Huron and Mr. Clarence Bell, Hon. President, Toronto. The conference commenced in St. George's Hall on Wednesday at 10 a.m. following corporate choral celebration of the Holy Communion in St. George's Cathedral at 7.30 a.m. Many excellent papers were read and discussed by clergy and laymen, and the conference should prove a source of inspiration and encouragement to all those whose privilege it is to attend.

On Wednesday evening the delegates were taken for a moonlight trip through the Thousand Islands as guests of the Kingston members of the association.

A NEW APPOINTMENT

Rev. L. Norman Tucker, Prolocutor of the Provincial Synod of Ontario, has appointed Chancellor Kirwin Martin, of the Diocese of Niagara, Convener of the Committee on Religious Education in the Public Schools, in lieu of the late Hon. S. H. Blake.

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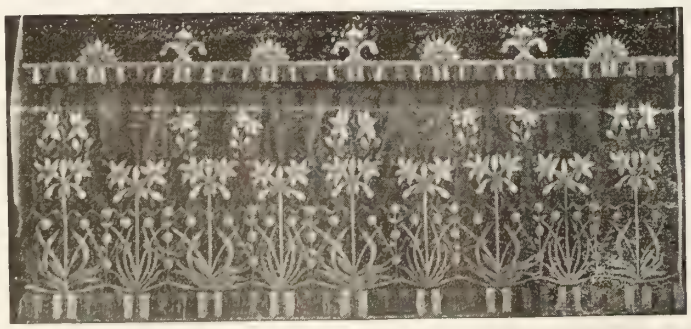

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The Week

THE war is testing time at many points for the individual and for the nation. Already, at not a few points, Canada has passed the test, but much yet remains. The first outburst of enthusiasm has brought a large number of volunteers ready, so far as the spirit goes, to go to the front. How near they are ready in other respects, has yet to be tested. To put only partially trained soldiers in the fighting line against the perfectly trained and equipped horde of German soldiers would be to invite disaster. We may be sure that no such experiment will be tried by Lord Kitchener. According to the degree of efficiency they attain in the next few weeks, we expect the position of the Canadian contingent will be determined. We must not delude ourselves with the belief that one contingent of hastily trained volunteers will meet all that is required of Canada in a military way. There is little foundation on which to base the hope that the war will be a short one. On the one side, there are the massed millions of trained German soldiers, a machine set in motion to do the will of a fanatic, as lost to any sense of responsibility as the "Mad Mullah." Until the "Mad Mullah" of Germany be annhiilated, or the machine of his creation be broken to pieces, the machine will continue to work. On the other side are the allied forces — a strange alliance in some respects—also of fighting millions, and so far as Great Britain, France and Belgium are concerned, fighting for a cause sooner than abandon which it were better to die. In the language of the street, it is, and it must be, a fight to the finish. Before the finish, many months must elapse. Now is the time when youths and young men who are wont to spend their spare time in various forms of recreation and indulgence, should be devoting their weekly half holiday and some of their evenings to acquiring a knowledge of soldiering. Every regiment in city and country ought easily to be at full strength. This does not necessarily mean that every man would be required for active service over seas, but if further demands arise, and arise they will, for contingents for the front, the material from which to make selection will be ready, and the whole of the youth and manhood of the country will be prepared to take part in the defence of our own land, if that need should, as it easily might, arise.

Be Prepared

THOSE millions of untilled acres of which we have often spoken when deploring the congestion in a few cities and the "get rich quick" methods that were making and marring so much of our economic efforts mock us now. Splendidly indeed has the Canadian Government responded to the need for immediate action in making gifts of men, money, and materials for the Empire's defence. Though born in the hour of war may the effort continue to grow in the days of peace, and in no more effective way can a Canadian government benefit Canada and the Empire than by spending money in mobilizing men and in providing the equipment so that there shall be an ever increasing army of workers in the land.

A 'Land' Army

WE have before us a letter from a mother in Canada, a copy of which we would like to think was hanging in every drawing room or every boudoir in Canada. The letter was received by the Chaplain of a rural corps situated near Toronto, to whom, at the last moment after a hurried call for the regiment to proceed to Valcartier had been entrusted different commissions by men of the regiment, including the forwarding of moneys to wives and others. One of the letters received by the Chaplain in reply to his, and in acknowledgment of the money he had forwarded was as follows:

A Brave Old Mother

377 Carlton St.,
August 22nd.

Dear Sir:

Just a line to correct a mistake you are making in thinking it is my husband who sent ..... dollars. I am his mother and am 70 years of age, and perhaps may not live to see him come back, and although he is the youngest of a large family, I freely give him up to a just cause, and daily pray for victory of my native land. Thanking you . . .

I am, yours respectfully,
A. CARLTON.

God bless this brave old mother. While there are such in the land Canada will not lack brave sons.

A recent issue of "Punch" has an excellent cartoon depicting a result of the diplomacy of the Kaiser which is as particularly welcome to all Britons as it is disappointing to the Kaiser. Sir Edward Carson and John Redmond are seen shaking hands and the former offers remark to the effect that the Kaiser is a master of diplomacy to which Redmond replies, "indeed he is, for he has made you and me friends when no other man could."

The Kaiser's Diplomacy

WE sympathize deeply with our Roman Catholic fellow citizens in the loss that is theirs in the death of His Holiness Pope Pius. While they lost the temporal head of their Church the world has lost a high minded man of God, who, in his exalted position used every effort we firmly believe to make more real to the peoples of all lands, the obligations of Christian duty, and in particular did he endeavor to promote peace among the nations. That he, like others high in place and high in purpose, failed in this and could not restrain the fierce outburst of organized militarism in the present terrible war, proved too much for the venerable pontiff, and he who so dearly loved and prayed and strove for peace passed to his rest amidst the clamour of war he so much dreaded.

The Death of the Pope

THE thrill of nation-pride is evoked by other things in time of war than victories and heroism on the field of battle. The promptness with which the British Government allayed the additional anxiety of the brave Belgians in Brussels occasioned by the levy of the German General of $50,000,000—by offering the amount to the Belgian government; the readiness with which government and people of Britain have undertaken the care and the comfort of Belgian refugees:—these things add something to the intensity of feeling in "*Civis Britannicus Sum.*"

Civis Britannicus Sum

OUR call to prayer is insistent at this juncture. Could it not be arranged in many parishes to have a continuous service of intercession say from 7 in the morning when the Holy Eucharist might be celebrated, to 6 in the evening. It is the least—and at the same time the greatest and most powerful thing we can do for

Watch and Pray

our fellow countrymen, our brothers, our sons, at this present crisis. There are not many parishes, and as time goes on there will be still fewer, where there could not be found enough relatives, friends and acquaintances of those who have volunteered for active service who would be willing to spend a half hour of the day at a specified time in the House of God in prayer and intercession for the protection and safety of the absent. Or do we need to be made to feel still more the dread scourge of war, with all its horrors of blood sheding, and loss, and heart-breakings, before we will be driven to our knees, and made to feel our dependence upon the Almighty Father. God alone knows what waits us in the days that are coming. It is ours by self-examination, prayer and communion with Him, and by living in all things great and small as He would have us live, to be prepared for whatever may betide.

Our Old Country Letter

August 12th, 1914.

WHAT a week it has been, since I last wrote to you! The war proclamation had but just reached us then, now we seem unable to think, talk or read of anything not connected in some way with the grim struggle already well started and about increasingly to convulse not only Europe, but, practically civilization. Of course, you know all that I could write in a secular or political sense. I will touch the religious aspect only—except to say, once more, with what a warm heart-throb we all thank Canada.

Under the heading "Lift up Your Hearts," all leading, newspapers of today and yesterday, publish the following joint letter from the two English Archbishops. The Irish Archbishops having been even more prompt in issuing a similar appeal for a National Day of Prayer.

"*To the Clergy and People:*

"'Lift up your hearts! We lift them up unto the Lord!' The occasion has no parallel in the history of England, or of the world. It sends us straight to our knees before the God of all the earth. Never has the call to prayer rung out with so clear, so wide, so imperative a note. Daily, hourly, be obedient to that call. Friday, August 21st, will be observed as a special day of prayer and intercession in connection with the war.

"We have been in communication with all the diocesan bishops who are within reach. We have also communicated with the authorities of the Roman Catholic Church and with the Free Church Council, and we have reason to believe that cooperation in the suggested use of that day will be general.

"It is in our judgment of great importance that, so far as is practicable, the observance should have a national character. The needs, the anxieties, the hopes are common to us all. It is fitting that they should be laid in common prayer before Almighty God.

"The form of intercession already issued by authority will naturally be used on that day, but supplementary and alternative forms for public and private use, both then and throughout this time of anxiety, are now being prepared under our direction, and will be published by the society for promoting Christian knowledge, Northumberland Ave., London, W.C., before the close of the present week."

The letter concludes with a final appeal to "every Christian citizen" to bear his part, and is signed by the Archbishops. No doubt the Canadian Church has made her own similar and sympathetic arrangements, but I have given in full the address for procuring Prayer Forms, etc., in case it might possibly be useful even so late as when this reaches you.

All other topics seem dwarfed and at the risk—you may think—of over-much seriousness, I must tell you something of a heart-stirring sermon on the situation, preached in Westminster Abbey by the Archbishop of Canterbury on Sunday evening. In the morning he had been at Buckingham Palace Chapel, ministering to the King and Queen and many members of the Royal Family and Household. "Sixty-three years ago," said the Primate, "Everybody was thinking and talking and hoping about that new departure in human history—the great exhibition in Hyde Park, the pioneer endeavour of its kind. The words which great men then spoke, the hopes they deliberately held and expressed, read strangely now. The poets' dream, they thought, had been realized, the battle-flag was furled. War, men were told, had been rendered impossible. Such were the hopes and expectations of not a few. And what happened? Englishmen must have thought them over with a grim feeling in the icy trenches of Sevastopol or in the noonday glare upon the Ridge at Delhi. Some of the strongest speeches and the rosiest prophecies came from other nationalities than our own. What did those prophets think a little later about Magenta and Solferino? How were their hopes illustrated later still, on the hill-side at Gravelotte or in the cornfields of Sudan? What are we to say of Plevna, of Port Arthur? The strifes were hotter, some of the fields were bloodier, than any that our grandsires had known.

"What does all that mean? Is it that the hopes of 1851 were a crazy delusion, and that war is so inveterate and essential a habit of the peoples of the earth that to look for peace is a fanatical and baseless dream? . . . I do not believe it for a moment. To think so would, as it seems to me, be to belie Christian faith, Christian promises, Christian hope. The thing which is now astir in Europe is not the work of God, but of the devil. It is not the development of God's purposes, it is the marring of them by the self-will, the sheer wrongness of man. What is happening must be due somewhere, somehow, to the pride, the high-handedness, the stubbornness of man's temper undoing and thwarting the handiwork and will of God.

"We have got to set ourselves, slowly it may be, but determinedly, as the generations pass, to eradicate and make unendurable the temper among men from which such things spring, to shrivel the falsehood from the souls of men, in the name of the Prince of Peace. . . . In these latter years we have done something substantial on that pathway. A hundred years ago, no more than the barest handful of people could have been found who believed in any arbitrament except war. Now, notwithstanding all our shattered hopes and, as we are tempted to murmur, our unanswered prayers, there are, beyond all question, tens of thousands of thoughtful people in Europe and America as well as in England who are throwing themselves with an eagerness which they rightly believe to come from God, into the furtherance of the 'more excellent way.' . . ."

The intended Church Congress, which I told you was fixed for early in October, and to be held in Birmingham, is abandoned till next year. The Irish and Welsh Bills are in abeyance, but some attempt at a partial settlement of them seems probable a fortnight hence, as no doubt you know. That they should be touched at all, under the present conditions, means revived anxiety on an old count, added to what is new.

The Kikuyu Conference, with other weighty matters, has been discussed, as intended, at Lambeth, but the Archbishop's decision is not yet formulated (on any of them).

All over the country, in Churches and homes, in work and council, is the voice of Prayer, not on one day, but all. I can only end, as I began, with this.

THE NATION'S TASK

THERE lies before us the most difficult task that a nation can be called to face—the task of waiting for an issue in which all we care for in our national life is at stake, and yet in which the decision is out of our hands. And we cannot do better than take as our motto the words of the prophet, "In quietness and confidence shall be your strength." We must go quietly about our work, whatever it may be, keeping our lives normal, only thinking a little more of each other's needs, only walking a little more closely with God. It has not been the lust of conquest or the passion of hate or greed that has involved us in the great adventure. It is the most grievous of all things when at times like these a man feels that he cannot ask for the blessing of God on his country's arms. From that bitterness of alienation I will dare to hope most of us are free. But let us remind ourselves, not only today, but increasingly as the weeks go by, that the Divine Love knows no barriers of race or creed. The only way in which we can ever learn to love our enemies is to realize that God loves them. So much we may dare to offer—our penitence, our sympathy, our trust. But what shall we ask of Him? Most of all that in the consciousness of our common need and sorrow we may be drawn into close fellowship one with another. Some of us have felt saddened and perplexed for years through our realization of the alienation that has grown up between the wage-earning class and other sections of the community. I will make no attempt to apportion the blame for this alienation. I think it is part of the evil legacy left to us by the Industrial Revolution, but the first step towards its removal is to recognize the fact that it exists. The wage-earners say that a disproportionate share of the suffering of industrial life falls on them. They are beginning to say that a disproportionate share of the suffering involved in war will fall on them in the coming months. That at least we, as a nation, can refuse to allow. If the people of England, and especially those who are comparatively well-to-do, will only use rightly the opportunity of these coming months, we may emerge with a new sense of unity and fellowship. Now, if ever, we must bear one another's burdens, and so fulfil the law of Christ.—*Canon Masterman.*

THIS *DO* AND THOU SHALT LIVE

THE everlasting truth that a right faith translated into action, has its fruition throughout eternity, is the lesson our Lord was impressing upon His hearers, especially upon His questioner, on the occasion that brought from Him the words—"This *do* and thou shalt live." The italics are ours, but our Lord provided His own emphasis in His answer by parable to the second question—"Who is my neighbor?" There are times when we need to lay special emphasis upon the profession of a right faith, and there are times when we need to lay special emphasis on the translation of the faith into action. We interpret our Lord's interpretation of the neighbor who is to be loved "as thyself," to be any one who is in distressing need of what it is in our power to give. We are at all times face to face with the necessity of and the opportunity for recognizing this in some way or another, but as a people—and that includes every one of us—we at the present time are face to face with the necessity of and with the opportunity for translating this recognition into action in a larger measure, in a more intense degree than ever before. So far as Canada is concerned, we of Canada are to-day broadly divided into two classes; those who have gone or are going to the front to offer, if need be, the supreme sacrifice, and those who have not and are not going to the front—the "could nots" and the "would nots." Every man who has gone or is going to the front, is doing a neighborly act for every one of those who have not gone and are not going. We of the "could nots" or the "would nots" are accepting of every man who has gone from our midst, an interpretation of neighbor than which none could be higher. What interpretation are we offering to him? Every home from which a man has gone to the front, is a home for the upkeep of which responsibility rests upon us, not less than responsibility for the upkeep of our own homes. Our profession of love of our country has always been marked. One's country is not an abstract expression about abstract things; it embraces land and people, homes and ideals, rights and privileges. Translation of that profession of faith into action, has twofold opportunity to-day. One has been seized by those who are going to the front—the other remains for the "could nots" and the "would nots"—to make sure that every home, from which a "neighbor" has gone forth, lacks nothing that can be provided to make up for the absence, as far as can be, of the neighbor. This will not merely require handing out an occasional dollar more or less, to some public, patriotic fund, although that will be necessary, but an insistence on "doing" for the "neighbor's" home in the same spirit of personal responsibility that we do for our own. There will not be a small district in which there is not at least one such home. Material gifts will not be the only things that can allay anxiety and lighten the strain. The consciousness of true neighborliness among those around them can come to wives and mothers through many chanels. It may be much less sacrifice for some people to give $5.00 or $10.00 or $50.00 to a patriotic fund than to listen for ten or fifteen minutes occasionally to some fond mother's story of the early childhood of her boy who has gone to the front, but that fifteen minutes of sympathetic listening will often mean more true neighborliness to the heart of an old mother than the material assistance she will receive. The interpretation of "neighbor" and "neighborliness," which alone will satisfy the need to-day, must carry with it sympathy, translated into the action of self-sacrifice, at all points, that we may help to meet the need, be it material, social or spiritual.

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

VI.—The Completed Jewish Bible

3. Of all this religious literature under the overruling Providence of God the best kept rising to the top in the estimation of faithful hearts in Israel. What impulse (humanly speaking) moved them to gather these into their Bible? History does not relate. We can only conjecture; and if we are right, it came again of a great tribulation like the impulse that led them to form their Book of the Law.

Here is a picture from this period of the history. The time is B.C. 168. The trouble is the awful persecution of Antiochus, the mad Syrian king, the raid not chiefly against city or people, but against Jehovah and especially against the holy Manuscripts.

It is an awful story told by Josephus, told in the Apocryha in the First Book of Maccabees—a story of the Temple walls spattered with blood, of Bibles torn asunder and burned in the fire, of the fierce fight of men, of the wailing of women, of the altar to Jove in the place of Jehovah, of the great sow slaughtered in insult in the Temple itself, and the broth of its filthy flesh sprinkled on the sacred parchments. We can still read the cry wrung from the hearts of the tortured people—

"O God, the heathen are come into Thy inheritance; Thy holy temple have they defiled and made Jerusalem a heap of stones! The dead bodies of Thy servants have they given to be meat unto the fowls of the air, and the flesh of Thy saints unto the beasts of the land! Their blood have they shed like water on every side of Jerusalem and there was no man to bury them."

This is not the place to enlarge on that story and to tell of the heroic struggle under Judas the Maccabee—one of the noblest chapters in all Israel's history. We are but conjecturing that in that terrible destruction of the Scriptures the patriot Jews were stirred to an intenser zeal for all their sacred literature and probably realized more than ever before what a precious treasure had been committed to them.

4. At any rate we know that some where in this period came the impulse to gather into their Bible certain of those books which still lay outside it those which were most loved and venerated by the faithful. We are left much to tradition and conjecture. We have a probably true tradition in a spurious letter prefixed to 2 Maccabees, that Judas the Maccabee "gathered together for us all those writings which had been scattered by reason of the war." We have the statement (2 Maccabees ii. 13) that Nehemiah, founding a collection of books, "gathered together the writings concerning kings and prophets and the things of David and letters of kings about offerings." But this does not help us in the important question, the raising of certain venerated books into the Canon of Holy Scriptrue.

We do not know and details. We can only state the result, that about 120 years before Christ, the Old Testament was practically completed by the addition of the "Kethubim" or "Writings" consisting, according to the Jewish list, of—

(*b*) The Five Rolls: Canticles.

(*a*) The Poetical Books: Psalms, Proverbs, Job.

Ruth, Lamentations, Daniel, Esther.

(*c*) The remaining Books: Ezra. Nehemiah, Chronicles.

Practically, completed, we say, for some books such as Esther and Canticles remained long on the disputed borderland (just like certain New Testament Books, as we shall see later). It seemed at one time probable that Esther and Canticles would have been excluded. It seemed also quite possible that Ecclesiasticus and 1 Maccabees might have got in. There is nothing strange about this. It is quite a natural thing that when a religious community is selecting the books which seem to have most of Divine inspiration, the line of demarcation should sometimes be a little doubtful, that some books should lie for many years on the debatable borderland. Those disputed borderland books which failed to gain admission are known as the Apocrypha, which is treated of later on.

It was not until the Synod of Jamnia, about 90 A.D., that Esther and Canticles were finally accepted and the list of the Old Testament Books officially completed.

Thus, shortly before the coming of Christ was finished that sacred collection of Books of which He Himself says, "These are they which testify of Me." And then, as if conscious that her mission was accomplished and her national history ended, the Jewish Church closed her Canon of Scripture, giving us the complete Old Testament as we have it to-day.

5. After what has been said in the earlier part of these papers, surely no

reader needs here to be told that these Scribes and Doctors of the Captivity, or afterwards, did not decide what was to be accepted as the Scriptures of God. Yet at risk of tediousness, let me repeat that these Scribes and Doctors had very little to do with the decision. The mass of Old Testament Books gained canonical authority because for centuries they had by their own inherent power commended themselves to the spiritual discernment of the godly in Israel. They had long established themselves in the hearts of the faithful with an authority which could not be shaken or confirmed by official decision. The men who compiled the Bible simply accepted established facts. They decided not *what was to be* Bible but *what was already Bible.* They recorded not their own judgment, but that of ages before them. Their verdict only asserted, "These are the books which have been for generations accepted amongst us as of divine authority." In the case of the few controverted books, *e.g.* Esther and Canticles, the authority and theories of certain Scribes doubtless played a part, but for the mass of the Old Testament Books the Jewish Church was simply recording the verdict of many generations before them.

6. The earliest Jewish evidence shows that we have exactly their collection of Sacred Books. The most precise is that of Josephus, the famous Jewish historian, who was contemporary with some of the Apostles of our Lord. He gives us the complete list of the books in his Jewish Bible which exactly coincide with our list. And he says, "Though so long a time has now passed no one has dared to add anything to them or alter anything. But all Jews are instinctively led from the moment of their birth to regard them as decrees of God, and to abide by them, and, if need be, gladly die for them."

More important still is the fact that this collection of sacred books was not only the authoritative inspired Bible of the Jewish Church, but also the only authoritative inspired Bible of the Christian Church for very many years until it was again enlarged by the gradual inclusion of the New Testament writings. Our Lord and His Apostles recognize it as "the Scriptures," "the Law and the Prophets," "the Oracles of God." They never hint that this collection of sacred books is imperfect or excessive. They quote it as the inspired teaching of God and the authoritative standard to end all controversy. It is Jesus Himself who bids men search these Scriptures and answers an inquirer's question by referring him to this Bible, "What is written in the Law, How readest thou?"

(To be Continued.)

Wooden Services and Living Religion

IT was time that the nation should be reminded in this definite fashion that not only are we in the midst of a signal material crisis, but that we are presented with a unique spiritual opportunity. There is reason to fear that hitherto the situation has been dealt with by the Church somewhat perfunctorily. Last week, for instance, we printed a letter from a correspondent whose anonymity concealed a personality especially entitled to respect, complaining of the woodenness of a service he had attended on the previous Sunday when we were known to be on the brink of war. Notwithstanding that we obviously stood on the eve of a mighty struggle, the occasion received no more respectful attention than a mumbled bidding to prayer for peace. Well might our correspondent declare with some emphasis that the time has come to "unstarch the clergy" and to make religion more real and vital. We regret to add that many complaints have reached us of the utterly inadequate observance of Sunday last, the first Sunday on which we have been at war with a European Power for half a century. We do not doubt that in the great majority of cases proper notice was taken of the occasion, but it is not to be denied that in far too many instances the Form of Intercession was practically ignored. Probably the absence of several Bishops and of great numbers of the parochial clergy was responsible for these failures to rise to the opportunity; but they were, nevertheless, regrettable in the extreme.

The fiery trial through which we are passing comes to all of us in our individual capacity, and to the Church as the corporate expression of myriads of individualities, as a trumpet-call to reality, and an opportunity of clearing away much that is irrelevant and immaterial, of closing up our ranks in unity of aim. The Church of England claim to be the Church of the nation, in far more than a legal sense; now is the time for it to make good the claim in such a way that it can never again be contested. The first step to this end is the abandonment of the stiffness and formalism, the lack of imagination—in a word the woodenness in our public services—of which complaint is so often made. If we are not real now we never shall be. The country has responded magnificently to the sudden and urgent call. Money and food, clothes and medical comforts are being poured in upon the organizations which have set themselves to their collection. The benevolent Societies of the Church, such as the Waifs and Strays and the Church Army—to mention only two of the most prominent—have offered their help for the relief of the sorrow and bereavement which will be upon us in a terrible flood in a very few days. These things are splendid and are conceived in the true spirit of the second great Commandment. But mankind needs ever to be reminded that it does not live by bread alone. Material things are so pervading and insistent, especially in times of stress, that the calls of the spirit are in constant danger of growing faint and falling upon unheeding ears. These things are truisms, but life itself is a truism; all endeavour and all aspiration are, after all, but repetition. Yet real perseverance in any object, material or mystical, is rare. In worldly matters those who can persevere, succeed; in spiritual matters constant effort alone produces progress; "a saint is a sinner who tries"—and keeps on trying.

This kind of perseverance will be sorely needed just now, both by people and clergy. It is a time when every church in the country ought to be open every day and all day. If it becomes necessary to send any really large number of men to the theatre of war on land there will hardly be a parish in the country that will not feel the consequences. Even when desolation enters no home there must, for some time to come, be wearing anxiety and ever-present fears for hundreds of thousands, probably for millions, of those to whom the insensate ambition of our great adversary has brought the supreme trial of their lives. It is for the clergy in the first place to point the way to patience, to show how self-control may come, how the bruised spirit may find consolation and strength. We can all help with sympathy even when we can do little or nothing materially; but it is the especial province, the ineffable privilege, of the priest of God to minister to those needs which so rarely reveal themselves to men, which often, indeed, are hardly formulated by the individual soul. These sacred labours must needs be conducted almost in secret. But the priest is a public minister as well as a private consoler, and it is as the first that he is most often, or at all events most readily, judged. It is therefore more than ever the duty of the clergy when at this hour men and women turn, as they must in increasing numbers turn, to religion as their stay, to see that their public services are instinct with reality, that stiffness and formalism are banished, and that the spirit of fervour shall find ready and genuine, yet ordered, expression. The Bishops, we are sure, will be ready to sanction any reasonable departure from those strictly liturgical forms which sometimes, it is to be feared, merely foster careless inattention. To go to the heart services need not be long; the essential is that they should move the spirit and melt the soul.

The pulpit, too, may be made a powerful means both of consolation and of hope. So long as the struggle lasts we shall all stand in need of hope. Let us not forget that in Watts' great picture, which has helped many an aching heart, one string of the broken harp still vibrates. In the heart of the true Christian that vibration can never be still; that last string can never be broken. But, in the day of battle, we are in sore need of being reminded of these things—reminded, too, that we have it in our power, by prudence, forethought, patience, and confidence, to mitigate the heavy and inevitable trials that await others, and so to alleviate our own. If the Church can do these, and other things for the nation and the Empire in this the crisis of our fate, it will perform a service not only to us but to civilization far transcending any that could be rendered by many battalions.—*The Guardian.*

THE APPEAL TO GOD

Nothing brings out the latent religious spirit in peoples like war. Just as individual instinct so often sends the indifferent and the doubter to his prayers when the hour of death or danger comes, so the supreme trial of communities awakens them to the sense that they need a higher reliance and a deeper consolation than any the earth affords. To the soldiers the blessing of their arms and colours brings confidence and courage; to those who bear the ordeal of remaining at home the solemn services of appeal lend resignation and hope. It may be conjectured that there is hardly an anti-clerical heart in France so hard that its owner does not find a vague encouragement in the knowledge that at ten thousand altars, from proud cathedrals down to humblest village chapels, rites consecrated by ages of faith and inspired by devotion and reverence are being conducted daily.—*New York Sun.*

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy: and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

The current issue of the "Mission Field" contains an unusually large number of world-wide reports from mission fields.

JAPAN

A CHRISTIAN VILLAGE

The S.P.G. has just received an annual report from the Reverend A. E. Iida.

It is just twenty-five years since our little church was built in this village, and on March 21st we had a special service of thanksgiving to our Heavenly Father for all His grace and blessing given to us during this time. The Bishop honoured us with his presence, and two of the Tokyo clergy came with him. At this service three persons were confirmed, and the two following evenings Evangelical meetings were held in the Church.

The average attendance at Sunday and other services throughout the year has not been high (from a third to a half of the baptized being present), but on the whole I can report spiritual development.

In money matters our ordinary revenues are about the same as in previous years, though there has been a little falling off in special offerings this year as compared with last. For about three years one of our communicants, Mr. Osawa, has been living in Taikyu (a town in Corea) where he began Sei Kokwai work, and started collecting a fund for building a church there. To this our Christians, out of their poverty, contributed 15 yen last year. Mr. Osawa has now returned to Fukuda, but still we feel that there is a special relationship between us and the Sei Kokwai in Taikyu.

THE BIBLE IN THE MISSION FIELD.

The B. and F.B.S. report that in the Indian Empire, including Burma, there has been on the whole, steady progress, the total for the past year rising to 1,095,000 copies.

In China the figures which have now come to hand record that during 1913 the Society put into actual circulation 2,182,672 volumes—315,000 above the highest previous total.

In Korea the Society's circulation last year shows a remarkable increase, having risen to 385,831 books. The sales by colportage—307,000 copies—have considerably more than doubled, and the Bible-women's sales have nearly trebled the figures for 1912.

AFRICA

MISSIONS IN SWAZILAND

The Rev. W. A. Challis replies from Usutu, Swaziland, South Africa:—

"In the Crown Colony of Swaziland there are about 90,000 Swazis. This comparatively insignificant tribe is well favoured as to spiritual ministrations. There are over thirty European missionaries at work here, besides a large body of native ministers, teachers, catechists, and evangelists, but so low is the moral standard of this tribe very little real progress is being made. A general idea of the Gospel Story is widely disseminated, but the power of the Gospel radically to change the lives of the Swazis is not at present much in evidence. On the contrary, there have been wholesale relapses into heathenism among other Christian bodies; at present the Church has retained its hold on the few and scattered congregations under its charge, for which we thank God, though in view of the social and political changes ahead it is impossible to say how long this may continue.

"There is no doubt that there is growing unrest among the native tribes owing to the Land Bill, which seems directly aimed at preventing the Basuto tribes from developing along their own lines. The natives do not understand the attitude of the Europeans at all and their distrust of them. The argument of the more intelligent and educated native is something like this: 'When one of our kings, say Tshaka, conquered a tribe, he would kill the chief, but would do all he could for the conquered tribe—he would give them land and cattle; consequently that tribe was content and never rebelled, and became incorporated into the conquering nation. Now, you conquered the Boers, you gave them back the land, you allow them power to govern; but you only treat us as slaves, and hinder us from making any progress.' This is something of their argument, and, of course, apart from the colour question, there is much good sense in it. But the root question is, Are we going to allow the Bantu tribes to develop on their own lines, or deliberately break up their tribal customs good and bad, deprive them of all right to own land, make them serfs and underlings *in perpetua?* The Crown Colonies of Basutoland, Swaziland, and Bechuanaland stand for the former; the Boer element mainly in the Union stands for the latter. It is the Boer policy to break a native country up into farms, make the natives work for them, keep all education and often religion from them. They are only animals, they say; keep them such. And one has only to go on the farms on the eastern border and then come into free Swaziland and see how this evil policy lowers and degrades."

CHURCH BUILDING IN ORANGE FREE STATE

The Rev. E. Rose, who writes from Waai Hoek in the Diocese of Bloemfontein, refers to the efforts made by his African congregation to build their own Church, of which he sends an illustration. He writes:—"In 1903 a meeting was held with the object of raising a fund to build a larger Church, with the result that the people raised £800, and the foundation-stone was laid by the Prime Minister of the State in 1908. The walls were finished within the year. Since that date another £50 has been given by Africans and £900 by supporters in England and elsewhere. It is hoped that this will be finished by Christmas. The Church is designed to seat 1,500, but at present a section to hold 1,000 is contemplated." Referring to the finance of the Mission he writes: "Every able-bodied member is expected to give a shilling per month, in addition to his offertory in Church. The Mission prides itself on being self-supporting, though obliged to ask for outside help for buildings."

MASS MOVEMENTS IN CENTRAL AFRICA

In the Uganda Diocese there are four or five distinct centres where something like mass movements are going on, the principal being Busoga and Bukedi, in the Eastern Province, and Kavirondo, in the Nyanza Province of British East Africa. The overwhelming majority of the people are frankly and entirely pagan, but these pagan people are coming over to the Church in large numbers. In Busoga in 1909 there were only 1,380 baptized Protestant Christians: the next year the number rose to 1,890; in 1912 there were 4,300, and the increase is going on steadily, not only amongst adults but also amongst the scholars, for in 1912 there were 8,000 children in the schools. In Kavirondo work is going forward, and the Christian Kavirondo boys are Christianising the district around Maseno, where work was begun by the Rev. J. J. (now Bishop) Willis in 1905.—*C.M.S. Gazette.*

INDIA

USE OF THE MAGIC LANTERN

The Rev. J. Londhe, an Indian missionary in the Diocese of Bombay, writes describing the help which was afforded by a magic lantern in an itinerating missionary tour. He writes:—

"We came to the Jehalkaranji State. The chief warmly received us, and gave a convenient place in his own bit of ground for our accommodation. There we preached three times to men of all castes. One night the chief kindly permitted us to show a magic lantern in his State theatre, though it was occupied by the dramatic company. The company, by their electric lights, helped us gladly. At the time of preaching the audience was very surprisingly quiet by the grace of God. It seemed that the peace from God was ruling there so that the assembly might hear the tidings of His beloved son, Who came down from heaven to save them. At this time 800 people were present.

"Our third halt was at the Kurundvad State. By the kind permission of the chief we were accommodated in his garden bungalow. There we gave a magic lantern lecture before the palace. The Chief, with his family, was hearing from the window of his palace. Four hundred people heard the Gospel.

"Then we came to Kagwad, where Canon Taylor formerly baptized some of the Mahars. Here we lodged in Dharmsala. We suffered much owing to the scarcity of water. The minds of the people were prejudiced by the first workers. Yet our arrangements were willingly made. However, the people attentively heard our magic lantern preaching two nights. Both times 500 people were present. From this place we visited Shedbal, a village three miles distant. There more than 300 people were present to our magic lantern preaching. When we returned, the wind blew our lamp out, so we had to walk by the light of a cycle lamp. In Kagwad we found it very difficult to get carts for our removal.

"Thence we came to Bedkihal, where we pitched under a shady mango grove. Here also we preached by our magic lantern twice for all castes. Seven hundred people heard the tidings of their salvation.

"From this place we came to Bhoj. There we pitched our tents where two rivers meet under a banyan tree. One night we showed the magic lantern in Bhoj and preached to four hundred people."

There is no distance from which by the power of His redeeming grace we may not make our return to God.—Abp. Lang.

The World and the Church

A Sermon preached in King's College Chapel, Windsor, N.S., by Rev. A. W. M. Hurley, M.A., Professor of English

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily; and ye are complete in Him."—Col. 2: 8, 9, 10

THE rudiments of the world! The world's philosophy! How constantly we meet them! How constantly we hear them! We can hardly take up a newspaper without finding them facing us throughout every column. We see them continually governing society. We hear of them constantly moving the doings of men. The rudiments of the world! They are based upon the things which have their origin in this world of ours, and they go no higher. They are of the world,—worldly.

God is almost ignored in the rudiments of the world. To be sure He is recognized and tolerated by them at times as a very ancient and respectable idea. But He is set aside when, as an idea, He seems inconsistent with any of the more important rudiments of the world. They do not allow Him to be an idea of any practical importance in influencing men's matters. In most of the columns we read, and most of the policy we see and much of the talk we hear, God seems to be set aside altogether. His favour, or His will, or His commandments, are little regarded as a part of wisdom. To be sure there is always a nominal acknowledgment of Him. But give men a pleasure to be enjoyed, a prize to be won, or a contest to be settled, or some profit to be gained, or set men on two sides of some popular question and how seldom do we see God's side of the question hinted at or examined into. How seldom is God's opinion consulted as an ingredient of wisdom! How seldom is the question of right or wrong raised compared with the question of profit or worldly expediency!

God is set aside in the rudiments of the world. And if He is set aside what is put in His place?

Perhaps the most distinguishing principle of the rudiments of the world is the worship of success. They applaud and hold in respect success only,—worldly success,—earthly prosperity, by whatever means secured. Selfishness is a virtue according to the rudiments of the world, because it leads to success. Even cruelty and immorality are tolerated when they accompany success. The code of morals found in the rudiments of the world is much more elastic and yielding than God's stern code of ten commandments written on stone,—and success will go a long way towards modifying most of its laws.

We find the rudiments of the world influencing and leading men in matters of religion also. Here still they carry on their policy of underrating the importance of God. The rudiments of the world say here,—"We don't know," of things which God has declared. They say, "We don't believe it possible," of things which God has promised. They say, "We doubt the utility," of things which God has bidden us do.

They would not deny God a certain nominal homage. But they would not allow Him a power or wisdom or authority greater than they conceived the power or wisdom or authority of the world to be. They could not allow that God could do anything which they could not conceive it possible for men or nature to do, or that God should declare anything which the wisdom already acquired by men could not prove the possibility or truth of, or that God should have the right to command anything which men could not see the advantage of doing.

In fact, one of the latest phases of the rudiments of the world is to credit man with the origin of God, instead of crediting God with the origin of man,—to explain away God altogether as an actual being, making Him merely a point in the development of men's thought through many ages.

But the Christian cannot be led by the voice and influence of the world. He cannot make the rudiments of the world the principles of his plan of living. The very fact of his being a Christian means, if it means anything, that he acknowledges Christ's wisdom as supreme, Christ's word as infallible, Christ's authority as final. That there can be no wisdom, no truth, no real power that is not based and grounded upon, and in accordance with the wisdom and word and power of God. But if he were led by what he hears and reads and sees in the world around him,—(unless he were patient and farseeing enough to trace the course of things down to their results),—if he were guided only by the opinions and actions which he saw most common and most applauded about him, would he not think that there was no use in allowing for the presence of God and the approval of God? Would he not think that the surest way to prosperity, happiness, honour and all things desirable was by listening to the world's voice alone and following the world's course? Would he not think that, although God might be highly respectable as an idea or tradition, yet God's wisdom was hardly fitted to concern itself in matters of this world,—that the principles which God represented could be permitted little practical interference with, little practical effect upon the actual doings of men?

Such would be the teachings of the rudiments of the world. And we meet them everywhere. Do I mean to say that they prevail? No. They are prominent. The world always makes itself prominent. They are so prominent that they often crowd out of sight other principles. They have the appearance of prevailing. But I do not think that they can be said truly to prevail. And this is the reason—for the last 1,800 years they have been gradually but greatly modified,—forced to discard many things which formerly they had approved,—compelled to approve many things which formerly they had ridiculed, by another principle which has been moving in the world, and moving against them,—the rudiments of Christ.

So, though the rudiments of the world are always prominent, they cannot be said to prevail. There is a force contrary to them and combatting them. It is unseen. It is unnoticed. But it is continually eating them away, sapping their strength, undermining their substance, until at last it shall demolish them altogether.

So St. Paul says. He was a wise man in his own and every generation. In many things he opposed the rudiments of the world. In all these things he is admitted to be wise now. But the stand he took was considered foolish and unnecessary then. And he says to his own and to all other generations, "Beware lest any man spoil you." Spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ.

"Beware lest any man spoil you" by it,—this philosophy and vain deceit which is after the rudiments of the world. So says St. Paul, and his voice comes to us, not as the voice of human wisdom merely, but as the voice of one who speaks as the messenger of God,—"Beware lest any man spoil you by it."

It will spoil you,—to follow any wisdom which leaves God and His judgment unconsidered and uncared for. It will spoil you because it is vain deceit, this wisdom of the world. Hear it speaking at the first in the garden,—even then as now. Even then as now holding itself above the wisdom of God,—holding the bidding of God unnecessary. "Ye shall not surely die." Such was the promise of the world in its own wisdom and the promise of the world had its way. God was ignored, but has not man surely died? Have not all the generations since, with their unresting current of sorrow and mourning, borne witness to this, that with disobedience comes death? The wisdom of the world has proved a bitter deceit to man, and the throb of grief and the weary smart of pain have been its fruits ever since first it "brought death into the world and all our woe." It has spoiled man's lot through all time and it will spoil man now. This wisdom of the world, which makes selfishness a virtue, has made this world a place of want and care, of hopeless sorrow and burning enmities, of consuming shames and of vain regrets. It will lead man astray and land him in a morass of all disappointment and want. It cheats, for it persuades men that it alone can show the way to honour, wealth, satisfaction, happiness,—to all that is worth having. And behold, its honours are hollow, its wealth is but for an hour, and an uncertain hour at that, and satisfaction and happiness it has no power to give. It claims to be the highest power, the power to uplift and the power to overthrow, the power to kill and the power to make alive. It leads men with a show of triumph after its own wisdom and not after Christ. But it could have no power at all unless it were permitted it from above. Its power is empty and uncertain, liable to be crushed in a moment by Him Who is the All-powerful, even Christ.

"For in Him dwelleth all the fullness of the Godhead bodily." And God is Almighty. God is not only powerful over all things but the source of all power. Christ, whom the world would bid you ignore, has all the power and apportions it as He will. His reign is not waning,—His kingdom is not decreasing. He is the same now as ever and always. All knowing, all powerful, all present, He has never lost or lessened His power, but is the same yesterday and to-day and forever. "The fullness of the Godhead" never diminishes,—never becomes emptiness. The power of the world is empty. It exists only by His sufferance. It is suffered only to go so far as will eventually work His will. He suffers the world to vaunt its hollow wisdom against Him, only because He would rule men's hearts by love and not by force. Because He would draw them to Him through faith, in willing obedience, and not coerce them.

And it is only He that can give honours that are untainted, wealth that is everlasting, satisfaction and joy that have the enduring quality of peace. Only the wisdom that is based on His is a safe guide to follow. Only the power which is grounded on His is a sure rock to depend on. Do not be deceived. There is nothing which can compete for wisdom, for strength, or for safety, with the fullness of the Godhead.

And it will spoil you, this philosophy based on the rudiments of the world, because it will warp, pervert and stunt the best faculties within you. It will prevent all those powers which Christ has given you to make you the best of God's work, from growing into their best.

For ye are complete in Him. "In Him" ye are made perfect. Made for Christ,—redeemed by Christ,—the best faculties, the best qualities, the best dispositions you have, grow into their best only when you have placed them in Christ, dedicated them to Him.

Ye are complete in Him Christ is the home of the soul. So long as the soul of man has not found its rest in Christ, is not surrendered entirely to Christ, it must be incomplete and it must feel its incompleteness. The wisdom of this world can never develop man's soul. Its rudiments can never train those faculties which we have direct from God, which we share with God, and by which we may grow towards God. They can only dwarf them, draw them downward, further from what God meant them to be.

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Do we not all feel that we have lost much, missed much of growth, lost much even of what God has given us to improve, by hearkening to the teachings of the rudiments of the world? Is not the lack of peace in our Christian lives due to this? Is not the lack of strength in them due to this? Is not the uncertainty of our conflicts with temptation due to this? Are not the many, many falls, when we have been tempted unawares, due to this? It is only in Christ that these gifts can be gained. It is only in Christ that these dangers can be escaped.

Remember, "Ye are complete in Him,"—and that the act of surrender to Him must be renewed and ratified every day.

Then, "beware lest any man spoil you through philosophy and vain deceit after the tradition of men,—after the rudiments of the world and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him."

PRAYER FOR SICK AND WOUNDED

Almighty God, who dost look down in fatherly love upon all who suffer: We beseech thee to hear our humble prayers for the wounded and the sick: give to each one of them thy help, in spirit and in body, according to his need; sanctify him, cheer him, and, if it be thy will, restore him; and in thy redeeming love have mercy on the fallen. All this we ask through the mediation of thy Son, Jesus Christ our Lord. *Amen.*

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Dominion Conference of the A. Y. P. A.

KINGSTON, AUGUST 18th to 20th

IN spite of many misgivings that the troublous times might seriously interfere with its success, the Annual Dominion Conference of the A. Y. P. A. held in the beautiful old city of Kingston on August 18th to 20th was a truly magnificent effort, rich in achievement and solid work done, and proving a source of strengthening encouragement and inspiration for all taking part in it.

With no fewer than 126 delegates from all parts of Ontario present, besides a large gathering of local members and friends, the opening meeting in the City Hall on Tuesday evening, August 18th, presided over by the Archdeacon of Kingston, in the unavoidable absence of the Bishop, gave an unmistakable foretaste of the enthusiastic character of the meetings to follow. The serious work of the Convention started on Wednesday morning when, after a corporate Communion at 7.30 in St. George's Cathedral, the celebrant being Archdeacon Dobbs, assisted by resident and visiting clergy, the Convention settled down at ten o'clock to hear the reports of the officers, all of which showed sound and satisfactory progress made during the year.

The most important work of the morning was the division of the Convention into committees for the discussion of A. Y. P. A. problems. The questions before the Committees were all of a very practical nature and although the reports were not made until the next day, it will be more convenient to record the conclusions arrived at side by side with the questions discussed.

1. The first committee considered how the Dominion Association of the A. Y. P. A. should be financed, and the conclusion arrived at, and indorsed by the Convention, was that an assessment of $1 should be contributed annually by each branch, to be paid to the Dominion Association before December 1st of each year.

2. The Committee considering the question of the value of the Dominion Association Branch, answered it with an emphatic indorsation of its work and usefulness, as supplying a unifying and controlling influence, without which the scattered branches would lose the sense of cohesion and fellowship with others in the Association.

3. The necessity for local organization of the branches in large centres was the subject of the third Committee's deliberation, and the report, affirming the need and usefulness of such local organizations between branches, sufficiently near together to render co-operation possible, was, after an interesting discussion, ratified.

4. The advisability of an initiation ceremony for admitting new members, and the taking of the pledge, gave rise to a good debate, it being decided that the report of the Committee in charge of this question, affirming the value of the ceremony and pledge, should be indorsed.

5. The question of appointing a paid secretary for the Dominion gave an opportunity to the Convention of hearing of, and heartily and gratefully applauding the unceasing efforts of the Hon. Dominion Secretary, the Rev. E. Appleyard of London. The time is fast approaching when the secretarial work of the Association will be beyond even Mr. Appleyard's untiring care and attention, busy as he already is with other duties. Although greatly to be desired, the Convention felt that the Association was hardly yet strong enough to bear the great financial burden of appointing a secretary who would devote his whole time to it, and the step was, therefore, regretfully deferred.

The most important consideration for the afternoon session was the adoption of a constitution for the Association to be forwarded to the General Synod. The document setting forth the form of organization, its aims and procedure, as drafted by the Executive, was heartily approved by the Conference.

Wednesday evening was pleasantly spent in an enjoyable excursion on the St. Lawrence, tendered to the visiting delegates by the Kingston branches.

The session of Thursday morning, August 20th, proved to be one of the most interesting and fruitful of the whole meeting, when delegates from the many branches represented told of the work going on in the various localities, the reports giving ample evidence of the vigorous and healthy condition of the association throughout the country. A most important point discussed was the question of publishing a periodical, devoted entirely to the interests of the Order. Such a paper was clearly shown to be a vital necessity, and it was unanimously decided that one should be put in circulation at as early a date as possible, the matter being left in the hands of a Committee.

The question as to the part that the A. Y. P. A. as a whole should take in the support of missions was left somewhat undecided, although the sense o the Convention seemed to favour that it should be left to the individual branches to shape their own policy in this matter.

Thursday afternoon was taken up with the ratifying of the various reports of Committees and the election of officers. All the old ones were re-elected, and the following names were added to the Executive Committee in place of various others who had been compelled not to seek re-election through leaving the country or for other reasons: Mr. H. A. Harrison, Winnipeg; The Rev. J. W. Lindsay and Mr. J. Bannell, Ottawa; Mr. D. H. Hollingsworth, Toronto; Miss L. Ryder and Mr. W. Carrol, Kingston; Mr. I. Marshall, London; Mr. White, Paris; Mr. W. L. Myring, Brantford; Mr. Kerne, Vernon, B.C.; Miss D. Woodcock, Brockville; Rev. W. Cox, Gananoque, and the Rev. J. J. Willis, Montreal.

It was decided that the Conference should meet in the city of Windsor, Ontario, in 1915.

The afternoon was also made memorable by the unanimous and earnest reaffirmation by the whole Convention of the aims and objects of the A. Y. P. A., as set out in the Manual, namely the strengthening and deepening of the spiritual life of the members through worship, work, fellowship and edification.

The passing of various votes of thanks and the installation of the officers closed the work of a Conference, the success of which had been largely due to the excellent arrangements made by the local committees, and more especially by the zeal and untiring efforts of Miss Laura Ryder and the Rev. R. C. Magee of Kingston. President A. W. Langmuir handled the Conference in an excellent manner and everything went without a hitch.

The last meeting was held in the Cathedral the same evening when, after Evensong had been said, Canon Macnab, of Toronto, delivered a most striking address, manly, practical and inspiring, and after a final gathering had been held in the Conference Hall for the purpose of partaking of refreshments and saying the last farewells, the delegates dispersed, happy in new found friendships, satisfied with good work done, and, above all, confident that the blessing of God had rested upon their labours.

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ALGOMA

ST. JOSEPH'S ISLAND

Bishop Griswold, of Salina, U.S.A., preached in Emmanuel Church, Richard's Landing, on August 16th. His Lordship's discourse, taken from the words "Come and see," was an earnest and practical appeal for us to put aside all prejudices and to realize in our own hearts and lives the meaning of this invitation to come into contact with the Lord Jesus Christ: particularly emphasizing the importance of the Holy Communion to give us spiritual strength and enrichment.

In the afternoon the Bishop went to Holy Trinity Church, Jocelyn. The Church was filled, and there was an inspiring and beautiful service in which the people did their part well. The Bishop gave a free and easy talk to the people, urging them to carry their religion into their every day work, that in everything we should glorify God. The woman over the washtub and the man working in the field can and should glorify God.

On account of the long distance, the Bishop was not able to include in his visit, St. John's, Marksville. Mr. John Campbell took the Bishop back to Richard's Landing, and the Rev. E. G. Heaven, the incumbent, proceeded to Marksville for service at which there was a baptism.

Mrs. McLennan recently presented to St. John's Church two handsome brass vases, in memory of her husband and daughter.

SAULT STE. MARIE

The Right Reverend the Bishop of Algoma and the Venerable Archdeacon Gillmor, D.D., conducted the service held by the Fifty-first Regiment, on the Jail Grounds, on Sunday, August 16th, at 3 p.m. The Archdeacon read the service and the Bishop—who is Chaplain to the Regiment— preached in a clear and impressive voice. There were about three hundred men on parade and there must have been a thousand other worshippers on the grounds. The city has not been so impressed before by the martial music and the magnificent type of manhood "at prayer."

The Bishop spoke as a man of God and as one officer described it, "a true Briton." He showed how peace may at certain times only be won through conflict. In this war our object and justification is that we "seek peace."

By an incident in one of Lord Wolsey's campaigns in which a young man's offer to lead the company across a desert by the guidance only of the stars, was accepted on account of his *"character."* The Bishop urged every man to aim at such a life that their dying words too might ring with success—

"Well, did I lead them straight?"

EDMONTON

Commencing last week and continuing as long as the war lasts, there will be offered prayers for peace in the Anglican Churches of the city, commencing at 12.30 noon.

Bishop Gray preached twice on Sunday, and in both sermons made reference to the war, answering some problems which people find hard to solve in the present situation. One is:

"Who will God help, when the people of both sides in the conflict are praying to God for success of their arms?"

Bishop Gray stated that he considered it was not right to pray for the success of an army in an international struggle; what they should pray for was that peace should soon be restored. They should also, as a nation, examine themselves and their country's policy, and endeavour to live both individually and nationally according to the principles of the Christian religion.

FREDERICTON

Rev. A. L. Skerry, rector of Stanley, announced to the congregation in his parish on Sunday, that his churches would soon have to be indefinitely closed, as he was going to the war. He was with the Canadian contingent during the Boer war.

NIAGARA

Among recent volunteers is Canon Piper of Thorold, who is Captain of the 37th, and the Rev. G. F. Gordon of Christ Church, Niagara Falls, Captain of one of the companies of the 44th.

ONTARIO

KINGSTON

Word has been received from Major the Very Rev. G. L. Starr, D.D., Dean of Ontario, that he has volunteered to go as Chaplain to one of the regiments leaving for the front, and that he has been accepted. Dean Starr, who has been in England on sick leave, has been for a number of years Garrison Chaplain at Kingston.

QU'APPELLE

The Lord Bishop of Toronto is staying with the Bishop of Qu' Appelle in Regina. On Sunday morning, August 16th, he preached at St. John's Church, Moose Jaw, and at St. Paul's, Regina, in the evening. The Bishop of Toronto also held a camp service in Moose Jaw for the troops proceeding to the war.

The Bishop of Qu'Appelle held a service in Regina for the troops now encamped on the Exhibition Grounds. These regiments are proceeding to Valcartier shortly.

"I believe that Great Britain today is defending the liberties of the whole world, and in the event of her being unsuccessful, the clock of civilization will be put back for 300 years." This was one of the most striking statements made on Sunday morning by His Lordship Bishop Harding, preaching at the Exhibition Grounds to a massed assembly of the Regina soldiers who have volunteered their services for the first Canadian Overseas Expeditionary Force.

Over 400 soldiers attended the service, which was held on the grandstand. An indication of the great interest which is being taken locally in the Regina contingent, was given by the presence of about 4,000 citizens of Regina, who went out to the grounds to attend the service. The huge grandstand was comfortably filled to capacity. The brilliant uniforms of the officers and men lent a touch of color which added to the lustre of the occasion.

His Lordship Bishop Harding, who was accompanied by Canon Knowles, acting as chaplain, preached to the large assembly one of the most stirring sermons that has ever been heard in this city. Filled at times with emotion and reminding the worshippers of their duty to God and man, he would break into a period of patriotic fervor, calling upon all good citizens to rise and do their duty towards the defence of the Empire. The huge concourse of people listened interestedly and attentively to every word, and many were the signs of silent emotion displayed. Mothers and sisters sat there proud of the son or brother who had answered the call of duty, yet the falling tears indicated the sorrow they felt at the approaching departure.

"Greater love hath no man than this, that a man lay down his life for his friend." This was the verse taken from John 15 as the text for the sermon. Christ was pointed to as an example of a man who died for both his enemies and friends. We sometimes dwell on the selfishness of mankind, and in fact we are all more or less possessed of a little selfishness, but at a time like this we must dwell on the spirit of unselfishness and the great spirit of self-sacrifice which is being shown throughout the British Empire.

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is love for country, which we call patriotism. In this we are also following closely our Lord and Master, who in an hour of distress called upon the name of the holy city of Jerusalem. Patriotism today means something entirely different to what it did say 200 years ago. Today we are filled with a love of the motherland, even although hundreds of thousands of British subjects have never stepped in the United Kingdom. The reason for this great passion is a love of British justice and British fair play enjoyed by all citizens of the Greater Britain.

"War is a terrible thing," he said. "I can't bear to dwell upon the horrors of war, but there is something more terrible. It is a state of tyranny and slavery when we would no longer be sons of a free country. This is the reason for the great self-sacrifice which you are making. We feel proud of those of you who of necessity arise and are ready to suffer and maybe to die, in the defence of this great Empire, of which we are all true members. Carry with you that spirit of self-sacrifice and do your duty by your King and Empire."

Britons, he stated, all the world over, and throughout the pages of history, have stamped indelibly the memory of their sense of duty. Wellington said, "You and I will do our duty." Nelson said, "England expects that every man will this day do his duty."

"I believe," said the Bishop, "that those of you who have been called by your King and country, and I also believe by God, will do your duty."

Duty to God was also impressed upon them by the Bishop who reminded them that some of them may be going to suffer hardships or injuries or even to die. They should never allow a day to pass without saying their prayers, and reading the Bible, and they should never take the name of God in vain. "If you do wrong," he said, "and want to be forgiven, remember that He died that we might be forgiven. Love of friends and country is a great thing, but love of God is the most wonderful thing of all."

In the hour of victory, he asked them to be kind and considerate to their enemies, and to remember the great principles for which they are fighting. His Lordship concluded the address with the words, "Pray for peace, but prepare for war."

Every officer in the city attended the service which was conducted in the English church form. The service opened with the singing of "Onward, Christian Soldiers," and concluded with the singing of the National Anthem. The Regimental Band of the 95th Saskatchewan Rifles was in attendance and led the music.

DILKE

On Thursday, August 13th, the corner stone laying of St. Lucy's Church, Dilke, took place, the ceremony being performed by the Grand Masonic Lodge of Saskatchewan A.F. and A.M. The Church is a memorial to the late Mrs. Lucy Sawbridge, wife of the Rev. J. E. B. Sawbridge, vicar of St. Margaret and St. Swithun, Norwich, England, recently priest-in-charge of the Bethune-Dilke mission.

The clergy and congregation under the Rev. E. W. Hughes, priest-in-charge, moved off in procession, led by the cross bearer to the new building, where they were joined by the officers of the Grand Lodge of Freemasons. After a short church service, which included the 84th Psalm, the Apostles' Creed and the dedicatory prayers, the stone was laid with ancient ceremony of the Freemasons.

QUEBEC

In accordance with the request of the Archbishop of Canterbury, the Bishop of Quebec appointed Friday, August 21st, as a day of prayer and intercession in connection with the war. The day was well observed in Quebec in all our churches. The Bishop issued the following general invitation to all citizens to join in observing the day, which appeared in the Quebec *Chronicle* of the day before:

The Call to Prayer Follows the Call to Arms

To All Friends and Fellow-Citizens in Quebec:

While officially I have ordered services of special prayer and intercession to be held tomorrow, Friday, August 21st, in all the churches of our diocese, in order that we may unite on the same day with our fellow-churchmen in the Motherland, who at the bidding of the Archbishops of Canterbury and York will be beseeching the Throne of Grace for victory to our arms and those of our allies in the present grievous war, as well as for the blessing of a righteous and abiding peace in God's own time, may I not urge upon all my friends and fellow-citizens of whatever faith to engage in private or public prayer to-morrow for the same object, claiming the promise of Our Saviour: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven."

A. H. Quebec.

The Holy Eucharist was offered with special intention in every church in the city and surroundings on the appointed day, and many were the heartfelt prayers that ascended before God's throne beseeching His mercy upon the nations now at war. The chief service was the solemn offering of the Holy Eucharist at the Cathedral on Friday morning at 11 a.m. The Venerable Archdeacon Balfour was celebrant, Very Rev. Dean Williams, Epistoller, and Rev. Canon Scott, Gospeller. The Bishop being present and pronouncing the Absolution and Benediction. A considerable number of people attended.

At the opening of the service the Very Rev. Dean Williams ascended the pulpit and, in his address to the congregation, struck a note that met with instant response from everyone present He remarked that:

"Never in our lifetime, never for a century has there ever been a crisis in the world so momentous, so appalling, as the crisis which we are now beginning to pass through. Whatever be the causes which has brought about this terrible strife of the nations, this much is certain that England is not guilty of throwing down the torch which has lighted this world-wide flame of war and bloodshed. Nay, more, England strove until the last vestige of hope was gone to bring about reconciliation and peace, and was drawn into the struggle which she did not provoke and from which she seeks no gain.

"Holding firm and standing true to her sense of right and justice and liberty, she has been forced to take up arms, and her navies and her armies go forth to battle in what we believe to be a righteous cause.

"It may be for our sins as a nation and for our forgetfulness of God that we have been brought into this strife, it may be as an instrument for the upholding of truth and fair dealing and the putting down of pride and greed, we cannot tell.

"As Canon Alexander, preaching in St. Paul's Cathedral, recently declared: 'A military despotism similar to that of Napoleon has been revived in Europe and is being advanced by methods of tyranny and aggression which have been long discarded among civilized people. In face of that aggression and in an unsought quarrel, England stands for justice and liberty, for the trustworthiness of solemn pledges given between nation and nation for the security of smaller communities whose life and independence are now threatened.'

"Using faculties of judgment which God gave us, with one mind, we believe that there is no alternative and that the Empire must go forward with all her strength, cost what it may, trusting in God.

"It is not my intention to preach a sermon this morning, nor even to speak of the splendid enthusiasm and spirit and self-sacrifice which are dominiating the Empire in every part of the world. The present is not an occasion for this. It is a solemn and awe-inspiring moment, our forces in the Mother Country have gone forth and are still mustering in greater numbers, our Canadian troops are mobilizing, our own friends and relations are preparing to face the foe, but as yet the storm has not broken in all its fury though we may hear at any moment that it has. It is a moment of tense anxiety. Fitting and right indeed is it, and in full accord with our own feelings, that at such a time we should be called upon by the Sovereign, by the Primate of All England, by the Bishop of our Diocese, to assemble before God and pray with all our heart and strength and soul for the Divine Blessing upon our cause, and that Almighty God in His omnipotent power may assuage the strife of the nations, cause this terrible war to cease with as little bloodshed as possible, make right and justice prevail and give peace on earth once more.

The service which we are to take part in has been arranged by the Archbishop of Canterbury at the express wish of His Majesty."

The service then followed and consisted of the National Anthem and special prayers, psalms, and Lessons, and the "Bidding of Intercessions" for victory to our arms, for the King, for our troops, for the wounded, the mourners, and for the establishment of peace.

Kipling's fine "Hymn Before Action," was then sung, after which

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the Holy Eucharist was celebrated with special Collects, Epistle and Gospel appointed by the Archbishop of Canterbury for the occasion. Ven. Archdeacon Balfour was the celebrant, and Very Rev. Dean Williams, Epistoller, and Rev. Canno Scott, Gospeller, His Lordship the Bishop of Quebec pronouncing the Absolution Benediction.

The special hymns in time of war were sung.

The collection taken up was for purchasing Prayer Books for those going to war.

None were present who did not realize the extreme solemnity and gravity of the occasion which caused them to be assembled together.

The death of His Holiness Pius X called forth general sympathy for the Roman Church people who form six-sevenths of this city's population and, in the name of the English Church, the Bishop of Quebec sent the following message to the press:

"I have heard with deep regret of the passing to his blessed Rest of His Holiness Pope Pius X. and am glad to have this opportunity of expressing my sympathy with my fellow-citizens of the Roman Catholic Communion in the sense of personal loss which they must experience in being thus deprived of their Chief Pastor. It has been a happy thing for the Christian world that the late Pope was conspicuous for such breadth of mind. This trait in his character combined with his sincerity of purpose, simplicity of life and earnest personal devotion to his Saviour, has made his Pontificate one that will long live in human memory.

A. H. Quebec."

The local troops took their departure from Quebec for Valcartier on the 22nd, taking with them both their chaplains.

MARBLETON

On Friday last an impressive service was held in St. Paul's Church, when the Holy Eucharist was offered in connection with the present war. Special Collect, Epistle and Gospel, and also special prayers were used which were authorized by the Bishop of Quebec. There was a good-sized congregation present and many received the Blessed Sacrament. The priest-in-charge asked the people not only to pray during the service but every day that God may bless and guide our troops engaged in war, and that in God's good time He may grant us a righteous and lasting peace.

Mrs. E. L. Sewell, of Quebec, has presented this Church with two beautiful cruets for use at the Holy Eucharist.

The Junior Guild of the parish have purchased a new cork matting for the Church, and also have given a Hymn Board.

A celebration of the Holy Eucharist is held every Sunday now in St. Paul's Church.

RUPERT'S LAND

During his recent visit to Winnipeg, in the cause of a deputation itinerary of the West, the Bishop of Toronto delivered, at the Garrison Church parade of Winnipeg's militia, an address which was described by the local press as "a notable utterance and one as appropriate to the occasion as it was full of the spirit of Christianity." One point particularly impressed by His Lordship was that in the present crisis of the world's history England was fighting the battle of civilization, of progress and of Christianity. He quoted St. James' as illustrating the source of wars and fightings: "Come they not hence even of your lusts that war in your members?" "When you come to investigate and look into this question," he said, "you will find that this answer meets it in the fullest possible way. The battle-field stained with blood, and the history of the great nations of the past, of Egypt, of Assyria, of Persia, of Greece, and of Rome, tell us that the wars and struggles of these great and mighty nations, were due to the lust of glory, the lust of power, to excessive ambition, to the desire for preeminence and the greed of territory. "Men of Winnipeg," he continued, "it must always come to you as a splendid and notable thing that England only declared war when it was impossible for her to do otherwise." He enjoined upon his hearers to give heed to the ancient battle-cry: "Quit you like men; be strong." Closing a very lengthy and forceful address, the speaker said, "God bless every one of you, and if it be His divine purpose that you should go out and fight this great battle for your country, may every one of you return in peace, with the victor's crown upon your brow and a heart at peace, because you have done your duty, you have discharged your obligation, you have remembered that the soldiers' honour is the honour of his country, of his Empire, of his King and of his God."

The following week the Bishop gave another stirring address at Moose Jaw.

WINNIPEG

Rev. A. W. Woods, of St. Margaret's Church, has volunteered as Chaplain to the 98th regiment, been accepted, and will accompany that unit to the front. Mr. Woods is a former member of the 90th. It is understood that the incumbency will be temporarily filled during Mr. Woods' absence.

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TORONTO

A form of special prayer, etc., prepared by his Grace the Lord Archbishop of Canterbury for use in England, and ordered by the Lords of the Privy Council, is being sent out from the office of the Bishop of Toronto to the clergy of the dioceses with the request that Sunday, August 30th, be observed as a day of special intercession on behalf of His Majesty's naval and military forces, etc. Daily prayer is being offered in many of the churches.

TORONTO

Dean Llwyd, of Halifax, is in the city for a few days.

Mission to the Jews.

Mr. Berman had the joy of baptizing one more Jewish convert on Sunday in Holy Trinity Church. He has just lately declared himself a believer, and has offered to go to the war, has been accepted, and is leaving for the front this week.

FACTS FOR ABSTAINERS

The effect of alcohol on mortality has been strikingly illustrated in a recent report of an investigation which has been carried on under the auspices of the Association of Life Insurance Medical Directors of America, and the Actuarial Society of America.

This report covers the experience of over forty leading Life Insurance Companies and proves conclusively that the death rate of total abstainers is very much lower than that of non-abstainers; yet this Company is the only old-established Company in Canada that takes this fact into account, and this to the extent of giving special terms and rates to total abstainers.

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HEAD OFFICE TORONTO

Women's Work and Social Service

IT is worthy of note that the same newspapers which announced that "a state of war existed between Great Britain and Germany," announced also that at an emergency meeting of the Daughters of the Empire, the suggestion had already been made and enthusiastically adopted that, in the event of war, the women of Canada should offer a hospital ship, to be fully equipped and offered to the British Admiralty through the Canadian Government. In the same issue, too, it was announced thaat the Canadian National Association of Graduate Nurses had offered to organize a field staff, and that volunteer first aid nurses were already gathering for their first instruction. So much a matter of course, has now become the blessed association of Red Cross and ambulance work with war.

But yet the association is a comparatively new one. We can scarcely imagine Red Cross work in the days when the nation's women handed his shield to husband or son, with the command, "with it or upon it." And the romantic story—legend I suppose, —of Eleanor of Castile, the adorable queen to whose promptness in sucking the poison of a Saracen arrow from her husband's arm, our great Edward the First owed his life,—this is, perhaps, typical rather of wifely devotion than of the larger work of organized skill and helpfulness displayed in the Red Cross Movement.

* * *

When in 1854, Sydney Herbert, the Secretary at War, asked Miss Nightingale to undertake the task of leading a band of nurses to the Crimea, he was proposing an innovation, and one which he realized would only with great difficulty be induced to work smoothly with the medical and military authorities. This proved the case. "As he himself was thrown into a cart on some straw when wounded in Spain, he thinks the same conveyances admirable now, and hates ambulances as inventions of the Evil One."

Thus Miss Nightingale wrote of an officer whose conservative attitude typified one of her greatest difficulties in the Crimea. For three centuries or more a medical service had been attached to arms, and this had been thought adequate until the terrible revelations of the Crimea summoned men to reform.

* * *

This was only sixty years ago. Then when Italy was involved in the desperate and ultimately successful struggle with Austria, for her own national freedom, M. Dunant, moved by the horrors of Solferino, published his *Souvenir de Solferino,* a book which awakened earnest discussion and led to the calling of an International Conference at Geneva, among whose thirty-six members were delegates from fourteen governments and six associations.

Their recommendations, subsequently embodied in the Convention of Geneva, were accepted by every civilized power, and thus arose the Red Cross Movement, which has not only established military hospital work on a large scale, but has procured the neutrality in war-time of hospital buildings and their officials.

M. Dunant has left on record that the real inspiration of his work was that of Florence Nightingale and her nurses in the Crimea; Clara Barton in the American Civil War followed her example and consulted her experience, and during the Franco-Prussian War, the Crown Princess of Germany—our own Princess Royal —and others, were thankful to become her pupils in the art of military nursing and aid.

* * *

There is no nationality in suffering, and there is no nationality in Red Cross work. A wounded soldier is everyone's brother, and so one is scarcely surprised to note the acts of kindness "and even tenderness" extended by the Belgians to their wounded enemies. At the present moment, of course, Red Cross work is in full activity in all the countries involved in the war, while our generous American friends are doing much to further a work which is compatible with the strictest neutrality. One has noticed that the King has placed Balmoral at the disposal of the Red Cross, that the Dukes of Devonshire, Portland, Westminster and others have done the same thing with their historic houses, and the efforts now being made in Canada are an echo of the loving work into which women of all nationalties are putting the whole energy of their hearts and hands in co-operation with the authorities.

Now that the C.P.R. has so generously offered one of its liners for the Canadian Women's Hospital Ship, the funds raised will be available entirely for its equipment and maintenance. We all know about the progress of the Fund; we have seen, we have shared, we have helped to make the enthusiasm with which the idea is being carried out; we know how villages and towns have responded, how the women's societies have co-operated in the larger places, how splendidly the women worked together on the Flag Day, and how nobly people of all sorts and conditions met their efforts,—not only people of means, but workmen, children, poor, strangers within our gates, all adding their gifts, in the name of the "flag which has made us all happy," as was so touchingly said by a woman of our Jewish community.

It has been an inspiring experience to all who shared in it, and it is good to know the success of the effort, in the smaller and larger places alike.

* * *

"The comforter's head never aches," and when the nation is at war, the only comfort for the women of the nation is to be at work, helping to "comfort and succour" all who through the war "are any ways afflicted or distressed,"—the sick and wounded sailors and soldiers in the first place. And the "comfort and succour" is not only that of nursing, for there are so many auxiliary needs to be supplied.

Florence Nightingale's experiences shewed how much is needed to supplement the actual work of nursing. "The strongest of you will be needed at the wash tub," was one of her early instructions on the voyage out, and the "deficiency of linen" was noted at once by her apparently all-seeing eye. She soon found it necessary to make herself a sort of general dealer in all kinds of necessaries; 27,000 shirts, for instance, formed *one* consignment sent from home at her request, and a very important part of the work was to provide clothing for the sick and wounded in hospital.

* * *

It must be so in war; and now there will be needed a practically unlimited supply of such things as sheets, towels, pillow-cases, pillows (16x24 inches), bandages, socks, shirts, night-shirts and so on. And here is a way in which we can all help.

"You know," writes Carlotta from the farm where she is taking her holiday,—"I usually count on getting through a fair amount of embroidery and fine sewing in the summer. I love doing it, and it's always part of my holiday to have time for it. But since the war began I haven't touched it. I have felt as it were that 'my soul loathed this light bread,' and though I had brought some very fascinating things to do, I have scarcely even looked at them. I got a shirt pattern and some material sent from home, and I find a sort of solid satisfaction in working at that as hard as I can." I fancy most of us feel something the same way, and that the needle work this summer is all of this sort.

It is wise to remember that a well-shaped sock or a properly cut shirt is a greater comfort to a soldier than is a poor one, and that the local Red Cross authorities will be glad to supply instructions to those who wish to work in the most advantageous way. "I am very anxious to help in my small way," ran one very practical letter,—"and I would like to put myself and my sewing-machine at the disposal of the authorities for this purpose." A splendid example!

* * *

But we must remember, too, that we are to help *all* "who are any way afflicted or distressed," and there will be others besides our sailors and soldiers. Care will be given for their families and those dependent on them. Funds are being organized for this purpose, and the popularity of the Prince of Wales fund sets a most generous example to the Patriotic Fund being inaugurated here, for the benefit of those whose husbands and sons have gone to the front. A delightful illustration of thought for these, is seen in a notice upon certain tenements, that "any family whose bread-winner has gone on active service," may stay free of rent during his absence—the offer to be good for a year.

We know nothing by experience of the way in which everyone must be affected by a war of any magnitude, stocks fall, prices rise, trade suffers, business houses close; a very small increase in the price of, say, flour or sugar, is universally felt, and

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the smaller the margin the more acutely is felt the slightest increase. We need not go into the question of possible government action for controlling food stuffs and regulating prices; we may not individually be able to exercise any direct influence upon the action of even one firm in closing or keeping open. Yet consumers can do something to steady prices, by refraining from giving rush or storage orders, for "everyone who orders a barrel of sugar for storage," says the Redpath Company, "is simply putting up the price on himself," as well as on others, and so adding to the acuteness of the situation.

* * *

In the Pastoral directing special prayers for peace to be said at every Mass, Archbishop McNeil went on to say: "Some of us who cannot leave Canada may be tempted to think our part simply that of interested spectators. It is not. We can all help and therefore should all help, by taking care to stop all unnecessary expenditure in our homes and in our daily lives. It is no time for luxuries or festivities when millions of men are engaged in mortal combat, and the poor every where are likely to need all we can spare next winter." That is well and wisely said, and it voices the opinion of many thoughtful and responsible people.

"But isn't trade helped by expenditure on luxuries?" Perhaps we might say "yes," if the only alternative were to hide money in a stocking. But to a great extent expenditure directs trade, and money spent on luxuries does not do equal good, but less good than the same amount spent on necessary and useful things. Adequate production of the ordinary necessaries of life is that which profits a country most, and at a time like this the money which otherwise might well be spent upon new dresses for ourselves, will do more good to the country if used instead to help some needy family.

Early in the spring "a hard winter" was prophesied. It does not take much thought to understand that the hardness will now be immeasureably increased, and that there will be clerks, artisans, factory hands, labourers and others, thrown out of work entirely through the operation of the war, and many therefore, beyond those affected by the ordinary exigencies, will be in need of the barest necessities of life, food, fuel and clothing.

By saving now in going without some things we do not need, we shall not only be receiving a touch of the nation's discipline of war, but we shall be making it possible later on to help some who otherwise must go hungry or unclad. We all know in theory that war is a grim and dreadful reality; some of us have learnt to know it in more than theory; but we cannot know, we cannot realize, how very far-reaching are its effects, how the sword of its suffering pierces the hearts and homes, not only of those whose men are at the front, but of countless others who have no direct connection with them.

May not the noble message of Lord Kitchener to the troops possess an application even wider than that for which it was first designed:

"Remember that the honour of the British Army depends on your individual conduct."

In the coming weeks and months something is going to depend on the self-control and kindness and the helpful sympathy of you and me.

Honour Bright.

HOLIDAYS

Holidays are a challenge. They dare us to prove that we can take them. For, indeed, there is a fine art in taking a holiday well. And the art is a very high and delicate one. It taxes the nerves. It tests the temper. It strains the imagination. It asks for much humour. A holiday is an ideal. It is rarely adequately realized. It is a cuckoo-cry that we pursue o'er hill and dale, year after year, a phantom joy, "still longed for, never seen." This is what it ought to be. It is hardly meant to be actually captured. It is always in the bush—this is its delight. We are ever on the verge of being perfectly happy. Very nearly everything goes absolutely right. If it had not been for that one wet week, it would have been really perfect. If it had not been for that unlucky accident, when one of the children broke a leg, there would have been no single failure. New Hampshire was heavenly, but oh! the heat of the journey! Nantucket was ideal, but how the wind did blow for three days!

A true holiday will always have this note of original sin in it. It will always just miss the best. The cuckoo is always in the next field, across the road. That is why we love it. It is at once far off and near. The real holiday that we are ever going to enjoy is laid up in Heaven. In the meantime, this year we are going to set out, as confident as ever, to secure it. We are sure that now, at last, it may happen. We nurse our little scheme. We lay our plan—it will be simply splendid!

That is the true spirit; that will keep us young. We shall come back browner, dustier, dirtier than we ever were before, and sturdily swear that it has been the very best holiday we ever spent.—*Gems.*

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We invite correspondence on all matters relating to the welfare of the Church.

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BOOK OF COMMON PRAISE

To the Editor:

I am sure it will be of interest to your readers to learn that the amount of royalty on sales of the Book of Common Praise from September 7, 1913, to August 1, 1914, amount to the sum of $2,445.65, and that a cheque for the equivalent in English currency has been received by our press, The Oxford University Press, and has been paid over to the General Treasurer of the M.S.C.C. in accordance with the resolution of the General Synod passed at London, Ont., in 1911. In his letter transmitting the statement and account and the cheque, Mr. Humphrey Milford, Manager of The University Press, says that the increased rate of royalty now becomes payable on the 16 mo. edition with tunes, as the sales of the ordinary paper edition have now gone beyond the 50,000 copies on which the lower rate of royalty was payable according to the contract.

Faithfully yours,
HERBERT S. McDONALD,
Honorary Treasurer of the General Synod.

August 17, 1914.
Brockville, Ont.,

August 17, 1914.

CHURCH LIFE,
Confederation Life Bldg.,
Toronto.

Dear Sir,—Your readers will be interested in hearing that the sale of the Book of Common Praise for the past eleven months is a little more than for the previous twelve months, $2,445.65 as against $2,308.33. The royalty now being paid on the copies of the smaller music edition is at a higher rate now, as there have been more than fifty thousand of them sold. Altogether there were seventy-five thousand one hundred and sixty-three copies of the book sold in eleven months.

Requests still continue to reach our committee from hymnal compilers. Victoria, Lady Carberry, who is getting out a new book in England and which the advance notices speak very highly of, is using a number. Mrs. Plumptres' temperance hymn "Keep Thyself Pure," is being largely adopted in hymnals, the latest book to adopt it being a fine Sunday School book called "Worship and Song," published by the Pilgrim Press of Boston for the Congregationalists of the United States. Hymns Ancient and Modern, have refused to permit the sale of our book in Australia though there was every chance apparently of our book being adopted by the Australian Church.

JAMES EDMUND JONES,
Sec. Hymnal Committee.
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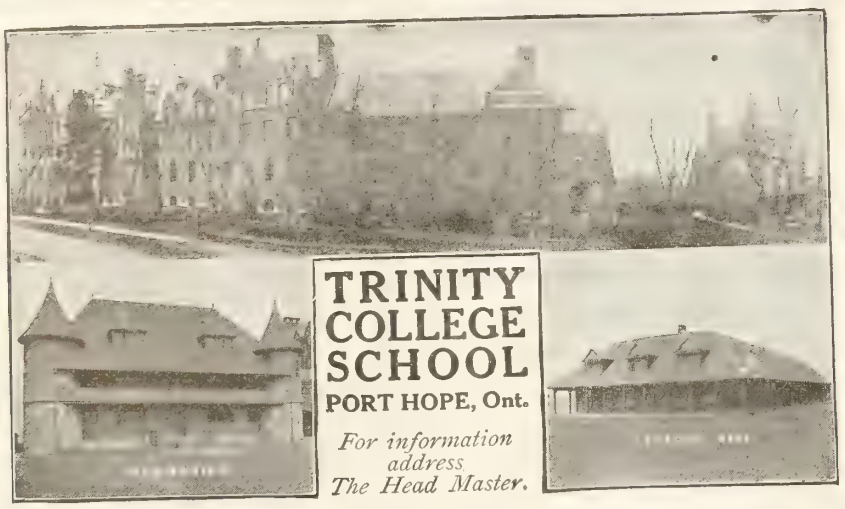

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VOL. VI. No. 36 TORONTO, THURSDAY, SEPTEMBER 3, 1914 5c. PER COPY

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The Week

AT last Canada is awakened to the significance of her heritage as the granary of the Empire. Hitherto it has been largely regarded as a heritage of possibility and as we have often pointed out the possibilities have been altogether too lightly regarded. It was inevitable that the artificial prosperity built up on inflated values of land in and near cities which were very largely being populated by the depopulation of farming districts would collapse at the first approach of commercial dislocation. It was not prosperity at all, as a matter of fact, except for the few; for the many it was a hand to mouth enjoyment of many little luxuries but without any reserve of the necessaries of life. Whatever else may be cut out of the markets by decrease of demand or by lack of supply, the demand for food at all times remains. Much of that on which energy and effort have been centred in Canada of late years is a drug on the market; that which Canada has so signally neglected, which viewed in contrast with her possibilities, food is in increased demand. Could a more complete illustration of the fatuity of man's disregard of the gifts of God and his preference for his own ways be furnished than the one that mocks us in Canada to-day? A country which, for wheat growing and cattle raising, has opportunities unsurpassed in extent by any other land; yet in this land so blessed we have been paying a higher price for these very things than in many lands not so fortunately situated; by this very thing tens of thousands have just managed to live in good times; now that the war and hard times have come we have the unused labour on the one hand and the unused land on the other. It is good that the conscience and good feeling of the people and of the various governments, federal, provincial and municipal have been quickened into action to ensure the relief of those who will feel the distress most keenly. But now is not the only time for measures of relief but for measures of prevention, for reconstructing in a practical way our standards of national prosperity in a material sense. A movement is on foot to secure the co-operation of farmers so that many of the unemployed can be placed on farms at nominal wages for the winter. The features of a patriotic and of a relief fund would be embodied in a fund provided by the various governments to establish community farms on which thousands of strong men could gain experience in farming, at the same time bringing thousands of acres under cultivation. At the end of a year by the aid of the government, on the same principle that the British Government established the tenant farmers in Ireland, they could become small homesteaders or leaseholders with an automatic right of purchase after a certain period. It is by some such plan taken hold of *now*, as thoroughly and enthusiastically as the mobilization and equipment of a Canadian contingent has been taken hold of by the government, that Canada can be placed in her right position as the granary of the Empire and that a very welcome and easy death blow can be given to the craze for artificial prosperity which at the first breath of adversity spells poverty for the many.

Do It Now

THERE was more "journalistic enterprise" than "humane thoughtfulness" in the action of a widely read Toronto evening paper which one day this week reproduced a photograph of a portion of a battle field in Belgium in the forefront of which lay some victims of the war. This picture, which formed a feature of a journal that would go into hundreds of homes in Canada where mothers are suffering the first agonies of separation from their sons who have left for the front, was entitled, "The Horrors of War: Somebody's Sons." The censorship of good taste and thoughtfulness should suffice to secure the mothers of volunteers immunity from these vivid pictorial reminders of the horrors of war and their poignantly suggestive titles.

Journalistic Thoughtlessness

WAR brings out all that is worst in some men, but it also brings out the very best in others, and a best far exceeding expectations in many cases. Depths of unselfishness and self-sacrifice have been revealed in lives of which the rock bottom seemed very near the surface under the normal conditions of living. The grip of the upper encrustation of indifference and self-indulgence has been loosened in many lives and this must inevitably make for a freer flow of spiritual possibilities so long compressed. Unless the change in outlook and in attitude be the momentary effect of transient emotionalism it will be accompanied by recognition of and desire for further possibilities away from self. As self recedes from, God advances into, the vision of a life that is honestly seeking to learn its possibilities. The value of this extended hour of trial and heart-tearing anxiety lies in its latent blessing as an hour of special opportunity to offer unto Him the sacrifice He so much desires, "an humble and a contrite heart." "Lift up your hearts" will be pregnant with new meaning to many and with a new power will they cry, "We lift them up unto the Lord."

Sursum Corda

WE understand that the Church Prayer Book and Bible Society proposes to present every member of the Church of England in the Canadian contingent with a Prayer Book of convenient size. It was discovered, however, that there were not more than 500 books that could be obtained in time in Canada. It is probable that arrangements will be made for the necessary number to be printed and suitably inscribed in England and distributed among the members of the Church of England by the chaplain of the port at which the contingent will disembark if it goes to the front via England.

Provision of Prayer Books

A MORATORIUM is a piece of legislation which allows people under certain circumstances the privilege of postponing the payment of their civil debts. Many people make their own moratorium to the extent of "a postponement in perpetuity" in respect of their debts to God and His Church. There are those who at the first appearance of the possibility of hard times will at once commence to economize by reducing the small fraction they have been accustomed to contribute for the maintenance of the Services of the Church. We suppose every parish has its quota of this unfortunate type of man and woman; but on the other hand in every parish will be also those who realize that hard times mean that heavier demands than ever are made on the charity of their clergy. In not a few parishes the relief of charity is left entirely to the clergyman, and as a rule, that is the case where the stipend of the clergyman is not a living wage at the best of times. Many parish priests and their wives will pinch and scrape more closely than ever in order to have something for the large number of hungry applicants who will appear at the Rectory door during hard times, because there is a reluctance on the part of the clergyman to ask his people to

The Moratorium Spiritual

share the burden and the privilege. Thoughtful people will not leave their clergyman in that position, but will see to it that a fund is established out of which he can render needed assistance as privately as if provided out of his own limited means.

Bis Dat Qui Vito Dat

WE were surprised to learn that an application to the Upper Canada Bible Society for a number of Bibles for use by men who had enlisted, while they were in their local mobilization camp or at Valcartier, could not be granted. The reason given was that the Government had especially requested the society not to make its promised donation of a Bible to each man through local units but at one general presentation before the contingent sailed. While a general presentation will be a most desirable feature to the ceremonies attendant upon the departure of the contingent, it is a pity the desire of the Government should have been interpreted in a way that rendered it impossible for the society to accede to a request for Bibles for use in a regiment where they would have been welcome during the weeks that must intervene before the general presentation.

Our Old Country Letter

19th August, 1914.

AGAIN one feels all other subjects dimmed by the one absorbing topic, the great War. For this latter, I mean, of course, its religious aspects, and, in a true sense, contradictory as this may seem, the touch with religion is wide and deep.

I wrote you last week how the Archbishop of Canterbury said war was the work of the devil. Without disputing that, I want to tell you now of how the prevailing sense and thought of it warms and energises and even purifies the nation's approach to God. All up and down the country, in our cities, everywhere, the call to prayer is no longer unheeded. The churches are our daily or frequent centres, the sincerity of supplication and devotion are obvious, and I cannot believe they are all selfish. For there is no pharisaism or vindictiveness, and petitions for the needs and sufferings of our adversaries are not forgotten.

Regular intercession services have for some time now, as stated, been usual, but here is a short description of the first and hastily organized one at St. Paul's Cathedral, only two days after war was declared:—"Seldom, if ever, has a service been held in a cathedral church so impressive in its sublime simplicity as that in St. Paul's on August 6th. The occasion was unique, certainly in the memory of all present, and the character of the service corresponded with the intense feeling of the vast congregation. Though notice had only appeared in the evening papers of the previous day, the great building was packed to the doors. The people had come for an object, which needed no artificial attraction. There was no choir. Two hymns only were sung, and these the grand old songs of our fathers, to which we instinctively turn in our most serious hours. No elaborate service or religious spectacle could have been in such harmony with the purpose which had drawn such an assembly of praying people. Deep was the emotion with which the National Anthem was sung at the close in a volume of melody and a fervour that could only come from men and women as earnest in their devotion to God as in their loyalty to their King."

Of course the Sunday services everywhere had this same underlying strain. In the evening again at St. Paul's, the Bishop of London preached to a multitude a most moving and uplifting sermon on St. John xviii., 11—"The cup which My Father hath given Me, shall I not drink it?" He said that with us, as with our Lord, the hour had struck, and the supreme test of the valour of the British race had arrived. "Aud first, we cannot do better than study carefully the way in which Jesus Christ Himself faced it. He was human enough to pray that the cup might pass from Him, and for the last fortnight, and indeed for many years, that prayer has been ascending from thousands of Christian hearts. We are under no delusion as to what war means. The cup is a bitter cup; it means death to those whom we love better than life itself; it means immense material losses to all; if it lasts it means poverty and hardship to all (for rich and poor must stand together); it means dead and dying men and heartbroken women and fatherless children, and therefore we should have done wrong if we had not prayed, 'if it be possible, let this cup pass from us.' But it did not pass, and He did drink it—calmly, with no personal bitterness, with even prayer for His enemies without an uncharitable word. He drained it to the dregs—and because He drank it so, Heaven and earth have rung eternally to His honour."

* * * * * * *

"And if calmly, so also with perfect charity. A year or two ago, two hundred of the German ministers visited our country, and we returned their visit. They are with their people now in their churches, praying too, but it is one united appeal to the great Arbiter of all nations, it is the same prayer, 'Thy kingdom come, Thy will be done,' and both sides calmly appeal to the Infinite Wisdom to decide their quarrel—in the words of the fine prayer in the Prayer Book, to be used before a battle at sea, 'Take the cause into Thine own Hand, and judge between us and our enemies.'

"But if with charity to the people of our enemies, we drank the cup of sacrifice, with what prayerful love should we send forth our friends. Think of the young naval officers in their first battle on the great North Sea, and the young subaltern in his first battle on land, and the immense responsibility of those in command, with the fate of a nation resting on their decisions, and pray for them as you have never prayed before. . . . Christ drank the cup His Father brought Him bravely to the last drop and there was no flinching. And so must the nation that we love. When lists of killed and wounded come; when moments of suspense occur; when even greater sacrifices are asked, then we must pray for, and, if so, receive, the courage which was shown on Calvary, undimmed and undaunted to the end. 'The cup' then, 'which my Father hath given me, shall I not drink it?' With these words let the British nation pass on to meet this great test of its manhood and its womanhood."

* * *

The same leading paper from which I have been gleaning speaks gratefully (as we all feel) of "the response of the Empire beyond the seas to the need of the Motherland." I have not space to write of it even in a sense limited to the bond of the One Church, but in every sense we do thank Canada.

* * *

Another war topic is the personal service of many of our clergy as chaplains, and some even of our Bishops. "There have been times," says one paper, "when Bishops, mail-clad beneath their rochets, have taken their place in the fighting line and dealt lusty blows at their enemies. Such a spectacle as a warrior Bishop would shock the Christian conscience of our day and it is well that this should be so. For the ambassadors of the Prince of Peace only spiritual armour is the lawful gear. But modern warfare has its humaner and Christian side. Armies are followed on a campaign by a train of non-combatants — surgeons, nurses and chaplains—endeavouring to mitigate in some measure the horrors of fighting, tending the hurts of the wounded, or comforting the dying with gentle care and spiritual consolation, and performing the last sad rites over the slain." The Bishop of London, by the Primate's permission, has volunteered for six weeks' service with the London Rifle Brigade, of which he is chaplain, wherever it may be ordered to go. Many more of our clergy will be at the front. And how good to hear of chaplains for the French.

Canada's Ready

(August, 1914).

O, Motherland! Dear Motherland!
Sons of thy Western realm, we come
Dauntless to stand at thy right hand,
Leal warders of our Island Home!
By cherished right of British breed,
Inheritors of thy proud name,
Mother, we claim to serve thy need,
To share thy peril, share thy fame!

Canada's ready to champion the right for thee,
Ready to offer her dearest, her all;
Vigils to watch for thee, battles to fight for thee,
Ready to lay down her life at thy call!

Though legions, drunk with lust of power,
Rage furiously, in God thy trust!
Majestic, calm, in fate's dark hour,
Thrice armed as one whose cause is just!
Lover of Peace, thou tak'st the sword
On God's own altar consecrate;
More dear than Peace thy plighted word,
Thine honor kept inviolate!

Canada's ready to champion the right for thee,
Ready to offer her dearest, her all;
Vigils to watch for thee, battles to fight for thee,
Ready to lay down her life at thy call!

One flag hath made us one with thee!
One flag, as blood of heroes red,
White as thy soul, blue as thy sea,
The Red-White-Blue for freedom spread!
Its glory calls o'er prairies wide,
O'er far shores washed by oceans twain,
O'er city and hamlet, true and tried—
Its glory calls, nor calls in vain!

Canada's ready to champion the right for thee,
Ready to offer her dearest, her all;
Vigils to watch for thee, battles to fight for thee,
Ready to lay down her life at thy call!

Winnipeg. G. Frederick Coombes.

M.S C.C.

The autumn meeting of the Board of Management, M.S.C.C., will be held in the Parish Hall of St. George's Church, Ottawa, on Thursday, October 8th. The meeting will convene at the close of a celebration of the Holy Communion, which will be held in St. George's Church at 9.30 a.m. Important business will be brought before the meeting for consideration.

THE LIFE WITH THE BROKEN PROMISE

BY what name will the present war be known in history is a question that many writers have been asking and they have offered various suggestions. Why not the war of the broken promise? Of course the war had its beginning in the root principle of all war, lust, lust of self, lust of dominance. But that which has added to the magnitude of the war and to the significance of its ultimate result was the participation in the war of the British Empire, and following her lead the participation and prospective participation of not a few other nations. That which brought about the participation of the British Empire was the broken promise, the violated pledge of Germany to maintain with England the neutrality of Belgium. As if that were not shame enough, there came the infamous proposal that England should lower herself to the level of the standard of the German Kaiser and his conscienceless counsellors and become with them violators of a solemn pledge and receive a reward for the proposed perfidy. We live in an age of commercialism which has its grip not only on the world but on the Church. Commercialism is simply a form or manifestation of lust, of lusting for self, lusting for power or pre-eminence of self by means of worldly riches. Worldly riches counting for so much in securing that pre-eminence or indulgence of self, they are sought by those in whom the lust of self is working, with an ever-decreasing regard for high principle. When lust of self once secures a firm grip on a life, that life, by degrees, but surely, surges forwards towards the attainment of its selfish purpose without any regard for considerations that would be effective barriers to a life guided by adherence to Christian ideals of personal obligation. A "mere word," a "piece of paper"—it was incredible to the German chancellor that such "insignificant things" as these could provoke Britain into war with her "old time friend"; but these "insignificant things," the "mere word" and a "piece of paper" involved the honour, the idealism of Britain. In the war which is already drenching Europe with the blood of human beings, and which will bring despotism in Germany to its end, is seen the terrible consummation of a life and of a system dominated by that lust of self before which considerations of personal obligation, and the sanctity of promise are swept aside. Because of the terrible story of devastation and widespread physical suffering that this consummation entails, the whole world outside Germany proclaims its horror and detestation of the broken promise on which so much has turned for the misery of millions. But the broken promise is working destruction and devastation in other places than the battle fields of Europe. Not in the mass and in the shedding of blood do we see in the Church the results that inevitably follow a life which in its self-centered attitude—which is merely a euphemism for "lusting for self"—regards lightly personal obligations for the fulfilment of promises and covenants. But he indeed must be blind to the needs of the Kingdom of Christ on earth who does not realize that much territory that the Church is pledged to conquer is being left "neutral." There is no such thing as "neutrality" for the Kingdom of Christ or for those entrusted with the government of His Kingdom in any land, in any diocese, in any parish. Where there is such "neutrality," where there, at least, is no determined and soldierly effort to capture such neutral territory, where Church extension is not marking the life of the Church forces, be it in parish or in diocese, it is because those at the head of the parish or diocese are following the self centered life of a broken promise. A few weeks ago we were discussing the state of the Church in various dioceses with the head of a Church institution, the nature of whose work not only brought him into contact with men from many dioceses, but who had traveled through several of them from West to East. Speaking with a full sense of responsibility and from his wide experience this priest of the Church declared that in every case where he had found a non-extending Church or a dying parish, the fault lay with Parish Priest or Bishop, except where depopulation had actually occurred. He pointed to instances involving not only parish, but diocese, where "neutral" territory was increasing, where the Church was not extending because parish priest or bishop was sacrificing this, the real work of the Church, to some lesser feature which appealed more forcibly to their personal predilections. The people of parish or of diocese had become disheartened and under faithless leadership and the disappointment of broken promises had either thrown their arms or were content to rest on their arms until such time as they had leaders on whom they could rely to lead them in a warfare for the extension and upbuilding of Christ's kingdom in parish, and diocese, and to the utmost parts of the earth. True leadership in every sphere, be it political, military or ecclesiastical, in diocese or in parish, requires high idealism, high purpose and the elimination of self; high purpose can not be attained by low methods. A leadership which counts not personal obligation as an essential of life: which can substitute expediency for honour: which can regard a broken promise as a small matter, is a fatal leadership—fatal for the leader and fatal for those who bow down to his leadership. This is a truth the force of which is coming home to the leader of Germany, and which will not be spent until his leadership is a thing of the past. In less bloody but in not less effective manner must the force of this truth be emphasized in the Church of God—wherever there are those of whatsoever degree who would barter the welfare and extension of His Kingdom for the advancement of their own opinions or desires and worldly glorification. The lust of self and the broken promise have forced millions into war and have taken the lives of tens of thousands within the last four weeks. In the Church lust of self and the broken promise are forcing thousands out of active Christian warfare and holding back knowledge of The Life from millions. Wherever leadership is accompanied by the lust of self and the broken promise, in nations, in diocese, or in parish, the result is evil, and woe unto those whose lives of leadership are so written.

The Brotherhood of St. Andrew

News comes in from time to time of many Brotherhood men who have volunteered for active service in some shape or form and it is a matter of very great pride to realize how large a number of our members have responded to their country's call and announced themselves as ready and willing to go forth and rally to the old flag in dangers' hour.

If all the Chapters are responding in the same proportion as one prominent Toronto Chapter reports, no less than three of its members, there must be a very great number of Brotherhood men getting ready for the front. Prominent amongst the names of those who will go from Toronto may be mentioned our efficient Secretary of the Local Assembly, Mr. H. C. Higham, who is now in camp at Valcartier with his regiment and expects to leave for the front with the first Canadian contingent.

* * *

It is with very great regret and sorrow that we have to announce that the Brotherhood in Canada is about to lose the services of Mr. J. A. Birmingham, our genial General Secretary. Mr. Birmingham has been with the Brotherhood as secretary for the past eight years, and his loss will be greatly felt. He leaves us to enter the service of the Brotherhood in the United States for the time being and our very best wishes and prayers for his continued success there will follow him. It is not given to many men to have gained such a place amongst the forces for work for righteousness as he has achieved, and his strong influence in the lives of many both in the Brotherhood and out of it will be sorely accorded.

The Church and the War

A Tide of Intercession

Bishop of London's Great Sermon in St. Paul's, London, England, Sunday, August 9th

"The cup which my Father hath given Me, shall I not drink it?"
(St. John xviii. 11.)

THE hour had struck at last, and the supreme test of the courage of the Son of Man had arrived; "the cup," to use His own imagery, which had been brought to His lips by a complicated series of events, nearly all of them the work of the devil, was before Him; it contained pain and sacrifice and death, and the loss of all He loved on earth, but He looked steadily past all secondary agencies straight up into His Father's face; in spite of the mistaken ideas of His own nation, and the pride of Caiaphas and the treachery of Judas, and the cowardice of Pilate, all of which had helped to bring to Him the cup, He saw that it came ultimately from His Father's hand—"the cup which my Father hath given me, shall I not drink it?" Now what happened to Christ has happened to us—the hour has struck and the supreme test of the manhood of the British race has arrived, and we have assembled tonight to ask ourselves in God's House and in God's immediate Presence in what spirit we are to face it.

And we cannot do better than study carefully the way in which Jesus Christ Himself faced it, Who for 1300, and in some sense for 1,600 years has been the Leader and Inspirer of the British race.

The God-given Trial

And first He was human enough to pray that the Cup might pass from Him and for the last fortnight, and indeed for many years, that prayer has been ascending from thousands of Christian hearts. We are under no delusion as to what war means; the cup is a bitter cup; it means death to those that we love dearer than life itself; it means immense material losses to all; if it lasts it means poverty and hardship to all (for rich and poor must stand together); it means dead and dying men and heart-broken women and fatherless children; and therefore we should have done wrong if we had not prayed "if it be possible, let this cup pass from me."

But it did not pass, it came, and to my mind, the unspeakable comfort of the whole situation is this—just as Christ recognized that, in spite of all secondary causes, it was His Father's Hands which held it to His lips, so may we do the same today. If once we begin dwelling upon the spirit of revenge in one country, the aggressive spirit of another, the pride of another, the treachery of another, as the agencies which have brought us the trial, we lower the whole ideal; it is God who has allowed this supreme test of our manhood and womanhood to come to us today; "the Father brings us the cup"—and "the cup which my Father has given me shall I not drink it?"

And He did drink it—calmly, with no personal bitterness, with even prayer for His enemies, without an uncharitable word, He drained it to the dregs—and because He drank it so, Heaven and earth has rung eternally to His honour.

> With honour, honour, honour,
> honour to Him,
> Eternal honour to His Name!

And the reason I have come here myself tonight, dear people, is to ask you—through you all the people of the Empire—to brace yourselves to drink the same cup your Saviour drank. "Are ye able to drink of the cup which I drink of, and to be baptized with the baptism I am baptized with?" May there be the answering response from one end of the Empire to the other, "We are able."

The Contents of the Cup

First, then, let us look steadily at the cup which has been brought us and see what it contains. First it contains Death. But is Death the supreme disaster? Is it not possible that the terrors of Death have been much exaggerated?

> It is not well that men should learn too soon
> The lovely secrets kept for them that die.

For the brave and the pure and the forgiven, death is passing, head erect, eyes undimmed, honour untainted, from a life full of happiness here to a life of even greater happiness hereafter.

There is one thing at least far worse than Death, and that is Dishonour, and if it so happens that some dear boy, the darling of your home, passes with unsullied honour, and to uphold the nation's name, into the presence of the Unseen, you will find him there, waiting for you, when your time comes, one of God's own children and kept most safely in His care. If a heathen poet with only a vague belief in another world could say: "a sweet and pleasant thing it is to die for your country," with how much more conviction should a Christian parent say the same!

But with death goes possibly poverty; thank God, unless some unforeseen disaster happens, we need not say starvation.

People can do much harm at this moment by panic and personal selfishness. With all the trade routes open, the ships and cargoes insured by the nation, there is no reason, if people keep their heads, why any of our population should be in dire extremity at all, or even why prices should very materially increase.

But it is the possible collapse of trade which will bring suffering, and which, as a great statesman has pointed out, probably would have brought it whether we were at war ourselves or not. It is the men who may be out of work who will test our endurance as a nation—and will call upon our sense of brotherhood to stand together.

And therefore at once let all the well-to-do and poor alike economise the resources of the nation. It may be the best lesson possible for the well-to-do to "endure hardness" as good soldiers of Christ Jesus, and the best lesson in brotherhood we shall ever have to endure it with the poor side by side. May it not be that this cup of hardship which we drink together shall turn out to be the very draught which we need?

Has there not crept a softness over the nation, a passion for amusement, a love of luxury among the rich, and of mere physical comfort among the middle-class?

Not such was the nation which made the Empire, which crushed the Armada, which braved the hardships of old and drove the English "hearts of oak seaward round the world."

The Old Spirit

We believe that the old spirit is here just the same, but it needed a purifying cleansing draught to bring it back to its old strength and purity again, and for that second reason, the cup which our Father has given us, shall we not drink it?

But there is one further ingredient in the cup without which all else would be of no avail and that is sacrifice.

It is the want of this which lies at the bottom of all our nation's greatest evils! This is not a moment to denounce a nation's sins so much as to call forth its virtues, but who can say what the effect will be upon the nation's drink bill, the so-called social evil, and the gulf which grows up between class and class, if only right to the bottom we could drink and drink together the cup of sacrifice? "I am offered upon the sacrifice and service of your faith," "Ich Dien," "I serve"—those are the mottoes which make a nation great.

And every hour we are seeing this spirit coming out today; every post brings offers from my clergy to go out as chaplains; every post brings to the War Office and Admiralty offers of service; thousands of women have been trained as nurses. May that spirit spread throughout the nation and the nation which has learnt to serve has learnt to live.

And at the bottom of the cup there will be Joy. "It was for the joy that was set before Him that he endured the Cross"—and there must be sweetness in any cup touched by our Saviour's lips.

"You have tasted the salt of life," said Lord Kitchener to the troops at the end of the South African War, "and you will not soon lose the taste of it."

And stern though the joy must be in the present struggle for what you believe to be the independence of the small States of Europe, the claims of trustful friendship and the safety of your own sea-encircled home, it is joy that carries you through privations and anxiety and poverty and even death itself—for it is a joy which the world can neither give nor take away.

Calmness, Charity, and Prayer

This, then, is the cup which is brought to our lips; it is brought by the great Father; it contains this mysterious mixture of death, poverty, sacrifice and joy—how are we to drink it?

First, as Christ drank it—absolutely calmly. Few things have been more striking than the self-control of the country up to now, and the calm courage of our rulers, and why should we not be calm?

> Underneath are the Everlasting Arms,
> No man shall pluck you from out of My Father's hands.

"God reigneth," and we believe in this war we have "the answer of a good conscience."

And if calmly, so also with perfect charity. The man who answers in the Lutheran Church to the Bishop of Berlin, and one of his leading clergy were with me a few months ago; 200 of the German ministers visited our country, and we returned their visit a year or two ago. They are with their people now in their churches, praying too, but it is one united appeal to the great Arbiter of all nations; it is the same prayer, "Thy Kingdom come; Thy Will be done,"

and both sides calmly appeal to the Infinite Wisdom to decide their quarrel—in the words of the fine prayer in the Prayer Book to be used before a battle: "Take the cause into Thine own hands, judge between us and our enemies."

The twenty-five German schoolboys who were singing in my garden three weeks ago, in English, are still the same boys today; they are no more responsible for the war than those in this Cathedral; if Christ prayed for His enemies so must we. We must pray against the success of their arms, but we can pray for the people themselves. I strongly support what one of our leading papers suggested a few days ago, that we should take particular care that the Germans in London on business may still receive the same kind treatment they have learnt to expect.

But, if with perfect charity to the actual people of our enemies we drink the cup of sacrifice, with what prayerful love shall we send forth our friends! Think of the young naval officers in their first battle on the great North Sea, and the young subaltern in his first battle on land, and the immense responsibility of those in command with the fate of a nation resting on their decisions, and pray for them as you have never prayed before. Moses holding up his hands above the battle swayed it as well as Joshua fighting in the thick of it.

Plead on, ye sons, with love enlightened eyes,
Hold up your hands to where the angels gaze
With deep compassion on our human strife.
Prayer moves the world with power beyond amaze,
And they who look beyond this mortal life
Know peace on earth, in Heaven hath great allies.

Draining the Cup

But once again, Christ drank the cup His Father brought Him, bravely to the last drop. There was no flinching, and no hesitation, and no complaining when it came to the supreme moment; He took it in His firm and strong hands and drained it to the bottom.

And so must the nation that we love do the same. It is an utter mistake to suppose that the Old Testament virtues are to be laid aside because the New Testament supplements them by humility and self-sacrifice and personal meekness; no! courage flawless, undying courage is the special characteristic of the Christian soldier, as it was the special characteristic of Christ Himself.

We have no doubt about our soldiers and our sailors. They will show the undaunted courage of their race, but what the nation must show is the same quiet, undaunted courage week after week, and perhaps month after month, at home.

When lists of killed and wounded come in; when moments of suspense occur; when even greater sacrifices are asked, then we must pray for, and if we pray for it, we shall receive it, the courage which was shown on Calvary, undimmed and undaunted to the end. "The cup," then, "which My Father hath given Me, shall I not drink it?" With these words on its lips, let the British nation pass on to meet this great test of its manhood. It has glorious traditions to inspire it; it has a past of imperishable glory. May its present be worthy of its past!

England! where the sacred flame
Burns before the inmost shrine,
Where the lips that love thy name
Consecrate their hopes and thine,
Where the banners of thy dead
Weave their shadows overhead:
Watch beside thine arms tonight,
Pray that God defend the right.

Single-hearted, unafraid,
Hither all thy heroes came
On this altar's steps were laid
Gordon's life and Outram's fame.
England! if thy will be yet
By their great example set,
Here beside thine arms tonight
Pray that God defend the right.

So shalt thou when morning comes
Rise to conquer or to fall,
Joyful hear the rolling drums,
Joyful hear the trumpets call,
Then let memory tell thy heart;
"England! w at hou wert, thou art!"
Gird thee with thine ancient might,
Forth! and God defend the right!

Near the Arctic Circle

The Bishop's Visitation, 1914

By the Bishop of Athabasca

THE journey from Athabasca (formerly Athabasca Landing) to Lesser Slave Lake Mission was not lacking in interest. The scenery typical of the beauty of these northern rivers, was richly set off by the racing force of full flood.

About fifty miles up we pass Moose Portage, a district at present with very few homesteaders, but on which oil speculators have fastened their eyes, and we wonder what claims on the service of the Church might soon be advanced if that valuable liquid should be found in quantity, and the people hasten hither in numbers. Oil is as much talked about now as real estate was a year or two ago. Great activity in the search is maintained, and strong belief prevails as to its presence. Machinery with experts to direct operations is being brought in.

Just above the confluence of the Little Slave River with the Athabasca, the first steel bridge of the Northland spans the width of the Athabasca. It was not quite completed, and the high flood of the river was delaying the engineers. A few weeks more and heavily laden trains were crossing and returning above those flowing waters.

A townsite called Smith is laid out by the Edmonton, Dunvegan and British Columbia Railway, but the residents so far are fewer than might have been expected. Smith is on the east bank of the river. Opposite is Mirror Landing, aptly so called some years ago, when travellers for the North and West left the main river there, and landed to avoid the rapids of the Little River, and often must have been impressed with the exquisitely perfect reflections of the forest mirrored in unruffled surface of the stream.

Mr. T. W. Scott, a student from Wycliffe College, Toronto, is holding services at the three places mentioned.

Sixteen miles of portage formed our next experience. It was not so muddy as in some former years, but the holes in which the mud accumulated seemed, if anything, deeper. We set out in a springless wagon, the safest kind of carriage for such a trail, but found it wiser to walk considerable portions of the way. A strong wind reduced the attentions of mosquitoes.

A small comfortable steamer accomplished the next part of the journey. Shallow in draught, and quick in responding to the wheel, it manages the numerous twists of that torturous stream very cleverly. The boisterous head wind which confronted us at the entrance to Lesser Slave Lake necessitated twelve hours delay, but it was not lost time. The Rector of Athabasca, the Rev. A. S. White, accompanied me and we found a small camp of Indians, some of whom were our own Christians from a distant Mission. We visited also the white people, many more in number than at any former time. A most cordial welcome was extended to us. Sharing the midday meal with the family of a storekeeper—store and home alike being of canvas. We learned that the two children had not been baptized, and with the consent of the parents the Sacrament was forthwith administered. I also baptized another infant at this place.

The wind abated at sunset, and the eighty mile journey across the lake was accomplished during the night.

Finding it impossible to proceed by road the six miles which separate the Mission at St. Peter's and that at Grouard, we sought the help of Mr. Abbott, the young clergyman in charge of the latter place. It was scarcely five in the morning, and we were not surprised to find him still asleep, sharing his shack with another young deacon, the Rev. W. J. McDonald, both of whom I admitted to Priests' Orders the next day.

A motor boat was engaged to take us to our destination at the Indian Mission of St. Peter, where we arrived in time for breakfast —our second.

The next day Sunday, witnessed the Ordination service just referred to, and in the evening a Confirmation service at the Indian Mission only one of the candidates being white.

One of the most interesting and sincere Christian Indians is a poor old man of remarkable intelligence, but unfortunately totally blind. I was much impressed to see a young boy, named Arthur, who, but a year ago, was brought to our school, knowing not even the simplest rudiments of Christianity, but whom I shortly afterwards baptized, leading by the hand, through the steadily falling rain, the poor blind man, to Church; to worship and to be present at the Confirmation. The child so recently brought to Jesus that he might bestow His blessing, and the aged follower of Jesus, hand in hand, through the sodden grass to Church, the child leading. Was it not a vision of the triumph of the Christian faith?

All that night, and the following day the rain fell continuously, not gently, but in soaking downpour. Deeper and deeper the flood increased until the trails became all but impassable, and the frail, wooden bridges floated away wholly or in sections, and in those few days my plans for this summer received much enforced modification.

Monday, in spite of the cheerless rain and leaden skies, was a day of singular happiness. We observed it as a quiet day with three services at intervals following the early Celebration. In the afternoon we attended the dispersal for the summer holidays of the Indian Boarding School. It evidently was a profitable school hour for some who had not before seen the efficiency of an Indian school. "The Better Land" was recited to advantage when an Indian school girl rendered its exquisite words "Shall we not seek it and weep no more?" Would that all these simple people of the forest and lake might land for eternity on its "Radiant shore."

Unusual power of memory was shown by a prose recitation on the

"Discovery of the Mackenzie River" by one of the big boys.

May earnest intercession be made that the Holy Spirit may lead some of the boys to devote themselves to the work of Almighty God as Catechists or to the higher office of the Ministry.

Although persistent rain and cheerless weather prevailed, they did not diminish the deep interest and ardour of the Synod.

Holy Communion was celebrated each morning at 7.30, with the attendance of all members. At 10.30 on Tuesday, after Morning Prayer, the Bishop read his charge, and before the conclusion of the service publicly appointed the Rev. A. S. White to the office of Archdeacon of the Indian Missions.

Tuesday and Wednesday were given up entirely to Synodical affairs, and throughout each session a spirit of much earnestness and sincerity marked the discussions.

It was feared that the Rev. H. Speke had found the trail from Peace River Crossing too seriously bad to admit of his arriving in time, but the expectation of his coming was not abandoned. Hope was fulfilled when within ten minutes of adjournment of the Wednesday evening meeting he was seen in the distance. Many hands clasped his in warmest welcom , nor did it stop there, for without prearrangement some of the younger clergy, frock-coated, black-coated in their best, suddenly had him, mud bespattered, travel stained as he was, shoulder high, and thus he was carried in triumph to the house of our kind host and hostess the Rev. W. G. and Mrs. White.

When on the Peace River trail we heard further of the reasons of his delay, in his care for a sick man, and in saving by jumping into a swollen torrent, a wagon and horses from being swept away.

Friday and Saturday were spent in conference with the clergy and workers. Sunday in the Church Services, and on Monday a happy party of four, consisting of the Venerable Malcolm Scott, formerly Archdeacon of the Diocese, the Rev. H. Speke, the Rev. J. W. McDonald, and the Bishop, set out for the Peace River. Reports of the terrible and dangerous condition of the trail were not entirely justified, although it was indeed bad enough, and involved much weary walking through and over mud, with the added discomforts of great heat, and clouds of mosquitoes, and sand flies, and other trying conditions. However, our spirits were not to be daunted by such incidents, and so happy was the journey, that probably all of us will look back to it with most pleasant memories.

The worst place on that ninety mile trail was called Heart River. It had overflowed its banks till all the country was submerged like a great lake. All freight was unloaded and horses were driven until they could not stand for the depth. Then the driver unharnessed them and they were led, swimming, by Indians, and the conveyances afterwards rafted across. We ourselves were punted over sitting on baggage in a small home-made scow, which resembled one of those oblong wooden wash-tubs to be seen in some parts of the West of England.

Many are the happy memories of those camps and conversations. The Archdeacon, our senior brother in years, was particularly energetic and by his deeds afforded excellent instruction to less experienced men. From his choice of dry limbs of trees for fires, the lighting of them, the cooking par excellence of bacon and tinned sausages, to the carrying of sufficient bedding and the demonstration of early rising. Morning and Evening Prayer under the canopy of heaven, meals by the curling blue smoke of the camp fires, many a mirthful joke or happy story, even the mudholes, afforded varied and happy influences.

The Archdeacon, after one very exacting evening amid the distractions of negotiating the interminable mire and the irritation of the ceaseless attacks of stinging insects, while lying reposefully beneath his mosquito curtain, was heard platonically to murmur "How pleasant it is to be on the right side of a mosquito bar and watch the flies."

On the heights above Peace River Crossing we were again impressed with the magnificence of the scenery beneath—a treasure of singular beauty, as the smoky river unites its waters with those of the Peace, and together they flow amid the pretty tree covered islands built up at their junction, doubtless by ages of alluvial deposit.

Our quartette broke up there, the Archdeacon proceeding to Fort Vermilion, a lonely outpost where the Rev. R. Z. Randall sees but one clergyman a year, usually his Bishop, the other two members of the party going on to Grande Prairie.

I arranged for certain adjustments to be made in Christchurch Mission, Shaftesbury, in order that the Rev. R. Holmes and his family might be set free to reside in Peace River Crossing. The Crossing as it usually is designated, has grown remarkably during the past year, doubtless because a railroad is expected to reach it soon. The cutting down of many trees, the forming of absolutely straight roads, and the building of plain wooden stores and houses mostly unpainted, have detracted from the former pretty appearance of the place. But that is part of the price of the approach of commerce and the white races. A dwelling is to be built at once and Mr. and Mrs. Holmes will remove there within the near future.

My return to Lesser Slave Lake was uneventful, my wagon companions being the Irish lad driving, and two young men passengers, who had just acquired homesteads in Beaver Lodge, Grande Prairie. Both spoke English freely, although one was of Swedish and the other of Polish extraction. The Irish lad Sam, amused me when explaining a three hours delay occasioned by the wandering of his horses during the night. "I lay awake," he said, "and heard them until about half-past one, and then fell asleep unknown to meself." On arriving at Lesser Slave Lake I was disappointed to find that the visit I intended taking to White Fish Lake had further to be postponed owing to the impassable condition of the trail.

I visited and preached in High Prairie, arranging, now that the district is growing, for the Rev. F. V. Abbott and Mrs. Abbott to reside there. This necessitates the building of a house.

I also arranged at Grouard an adjustment of a land question and purchased a house recently built, for the home of the Rev. B. P. and Mrs. Colclough.

Many and countless have been the tender mercies of Almighty God calling forth one's praise and gratitude.

The Church in the West

DURING August, under the guidance of the General Missionary of the Diocese of Rupert's Land, I enjoyed the pleasure of visiting one of the oldest priests in the West. The patriarchal appearance of our host, the secluded peace of his home and the story of his work shed light on the character, devotion and labours of our early missionaries.

About eighty years ago our host, as an infant, was carried by his parents across the Rocky Mountains from what is now the Province of British Columbia. His close association with the days that are gone is brought home by the fact that both grandfathers as well as his father were officers of the Hudson's Bay Company. A hundred years ago, in other words, his family was established in the western land, the history of which for most of us began less than fifty years ago.

The old man's appearance as he met us spoke of the past from which he sprang. After a railway journey of forty miles we were driving over a road in process of construction when our Indian driver saw him approaching. Venerable in appearance, he came on with sturdy step supported by a staff some five feet in length, evidently torn from the virgin bush as he left his house. His whole bearing and gracious courtesy breathed a benediction and, despite his modern clerical garb, he might have been a patriarch of the Old Covenant bidding us welcome in the name of the God of Israel.

First we must see his church—as dear as, or dearer, than his own home. Accordingly we drove on to the little building standing in a well kept acre of God. Built of logs hewn and put in place by the patriarch's own hands, in its cleanliness and simple ornament it shews the loving care lavished on it. Small as it is—it would hold at the most not more than fifty worshippers—it shares the pastoral oversight of this good old man with the still smaller Mustard Seed chapel, which has room for but twenty. This chapel is in a remote corner of an Indian Reserve and until it came under the care of our friend was in charge of an Indian catechist. Why it is called a chapel and why Mustard Seed is not known. Probably it was described as a chapel on account of its smallness, and nameless at first it became Mustard Seed from the wild mustard that abounds in the swamps amid which it stands. Now the quaint name bears to all who know it an allusion to the parable.

To these two sanctuaries the aged priest, grasping what is known as his pastoral staff and bearing lightly the burden of four score years, tramps sturdily Sunday after Sunday. To the church this means a mile and a half over a road almost impassable in wet weather; to the chapel three miles across march and meadow that involves wading knee deep when the water of the neighbouring lake is high—nine miles heavy walking at the best of times.

Mustard Seed I had not time to visit. After we had been to the church we went to the patriarch's home, again built of logs with his own hands. He has about ten acres far in the depths of a virgin bush. With simple pride he shewed the small flower and vegetable garden he had cleared and cultivated, but gently complained of the depredations of a little deer and bear. But if the marauders had appeared, I doubt whether he would have refused them

his beloved vegetables or they would have fled from his presence.

On the ancestral acres stand the log homes of three married daughters, at the father's hearth the four households gather every evening for family worship, and the pastoral care thus manifested in the home radiates through the parish. His pastoral care of the flock committed to him is said to be an example to the diocese. His sheep know and love his voice.

For this aged servant of God it ringeth to the evensong of life, but the glow of the setting sun sheds its unspeakable glory about him. His works follow him, and as we contemplate the labours of him and his fellows who have laid the foundations of the Church in the West we grasp afresh the force of the words, "Other men laboured, and ye are entered into their labours."

G. H. B.

Letters to the Editor

PROVISION OF PRAYER BOOK

To the Editor:

Sir,—It has occurred to me that we ought to give each Anglican going to the war a small Prayer Book that would fit into his tunic pocket. As many thousands would be needed, would any of your readers willing to help send a contribution to buy them? Perhaps you would receive subscriptions for this purpose.

Yours faithfully,

John Montreal.

(It will be noticed that this matter is referred to in the Week.—Editor Church Life.)

PRAYERS IN TIME OF WAR

Sir:—I remember that at the time of the Boer war a great many caustic remarks appeared in certain newspapers anent the prayers for victory offered up on both sides. Today the same things might be said, especially in view of the partnership which the German Emperor assumes to exist between the Almighty and himself. When we consider that throughout the German and Austrian Empire the churches are continually opened and throngs of worshippers are there praying for the protection of their loved ones, and for victory for their armies, and that on the other hand similar conditions prevail throughout the Russian and British Empires, the French Republic and the Kingdom of Belgium—when we consider these things what are we to say as to the efficacy of prayer? Both can't prevail, and we are thrown back upon the other theory that the will of God will prevail, and that the outcome will be ultimately that which will best further His designs for the advancement of the Kingdom of Heaven. Whence then serves the use of Prayer? Is it not provided mainly for our own sakes to provide us with a means of communion with God? Prayer to be true prayer is not selfish seeking for personal advantage, but rather the seeking for comformity with God's will. It is absolutely opposed to getting our own will. Prayers, therefore, in time of war, chiefly conform to this principle when they do not directly petition for the overthrow of our enemies. Whatever our finite minds may think as to the justice of our cause, the Infinite mind of God has in view the whole of creation and that which happens in our narrow sphere is after al only a small part of God's great purposes.

"God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm.
Deep in unfathomable mines
Of never failing skill,
He treasures up His grand designs
And works His Sovereign Will."

Let us then in all this great trial remember that our Blessed Lord taught us to pray "Our Father . . . . Thy Kingdom come, Thy Will be done."

E. W. Pickford.

Brighton, Ont.,
26th August, 1914.

WAR COURAGE

To the Editor:

Many a man in Canada is now offering his services to the British Empire. Many others are unable for one reason or another to join them. What can we do at home? We can contribute of our means to the various patriotic funds. We can do our utmost to relieve distress at our doors, and we can intercede for our army and navy the world over. Are we neglecting this last oportunity? May I, as one deeply interested, appeal very earnestly to every Church family in Canada to see that at least one representative is present each day to intercede in our corporate capacity as a Church for God's blessing upon the British Empire in the present time of trial. "England expects every man to do his duty."

A Parent of a Volunteer.

REVISION OF THE PRAYER BOOK

8 Radnor Place, London,
St. Bernard's Day, 1914.

Dear Sir,—The excellent letter which the Rev. Arthur Kelley has written on the proposed revision of the Prayer Book hits the right nail on the head, and he has certainly succeeded in laying his finger on the salient weakness of the committee's work. His criticism shews that weakness to be a neglect of Catholic principles. The committee have apparently failed to grasp how supremely important it is that the level of Churchmen's religious practice should be raised to the Catholic standard, and on no account must that standard be lowered to suit the contingencies of those whose only principle in religion is to do as they please. This is not a time to pander to a nebulous and indefinite popular opinion. Perhaps one blessing resultant upon the war will be the postponement of the General Synod, together with the abandonment of the whole idea of liturgical revision for the present. It would be a satisfaction to many if such an issue did come to pass.

Sydenham Lindsay,
Priest.

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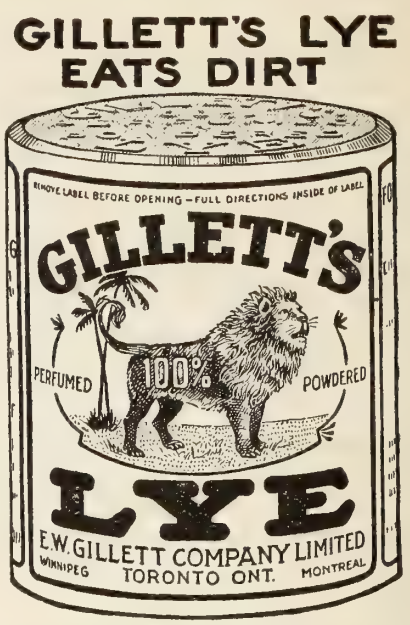
HURON

The Bishop of Huron has addressed a letter to the clergy of the Diocese of Huron submitting three prayers to be used in the public services of the Church during the present war. The first to be used every Sunday, followed by one or both of the others, at the discretion of the minister. They should be used immediately after the collect for the King in the communion office, or after the collect for the Royal Family in morning and evening prayer. The three prayers follow:—

O Lord God of Hosts stretch forth, we pray thee, Thine almighty arm to strengthen and protect the sailors and soldiers of our King in every peril, both of sea and land; shelter them in the day of battle, and in the time of peace keep them safe from all evil, endue them ever with loyalty and courage; and grant that in all things they may serve as seeing Thee who are invisible; through Jesus Christ our Lord. Amen.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; save and deliver us, we humbly beseech Thee, from the hands of our enemies that we, being armed with Thy defence, may be preserved evermore from all perils to glorify Thee, who are the only giver of all victory through the merits of Thy only son, Jesus Christ our Lord. Amen.

O most powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all things; Thou sittest in the throne judging right and therefore we make our address to thy Divine Majesty in this our necessity, that Thou wouldest take the cause into Thine own hand, and judge between us and our enemies. Stir up Thy strength, O Lord, and come and help us; for Thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy and imploring Thy help, and that Thou wouldest be a defence unto us against the face of the enemy. Make it appear that Thou art our Saviour and mighty Deliverer through Jesus Christ our Lord. Amen.



LONDON

Lieutenant Paul Williams, son of Bishop Williams, is in Belgium fighting with the British troops there. Lieutenant Williams graduated from the Royal Military College two years ago and went at once to England, where he was attached to one of the

Beautiful Tulips

YOU have always admired a beautiful bed of Tulips. Perhaps you have considered it out of the question for you to grow them. Perhaps you have thought the cost was prohibitive, and that these beautiful flowers could only be enjoyed by a few. Quite the contrary; the cost is very reasonable, and the pleasure gained is worth many times the effort to put them in. The Fall is the time to plant the bulbs and now is the best time to consider them. Write for our elegant colored booklet. It is free.

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regiments. Six weeks ago he was sent to Aldershot and qualified for a commission to the Canadian regulars.

After having undergone considerable improvement in the way of frescoing and decoration, St. James' Church was reopened on Sunday, 23rd ult.

In connection with the re-opening of the church the Ladies' Guild have presented a handsome morocco bound Bible for the lectern and a brass rest for the altar, the latter having been presented in memory of the late Miss Ala Pope, who at the time of her death was vice-president of the Guild.

SARNIA

Never in all the thirty-odd years of the history of St. George's Church did its walls contain a congregation so large as that which assembled to attend the farewell service to the Sarnia members of the Canadian contingent before their departure for the camp at Valcartier. The military formed at the armoury, headed by the Twenty-seventh Regiment Band, 64 of the 74 volunteers to the Canadian contingent being in line, commanded by Captain Haun, in the absence of Colonel Kelly, who was delayed in his arrival from Watford, and other members of the Twenty-seventh Regiment. Following was local company of the Army Medical Corps, commanded by Major Bentley, next the Kilted Band, and lastly the Boy Scouts, thirty strong, under command of assistant scoutmaster Phillips.

The service, which included the special prayers to be used in time of war, and hymns appropriate to the occasion, was most impressive.

Rev. Canon Davis took for his text II. Timothy, chap. 2, verse 3: "Thou therefore endure hardness as a good soldier of Jesus Christ," and in opening his discourse said that he had on many occasions addressed the citizen soldiers, but never under such circumstances as the present. To-day war overspread the face of Europe. Christian nations were arrayed against each other, and the outcome must in any case be awful, for as Wellington once said, victory was only less terrible than defeat. The war which has now broken out had been expected for years, and it was of no avail now to discuss the causes, but it was manifest that the great disaster must be laid at the door of one man and that man the Kaiser of Germany. It was not a war of the German people. The Germans were a people of great qualities, who led the world in many ways. They were advanced in education, they were skilled in industry, they were held in high respect by every Canadian and every Briton. But they had not representative government, the Kaiser was an absolute monarch, and he and his advisers had decided that the opportune moment had arrived when all Europe could be brought to its knees. With this view treaties had been torn up and war had been declared, and hence it was that Britain had become involved in this struggle. Britain did not want war, Sir Edward Grey, as sane a statesman as had ever controlled the foreign policy of Britain, had done his best to maintain peace, but when treaties had been torn up and solemn pledges violated, Britain had no choice but to maintain these treaties and protect her engagements and hence it was that Britain was now at war. After sketching the greatness and power of the British Empire the reverend speaker said

Capt. Rev. G. A. Wells, B.A., Chaplain 34th Fort Garry Horse, Winnipeg, and rector of St. Mark's Church, Minnedosa, who has volunteered for the front and been accepted

that the most impressive feature of the situation was that this great Empire, embracing as it did so many nations, tribes and tongues, was at this moment a unit in its enthusiastic loyalty. There had been in the Mother Country itself a bitter internal conflict a few weeks ago, but the moment the shadow of foreign trouble arose on the horizon, all discord vanished and the British nation became one. The volunteers assembled here to-day, like British subjects all over the world, had pledged their services and their lives in support of the flag which had accorded freedom and protection to Canada as to so many nations of the world. From every quarter of the globe, aid was flocking to the standard of Britain and the wave of loyalty which had overspread the Empire had never been paralleled in the history of the world. The reverend speaker then went on to consider the qualifications which the soldier must possess, and the obligations he must be ready to discharge. His heart must be in the cause, and in the case of those whom he addressed, this had been already proven by their action in joining the countrys' standard. Secondly he must be obedient. There was the commander, by whom all must be guided, and a good soldier never discussed orders, he simply obeyed them. Thirdly he must be ready to endure hardness. They were not going upon a pleasure jaunt, they would realize perhaps before the conflict was over what privation meant, but they had counted the cost, and he had perfect confidence that they would endure with cheerfulness any conditions that might arise. Fourthly, the good soldier must have confidence in his leader. He must be willing to go wherever he was sent, and to follow wherever his commander led. These all were the qualities of a good soldier of the King, and they were also the qualities of a good Christian soldier of Jesus Christ, who was able to bring all to His service.

Canon Davis then bade them farewell, commending them to God's good care, with the hope in which their fellow citizens joined that all might return safe and well, and crowned with victory.

The service closed with the National Anthem in which all the vast congregation fervently joined.

NIAGARA

The Bishop has had but one week's rest. Until recently there has not been for several years a vacancy in the diocese. He is personally visiting every parish and arranging the stipends for the incoming clergy.

There are now, owing to removals and to clergymen accompanying the contingents, eight vacancies in the diocese—three rural parishes and five city and suburban parishes.

Intercessory services were held on Sunday, 30th August, throughout the diocese.

ST. CATHARINES

The Rev. A. C. Caslor has resigned the parish of St. Barnabas owing to ill health.

HAMILTON

The Rev. W. McAndrew has resigned from the Church of St. James and is taking up scholastic work in the Diocese of Montreal.

The Rev. D. Judd, of the Cathedral staff, has left for Windsor, Nova Scotia, where he will take charge of a school.

NOVA SCOTIA

The Bishop has issued the following letter to the clergy of the diocese:—

My Dear Brethren,—In this terrible war which the British Empire has been forced to undertake for the upbuilding of Righteousness and Justice, we Canadians have our present and future welfare at stake.

Not only as loyal subjects of the Empire, but as patriotic citizens of the Dominion we must do all in our power to help in bringing the war to a succesful issue. We cannot all aid in the same way, but one thing we all can do. We can pray for God's blessing on our nation and humble ourselves before Him as we ask Him to guide and help all those upon whom the management depends. We can pray for our soldiers and sailors and for those near and dear to them who are left at home.

I am sending a Form of Intercession prepared by the Lord Archbishop of Canterbury and issued by the Lords of His Majesty's Most Honorable Privy Council.

I hereby appoint Friday, August 28th, as a Day of Special Intercession throughout the Diocese of Nova Scotia. The Forms may be used whole or in part on this and any

Joint Savings Accounts

A Joint Savings Account may be opened at The Bank of Toronto in the names of two or more persons. In these accounts either party may sign cheques or deposit money. For the different members of a family or a firm a joint account is often a great convenience. Interest is paid on balances.

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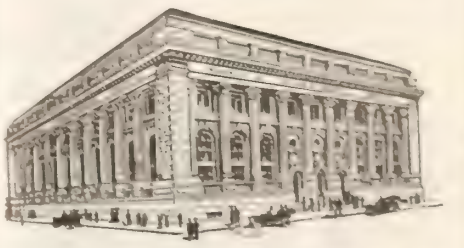

Assets - - - $60,000,000
Deposits - - - $43,000,000

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following day as the clergy may see fit.

CLARA L. NOVA SCOTIA.

ONTARIO

TWEED

The Ladies' and Girls' Guilds of St. James' Church, Tweed, held a very successful tea on Monday afternoon and evening on Miss Coulter's lawn.

Matins are held every morning at 7.30 and Even Song on Friday evening at 7.30. These services have been well attended since they were started.

OTTAWA

MONTAGUE

The Archbishop of Ottawa has appointed the Rev. Robert Jefferson, of Alberta, to the charge of the parish of Montague. Mr. Jefferson is expected shortly.

QU'APPELLE

MOOSE JAW

Rev. A. Beauchamp Payne, rector of St. Michael and All Angels, last week left for Winnipeg to say goodbye to his sister before he leaves for Valcartier to join the 60th Rifles, of which he is chaplain, with rank as honorary captain. Mr. Payne, when the call for volunters was first made, volunteered his services as chaplain of the Moose Jaw contingent. He received word that the militia department would accept him and has completed his arrangements.

Last week a number of his parishioners gathered at the home of Mrs. J. H. Robin and made him the recipient of a handsome gold signet ring. When at camp this year at Sewell. Mr. Payne lost his signet ring and the parishioners, many of whom were personal friends, decided that a signet ring to replace the lost one would be very acceptable. The men of the 60th have received the information that Mr. Payne will accompany them with much enthusiasm.

QUEBEC

VALCARTIER CAMP

It is confidently hoped that religion will from the first take its rightful position in the daily life of the Canadian contingent now in training for active service at Valcartier Camp. A divisional chaplain has been attached to the headquarters staff, Major the Rev. R. H. Steacy, of Ottawa. He will require a considerable number of chaplains associated with him. Most of the men are of British birth, which means that large numbers of them are members of the Church of England. Great care will be exercised in the selection of the chaplains as the work is one of great responsibility and it is understood that generally speaking experienced parish priests will be appointed. Already Major the Rev. Canon Piper is at the camp and also Captain the Rev. Canon Scott. In one battalion daily morning prayers have already been begun and although the attendance is purely voltuntary, five hundred men have been present. The hymn singing is most inspiring.

Arrangements are being made for the due celebration of the Holy Communion in various parts of the camp. On Sunday a parade service is held in the open. The form used is one issued by the Department of Militia and Defence, and contains the essential features of the Pray Book service of Morning Prayer as well as half a dozen familiar hymns. On the first Sunday three thousand attended the service but owing to the rain, it was stopped when a quarter of the way through. Next Sunday it is expected three or four times as many will be present.

Numbers of Prayer Books, it is hoped, will be supplied from various sources. Quebec diocese is giving its own volunteers, who are Churchmen, a Prayer Book apiece. An individual parish is giving its members who have volunteered a small Prayer and Hymn Book apiece, beautifully bound. These examples might well be followed by other dioceses or parishes.

It is hoped that Major the Rev. Canon Almond, who went through the South African War, will be able to join this contingent also.

At present the chaplains at the camp will need full-sized sets of Communion vessels and these will be no doubt taken with them, as well as the pocket sets. Also linen for the celebration will be needed, possibly also silk union jacks to use for an altar covering will be found serviceable.

Valcartier Camp has an ideal location; it is a broad plain hemmed in on all sides by the everlasting hills. The pure air of the Laurentian Mountains is already working wonders and healthy looking, burnt faces are the order of the day, but in addition to all this, it is the earnest hope of those responsible for the camp's spiritual side that the men will go forth to do their duty strong also in the strength of God, and able to win battles against the enemy, but also against sin and temptation. The prayers of the Church are asked on behalf of our troops that this great work may now be begun and may be steadily continued.

RUPERT'S LAND

MINNEDOSA

The Rev. George A. Wells, B.A., Rector of St. Mark's Church, Minnedosa, has volunteered for the front as chaplain to the Canadian Forces and has been accepted. He leaves with his regiment, the 34th Fort Garry Horse on Thursday for Valcartier. Mr. Wells has been connected with the militia for the past fifteen years and served in the ranks in Africa.

At a meeting of the parishioners it was unanimously decided to give the rector extended leave of absence. Mrs. Wells and their two little ones will remain at Minnedosa and await the end of the war and the return of Mr. Wells.

RESTON

Rev. F. Brasier, incumbent of St. John's, has resigned and been appointed by the Lord Bishop of Fredericton, N.B., to the rectorship of Grand Falls (All Saints' Church) and will begin his ministry on 27th of September next.

WINNIPEG

The Rev. John Morris has tendered his resignation as Rector of St. Alban's. He will return to the diocese of Huron. Since Mr. Morris has been at St. Alban's, the work has prospered in every department and his decision to leave will be deeply regretted.

TORONTO

Special services of intercession were held throughout the diocese on Sunday.

TORONTO

The Rev. G. H. Broughall, of Winnipeg, is in the city.

Arrangements have been made by Canon Plumptre to hold a daily service of intercession in the Parish House of St. James' Cathedral at 12.30 noon, during the war. The services will be held in the Cathedral as soon as the restoration is completed. The service will last about a quarter of an hour.

The women of the Church of the Messiah have organized for Red Cross work and are making garments for the use of the men at Valcartier. The workers are meeting at the school house every afternoon from two to five o'clock. All women of the church are welcome.

(*Continued on page* 15)

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Women's Work and Social Service

"I KEEP seeing things in the papers about the need for people to economise, ladies pledging themselves to do without things, to have only one new dress instead of four or five; and this is commended and spoken of as a good thing. But I think it's cruel; think of all the people who will be thrown out of work just by that. I can't see that it wouldn't do more harm than good."

This was said to me the other day by a waitress in a restaurant where I was lunching. She is very thoughtful and intelligent, and I daresay a great many people feel and think the same. Yet economy is being universally advised and even urged by all those who know, and whose experience entitles them to attention.

There is, of course, a kind of panic economy which can do only harm—the economy of those who rush to lay in "tons of provisions"—not in order to feed the poor, of those whose first impulse is to dismiss their servants, or who would, if possible, instantly draw their money in bullion from the banks. Such economy indeed, far from being a "social virtue," is simply an "individual vice," and perhaps it is not too much to say that government would be justified in "confiscating private stores so acquired."

* * *

In this connection the home population seems to fall into three classes—there are those whom the war will bring near or into the ranks of destitution, who will have to be maintained largely if not altogether at the expense of the community, either because their bread-winners have been called to the colours, or because they have been thrown out of work by the unusual fluctuations of trade.

Then there are those who are able and accustomed to live in ordinary comfort, and who though they will be able to maintain themselves and their families, will also be forced to economise, and who must consider carefully on what lines they can most wisely reduce their expenditure. And then there are some whose large incomes and possessions will in all probability be able to stand the strain, and for whom economy in any real sense is not likely to become necessary.

These two classes by their expenditures and their economies alike, will be doing much to direct industry into the most profitable channels or otherwise. Mrs. X—— whose good financial circumstances are indicated among other things by the number and quality of her dresses each season, is nervous about her dividends, and is going to economise by getting only half her usual number of new things. This may be wise for herself, but it is an economy which is of no possible use to the community. Mrs. Y—— who is very similarly placed, intends also to go without her new clothes, not to save the cost to herself, but to have extra money for others; she is going to employ a seamstress to make warm clothing for some of the poor families who would not otherwise know where to get it. Her economy is a social virtue, because she will be directing a certain amount of industry away from elaborate gowns for herself and into warm garments for some of the community's poor.

* * *

As a people, we in Canada "don't seem to know how to go without," yet in this stern crisis ought we not to be beginning to "learn how." Sir J. Wolfe Barry, in the *Times* of August 6th, asks "the most earnest personal attention of everyone, rich and poor alike, to the cardinal importance of curtailing to the utmost, within reason, our usual demands on the food supply of the kingdom;" and urges that "each should take the matter in hand at once, without waiting for any stress of privation to be developed. Such a general effort will relieve the pressure quantitatively on our sources of supply, and will alleviate the rise (real or artificial) in prices which must be expected. It will also help to reduce some of the pressure on those households which are near to the margin of the necessities of life."

In an admirable article on "War and Economy," the *Lancet* speaking in the same strain, says: "Householders will have to learn to look at prices, to have a proper idea of how much food in raw material is required for a household of certain numbers and of certain ages. They should then learn how this should be best prepared to obtain the maximum of food value with the minimum of monotony; they should find out how much proportionally the preparation would cost, what waste must take place, and how to use the by-products and residues. It will be an extremely interesting study for them, in many cases they will be learning a new art, and it is possible for the practical lessons they receive to be of great value to the nation in after times. Systematic economy does not consist in a prevailing and unnecessary parsimony, nor is that man wise who 'dismisses his servants and condemns his household to a diet of cheese.'"

The exactly right attitude in these matters is splendidly illustrated by a letter just received, speaking of a young Englishwoman on whom in the absence of her parents devolved the first decision what to do. She summoned the servants, told them war had been declared, and said, "I will pay your wages as usual as long as I can. Then, if I cannot, I shall keep you on and keep the money to feed us all and pay you in full when the war is over. But I don't want any fuss." And naturally, "the servants were splendid."

* * *

The *Times* of August 6th, gives some suggestions "How to be Useful in War Time," selected from a stream of letters all "reflecting the intense interest and desire to help which animates the whole population, and calculated to encourage the spirit of duty, unselfishness, restraint and consideration for others which it behoves us all to continue to the utmost."

Here are two or three of them: "Do not store goods and create an artificial scarcity to the hurt of others."

"Do not hoard gold. Let it circulate. Try to make things easier, not more difficult."

"Pay punctually what you owe, especially to your poorest creditors, such as washerwomen and charwomen."

"If you are an employer, think of your employed. Give them work and wages as long as you can, and short work rather than close down."

"If you are employed remember the difficulties of your employer. Instead of thinking of your own privations, think of the infinitely worse state of those who live at the seat of war, and are not only thrown out of work, but deprived of all they possess."

One might add, don't take advantage of the crisis to inflate prices. If the war tax, for instance, adds 2 cents a pound to coffee for the retailer, why should he put it up 5 cents to the individual customer? and on this point one may well note the declaration of Sir A. Markham in the debate following Sir Edward Grey's speech of August 4th, in which he said that "speaking for one of the largest groups of mines in the country, he had given instructions the previous day that on no consideration was the price of coal to be raised a farthing above what it was at present. Those who wished well for the country would certainly not desire to use this terrible time as an opportunity for raising prices."

* * *

The last of these "suggestions" given in the *Times* is this most important one: "Explain to the young and ignorant what war is and why we have been forced to wage it."

And here may be quoted part of a letter contributed to the *Times* of August 5th (and honoured with large type) by Mr. John Jay Chapman. The whole letter glows with sympathy and admiration for Great Britain, and though "we cannot enlist under her flag," "one thing we can do—namely, to use our personal power to explain this war to Americans at home, who may think this is an ordinary European war with which we have little to do. It is for us to use our influence at home to educate America. We are at this moment receiving such aid and sympathy from the British people as is perfectly amazing considering the crisis through which England is passing. Let us remember this in the near future. Let us remember that there are greater things at stake than the safe return of ourselves to our country. Let us remember that the future of free government in the modern world is now being safe-guarded by the blood and treasure of Great Britain, as it was safeguarded by her during the era of Napoleon."

* * *

"Unshaken, unseduced, unterrified"—is not that the phrase which leaps unbidden to the mind, as it reflects upon the Motherland an

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And why? "They feel and know that they are summoned to draw it in the old cause, to maintain the liberties of Europe," and where the mind is purged from doubt, the spirit surely is cleansed from fear.

* * *

The individual, no less than the nation, is tested in every great crisis. One man will display an unexpected nerve and boldness before the shock which unveils the equally unsuspected weakness of his fellow, and it is a solemn thought in what degree we are that which we have prepared ourselves to be through the actions and habits formed upon "the level of every day's most quiet need." Some of us may be forced to realize with bitterness how largely we have sacrificed our power to help in time of stress, by the self-indulgence, the slackness, the moral lassitude, we have allowed to ourselves in ordinary days.

But there are noble surprises, too. Men who have seemed to own no interest beyond the fluctuations of change, no obligations beyond the engagements of the golf course or the racing oval, will in the crisis force us to acclaim them heroes; women who have never foregone a luxury, will make real sacrifices and endure privations with a smile, others who have seemed incapable of rising above the interest of the moment or of looking beyond the little circle of their sheltered home, will dedicate the dearest treasure of their hearts in the spirit of the "cheerful giver" whom God loves, while many who have never prayed since they knelt at their mother's knee, will be praying now, to the God whom they have forgotten, neglected, ignored, but in whom they have never really ceased to believe.

* * *

"There are so many Psalms that seem peculiarly appropriate just now," writes a friend. "Today, the 27th, I was especially struck by the 120th and 127th and each day one seems to find the same thing—whole Psalms or passages from them, that might have been specially written for these days. I wish so much," she continues, "that *every parish church would have posted on its doors the names of members who are at the front or are volunteering, and of men in the army and navy, belonging to families connected with the church*, though they are not members themsleves, and I think *they should be prayed for by name at the serivces.*"

A good suggestion, I think, and one which I believe is being carried out in some churches, and might well be done in all, and so I pass it on.

We know that we have entered upon a struggle of perhaps prolonged duration and severity. There comes to mind the picture of that battle when victory turned upon the uplifted hands of the leader on the hill-top. "And his hands were steady till the going down of the sun."

The words suggest a prolonged and severe struggle; they suggest patience, waiting effort, steadiness; they suggest ultimate victory. And perhaps without irreverence we may take the "staying of the hands" to include the whole work of backing up from home our forces and our allies—by Red Cross work; by doing everything possible to cheer and encourage the men engaged, and in caring for their families; by our own courage, steadfastness, and faith—faith in the God of our fathers, faith in the destiny and spirit of our people, of the Britains of the United Kingdom of Great Britain and Ireland, and of the Dominions overseas, and by earnest, unfailing, believing prayer that the Lord of Hosts will Himself defend the Right.

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NOTICE

Don't Forget That

The Georgina Houses' Association will give Luncheon, Afternoon Tea and High Tea at their Cafeteria Tent in the Exhibition Grounds, near the Art Gallery, from the 31st August till the Exhibition closes.

The profits go to the work of the Georgina Houses' Residence for Women and Girls earning their own livelihood.

The Church in Canada

(*Continued from page* 12)

ST. ANDREW'S, CENTRE ISLAND

Bishop Reeve officiated at both services on Sunday. During the week the ladies of the congregation contributed nearly $100 with which material was bought and all made into articles required for the work of the Red Cross Society. The work will be on exhibition on Friday of this week at Mrs. Pearson's, Centre Island.

Sunday was St. Aidan's Day and the birthday of the parish of St. Aidan's, Balmy Beach. Special services were held in the church and on Sunday evening Rev. Canon Cody was the preacher.

ST. CLEMENT'S COLLEGE

St. Clement's College will not remove to Brampton as soon as was expected. A large and well equipped building with airy school rooms and dormitories is in course of erection, but owing to unexpected delays will not be ready for use until Christmas. The College will therefore re-open for the fall term in its present building on Blythwood road.

BOARD MEETING OF W.A.

Owing to the postponement of the Triennial Meeting in Vancouver, the Board meeting of the Toronto Women's Auxiliary will be held on Thursday, October 1st, and not October 15th, as previously announced in St. John's, West Toronto.

IN MEMORIAM

ALICE ELEANOR PARSONS

A beautiful life has ended. It was made beautiful by the love, the gentleness, the thoughtfulness and the devotion which make womanhood transcendent. Of all the many friends who gathered to pay the last tribute of love, respect and gratitude to Alice Eleanor Parsons on Saturday afternoon, not one but felt that a noble-hearted woman had passed away. Not only her own life was beautiful, she made life for others beautiful. Her fortitude in her long and painful illness, her faith, her loyal affection, her love and her charities make her memory forever blessed. It is the simple truth to say that in the hearts of all who knew her she will live until those hearts cease to beat.

PAUL L. BERMAN.

NEWFOUNDLAND

John Hollands, son of Rev. C. W. Hollands, C. E. A. Jeffrey, son of Rev. A. Jeffrey, and Rev. G. Hewitt, son of A. Hewitt, have enlisted for active service. Hollands goes with the Royal Canadian Highlanders, Jeffrey with the Grenadiers and Hewitt with the Royal Navy as chaplain.

Rev. A. Stirling has been given two months' leave of absence owing to illness.

Canon Smith, who is now Bishop's Commissary, will retire from active service.

St. Agnes' Branch of G. F. S. of Carbonear has furnished the parson with the funds necessary for the purchase of a new altar for the parish church.

Rev. A. E. Tulk has resigned the parish of Belloran.

Some necessary repairs and improvements are being made to the parish church at Carbonear.

Canon White has returned from England.

Revs. H. L. Pike, F. Smart, Frank Severn and J. S. Adams have been doing duty for Rev. T. Rusted, who is spending a holiday in England.

Rev. C. H. Barton is doing duty for Rev. E. Clench, of Salmon Cove, during his visit to England.

Rev. C. Wood, of White Bay, has been in the hospital at St. Anthony for an operation on his hand.

Rev. M. K. Gardner, of Botwood, is doing temporary duty at White Bay and Rev. F. Smart is doing Mr. Gardner's work at Botwood.

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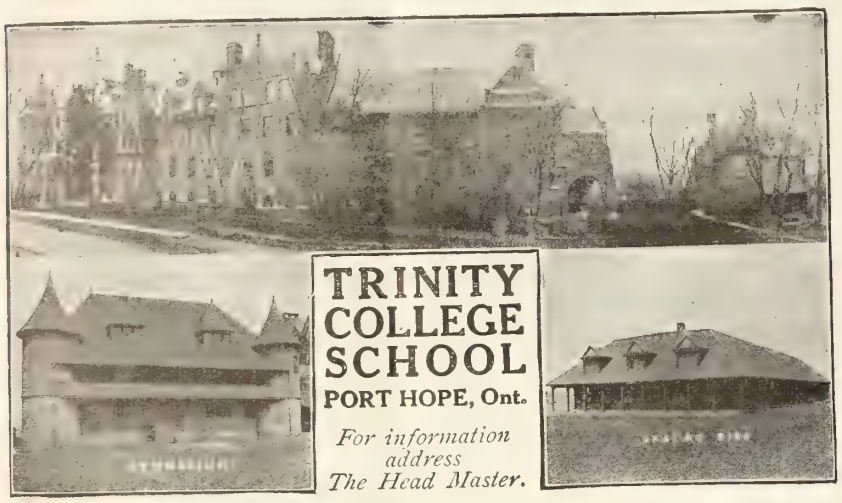

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TORONTO, ONTARIO | THURSDAY, SEPTEMBER 10, 1914

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The Week

HOW many misnomers there are of which most of us are unconsciously guilty—and of none probably more frequently than stating that some man "fills" or "has filled" some position, when he does not fill or has not filled it by fifty per cent. There are many in every sphere of life who have, through effort, diplomacy, influence, success in previous and lesser positions and through other fortuitous circumstances, reached higher positions. They reach the positions and they occupy the positions but they do not fill them. A man fills a position only when he brings to the discharge of the duties pertaining to that position, the moral, mental, spiritual and physical power the duties require (allowing always for the inevitable limitations of humanity). It is possible to be conspicuous by virtue of the position occupied without filling it; in fact, it is not infrequently the case that a man is conspicuous and becomes notorious by the very contrast between the requirements of the position and his manifested lack of the essential qualifications. This may be satisfying to the peacock vanity of the occupant of the position, as he struts before his fellows, but it is nauseatingly disappointing to the latter and fatal to the interests of which the occupant of the position was intended to be the guardian. Be it in a boys' club, in a business enterprise, in politics, or in the Church, the occupant of a position which he does not fill is a weakness to the institution unfortunate enough to have to carry him.

Occupying, Not Filling

EVERY age from earliest Biblical days furnishes illustrations of the tragic truth that moral worth and wisdom are not hereditary, that parents of highest idealism, moral worth and nobility of purpose may yet beget and let loose upon the world offspring that in their day of opportunity, in the day when they enter upon their great heritage of power, opportunity and possibility of furthering achievement of high purpose, turn their heritage into one of opportunity for selfish and ignoble ends. No age furnishes a more appalling illustration of this tragic truth than our own in the case of William, Kaiser of Germany, the decadent and degenerate son of noble and high purposed parents. Well might Britain and well might the nations of the world have expected high achievement and noble purpose from the son of the Emperor Frederick, who, great warrior though he proved himself to be, was yet a man of peace and self-sacrifice, and of the Empress Victoria, most devoted of daughters and wives and surpassed only by her own mother, Queen Victoria, as a queenly woman and womanly queen. From one whose immediate forbears were kingly men and manly kings, queenly women and womanly queens, well might it have been expected that he would have made his life-effort the setting forth of peace and righteousness among his own people, that they might be an example and incentive to other nations to strive in friendly and Christian emulation after the same ideals, the peace of the whole world. But instead of this, instead of the opportunity rightly used that would have made William famous throughout the ages to come as the greatest Emperor Germany ever had and one of the greatest monarchs of the world, has been the opportunity seized to glorify self with the "glory" of the brutal tyrant over an enslaved people dominated by the sword—and cat-of-nine-tails—and a blasphemous superstition instilled into them from childhood that their Emperor was divinely appointed to do the devil's work, to which he had set his hand and heart. The world shudders at the tradition that Nero fiddled while Rome burnt; greater still is the horror evoked by the record of the Nero of the twentieth century, who prays to and thanks God while those he has taught and inspired shoot helpless men and women, demolish sacred buildings around which cluster the hallowed memories of centuries, lay mines for the destruction of neutral friends as well as of foes, and drop bombs on hospitals and private homes, in order to impress upon the victims and upon the world, the "power" of the Emperor of Germany. It is the power of a conscienceless brute, bedevilled and gone mad by lust of self. A heavy price in human lives, not only from his own unfortunate and long-duped soldiers, but from our own race, will have to be paid for the extermination of the decadent and degenerate son of noble and high-visioned parents and of the system he represents, but not until he and it are blotted out can the nations of civilization sheath the sword. That sword was drawn, not against the people of Germany, but to preserve the world from the fiendish efforts of the greatest monster the world has known. So long as that monster remains at large, capable of doing harm, so long will the sword of civilization remain unsheathed in a holy cause.

A Tragic Truth

IT is commonly assumed that this age is one of great indifference to religion and of feeble faith in God, and that an intense materialism pervades and predominates all our thoughts and actions. God knows there is reason enough for this assumption, and that we have come perilously near to a state of national and individual forgetfulnes of Him. But there is cause for great thankfulness manifested every day that at heart we are not really so indifferent to religion as was supposed. In this time of crisis there is abundant evidence that we are looking to God as our Hope and Strength, and relying on His power for success in the contest. A striking evidence of this is afforded us in the numbers of men and women who have not been inside a church for years who are to be found now, not on Sundays only, but at the week-day services as well, humbly kneeling to ask God's protection and care. Reports also reach us of large congregations assembling for the services of intercession which are being held in all the dioceses. It is a good time too to form a habit of entering a church, if only for a few minutes, to engage in private prayer—a practice which will not be easily abandoned when "this time of tyranny is overpast."

Watch and Pray

THE season in which harvest thanksgiving services are held is near at hand. Never have we of this generation known a year in which the significance of the services came home to us with greater force. It is true that we in Canada are bearing our share in men and treasure in the war which is devastating Europe; but our land, our homes, our women and children are far removed from the scenes of conflict. Not so the homes and women and children of the countries in Europe, including Belgium, absolutely innocent of any contributory cause to the war, beyond that of existing. Not only have we this great blessing, but in addition we have within our borders the means of sustenance of not only the people of Canada but of the forty millions of Great Britain, if we only make use of them. Ours is not only the opportunity to supply the Motherland but to make good the shortage of wheat in Belgium and France occasioned by the war. It is customary at harvest thanksgiving services to have special preachers with a special message for the occasion. We know of no message that will be more suitable to the occasion and one that will be more suggestive of thankful appreciation of God's gift than an exhortation to all to co-operate in the movement to put to their God-intended use the millions of acres of land lying idle in the fields of Canada while thousands of men are lying idle in the cities of Canada.

Thanksgiving Worked Out

Our Old Country Letter

August 25th, 1914.

"WHAT of the War?" It is the hourly thought and question and blends so intimately with Church matters, as with all others, that my letter, too, must "take tone from it."

Last Friday, as I told you was intended, the whole Kingdom gathered to its knees, in churches of every denomination, for special services in this connection.

Let me quote from an Episcopal letter issued by the Bishop of London to the clergy of his diocese. "We are face to face," he says—"with the greatest crisis which our country has known for nearly a century, and, thank God, so far as this particular quarrel is concerned, we can encounter it with a good conscience. To have betrayed our friends and stood by with folded hands while the independence of the smaller states of Europe was crushed, would have been a lasting disgrace to Great Britain. No one was less anxious for a war than we were, and no one strove harder for peace than our representative. We can, then, pray, with a good conscience for victory, and appeal to God, who knows everything, to decide between us and our enemies. And yet we must pray, as our Lord prayed, in perfect charity, with all men. We have no quarrel with the German people as such. When the military despotism which for a time controls their policy, is crushed, it may lead to better relations with the German people than we have ever had before."

Then, having urged upon us all, united prayer to this end, the Bishop goes on, "But in addition to the Day of Special Intercession, I hope that all our churches will be opened daily for private prayer. The hearts of our people are deeply stirred at this time. Rich and poor have sent forth their dear ones to the war, and many will find a deep spiritual comfort if asked to take their part in constant intercession, which might well be organized in each church. There are so many who need our prayers: the sailors awaiting with tense expectation the great battle in the North Sea; the young soldiers in their first battle; our own rulers, who need wisdom to guide the nation through this critical time; the admirals and generals directing operations; the sick and wounded, on both sides, in the struggle, the doctors and nurses who have gone forth to tend them. We must pray for 'courage, wisdom, strength and love, for them all.'"

And the Bishop of Oxford writes, "A terrible war is being waged among the chief Christian nations of Europe. This in itself ought to move us to horror. Sixteen hundred years ago, when Europe was becoming Christian, it was advanced without any hesitation, as one of the proofs of our Lord's divinity, that even the most savage nations, on accepting His Name must cease to wage war, and use only the weapons of peace. How sadly has this expectation been falsified! Truly war is not a Christian weapon. It 'cometh of the evil one.' Never was this more evident than to-day. Nevertheless, there are circumstances when the safety of our country and our obligations to sister countries compel us to go to war. And, I believe, without any doubt, that such was our lamentable duty in this crisis. The war has silenced all our domestic feuds. It has made us a nation of one mind and conscience, and able to appeal to God to further our cause.

"If we believe in our Lord, we believe that faithful prayer has immeasurable power Not only will it bring success to our arms, and protection to the wounded and helpless, and comfort to the dying and the dead, but also it will make us a people ready to fulfil the yet unknown purposes of God. His never-failing Providence ordereth all things, both in heaven and earth. We must believe that through this war He, our God, has a purpose for the nations and for us—a purpose of good. And whether we are fit to understand and follow this purpose will depend on the strength of prayer among us. . . This is an occasion when every parish should learn as never before the secret of united prayer. Let our Churches all be open and provided with suggestions for prayer. I hope that in many homes a fresh start may be made in family prayer. I hope that every Christian may learn to believe in prayer and practise prayer as never before, and to join, if it may be, fasting with prayer. Then, whatever happens, we shall have made a step forward in realising our brotherhood, and be more fit to respond to God's call upon us as a nation."

The Bishop of Salisbury has, in a letter to his clergy, desired that, "in every parish the church bell should, at noon, ring for a moment, and that our people be invited when they hear it, whatever they are doing, and wherever they are, to pause and say some such words as these:—O God, guard and bless our sailors and soldiers, and give us victory and peace. Amen."

Whether in this simplest form, or in words voicing some more of the complexities of the situation, the idea of a short, spontaneous midday prayer is acceptable to very many.

* * *

The Bishop of Winchester has offered the large park attached to Farnham Castle to the War Office for cattle-grazing, in order that there may be a good supply of milk for the troops stationed at or passing through our great permanent camps at Aldershot, which district adjoins Farnham. Two of this Bishop's sons have offered their services as chaplains for active service. One has served already in the Boer War.

* * *

Immense sums for the Prince of Wales' National Relief Fund have been realized by the collections in churches and chapels, made everywhere last Sunday.

* * *

The Army Scripture Readers' Society is making a special appeal in order that as many readers as possible may be sent out with our troops. These men are all ex-soldiers, in close touch with the men in the ranks; and their simple presentment of spiritual things—trained for this as they have also been—must often be of value and comfort.

* * *

To come back for a little to thoughts of peaceful study! The Summer School for clergy, at Oxford, has been carried through without hitch, and with much profit, in the midst of surrounding distractions, "An American Visitor's Impressions" of it given in *The Church Times*, reads delightfully. After a general view of the charm and refreshment of taking up, as it were, youth, with university life, once more, he goes on to describe the various lectures, with an appreciative discrimination: and then adds—"Of Oxford itself, even in the Long, one scarcely dares trust oneself to write. The paradises within grey walls, the hallowed silence of the chapels, the glory of great names, the peaceful meadows of Iffley, the shadow of Magdalen Towers, rising, like a perfect melody in stone, Laud's grave, and Pusey's, to mention no others. A certain type of shallow Englishman covers his ignorance of his own country by sneering at American enthusiasm for English shrines? We forgive the sneer, for England's sake, and our enthusiasm waxes as if to compensate for his lethargy. . . . I hope to attend another Summer School, and to find a still larger number of my American brethren there, witnessing afresh to the essential oneness of ideals and traditions which marks the English-speaking race on both sides of the Atlantic; a oneness never more strongly felt than in these days when England's sword is unsheathed for freedom and truth against the Mailed Fist of a hideous militarism." A oneness even more, with Canada!

VALCARTIER CAMP

(By Our Own Correspondent)

This week has seen a considerable increase in the number of chaplains at camp—already upwards of seven or eight Anglican chaplains are on duty. As regards appointments, the only official announcement has been an item which appeared in the various newspapers on August 29th, stating that six Salvation Army chaplains, two Anglican, one Roman Catholic and one Presbyterian chaplain had been appointed and it was added that the Salvation Army chaplains were to be on the same footing as their "denominational brethren." Without depreciating in the very slightest the excellent work the Salvation Army could do, it seems that, with the large number of Anglican soldiers in camp, who ought to have the ministrations of the Church provided for them, a larger percentage of Anglican chaplains should be taken along. However, no final appointments have been made and it may eventually appear that the above mentioned announcement was not the final word of the government on the subject.

Every Sunday celebrations of the Holy Communion take place in various battalions, and this service is put down in the orders of the day. The big parade service was again interfered with on account of rain last Sunday. Daily services have now been held in two battalions and the hymn singing on these occasions has been a splendid feature.

The first funeral was held last Saturday night. A private from Calgary took his own life. The unfortunate man evidently was deranged. The interment took place in the woods, not far from the camp where a cemetery has been made. The scene was an impressive one. Two pipers played a mournful dirge as the squad of engineers headed by the white-robed chaplain made their way through the dark woods. The only illumination was from a few lanterns. The body was wrapped in a Union Jack. The unfortunate victim, though meeting with so untimely an end, had nevertheless offered to lay down his life in defence of his country. May God have mercy on his soul!

The two chaplains appointed already are majors, Rev. R. H. Steacy and Rev. Canon Almond. Other chaplains on duty are Rev. Canon Piper, Rev. Canon Scott, Rev. G. Wells, Rev. A. L. Skerry, Rev. Wm. Barton, and others.

SUNDAY SCHOOL COMMISSION MEETINGS

The postponed meetings of the Sunday School Commission will be held in Ottawa on Tuesday and Wednesday, October 6th and 7th, the executive committee meeting on the evening of the 6th and the Commission on the morning of the 7th.

"BE OF GOOD COURAGE—LET US PLAY THE MEN"

MANY of us are at times inclined to think that things that ought to be in the lives of men and of nations who strive or desire to live before God "should be" merely by the human recognition of the "ought to be" and the Divine Omnipotence. When we think that, we forget that from the beginning it has been God's manifested purpose and practice to use man for the furtherance of His purpose; that there is a partnership between God and man; a co-operating partnership. Many people who believe in God and to some extent in a co-operating partnership with Him, have dangerously misleading ideas on the nature of that partnership. Their vision is not of an active co-operating partnership but of a sleeping partnership on the one hand or the other. There are those whose idea, assiduously adhered to, is that they are to be the sleeping partners and God the active and working partner. How fatal this conception is, is seen in so many millions of those other sheep of His being yet untaught the power and love of the Triune God, and in the many individual lives which are labelled Christian and are really desirous in a way of being Christian in deed as well as in name, but which never attain to any real measure of Christian grace and power because the desire does not merge into effort, and the wishbone is made to do duty for a backbone. There are again those whose idea of the partnership is that God should be the sleeping and junior partner and that in themselves, in their hands, in their brains and plans and efforts lie solely the attainment of great things for God, for themselves, for mankind. These remind us of Pope's couplet: "Go teach Eternal Wisdom how to rule; then drop into thy place—and be a fool." How equally fatal is this idea of God as a sleeping or as a junior partner, is witnessed in so much mountainous labour in the "church" which has produced a spiritual mouse; in the individual lives which walked arrogantly in the pride of self-sufficiency to their downfall in the hour of moderate temptations; in the great and powerful nations and empires that have been and are no more. It is an incomplete, it is an anemic conception of this graciously bestowed partnership between God and man, of God's use of man to further His purpose, which has regard only to the use of man for the direct bestowal or extension of readily recognized blessing, and which has regard only to use of man when it is in ways pleasant and easy for him. Retribution as well as reward has a place in God's dealings with men. To punish as well as to bless God uses man. To withhold our service when it involves the bestowal of punishment on others and of suffering sacrifice on ourselves, is not less distrust of God than to withhold our service when it involves the bestowal of recognized blessing upon others. Such position, of distrust of God, of moral and physical cowardice, would have been the position of David in the day that Hanun, king of Ammon, the decadent son of a more noble father, after offering insult to David and Israel in return for kindness, assembled his armies and those of Syria, and, mocking God, sought the destruction of God's people Israel and all that they had and were, if David and Israel had not stood up to meet the war and ventured their all in endeavour to crush the Ammonites and Syrians. The vast preparations of the enemy drew forth from Joab the commander of Israel's army, "Be of good courage, and let us play the men for our people and for the cities of our God: and the Lord do that which seemed Him good." In that spirit Israel entered the war forced upon her by Ammon to the latter's destruction. To have withheld would have been neglect of duty, distrust of God. So too would the position of England, of the Empire, have been one of distrust of God, of physical and moral cowardice in the day the God-mocking perjurer of Germany, finding that Britain scorned to be with him a perjurer or to accept his insulting proposal that she aid him, for a consideration, to rob the Belgian people of their land and freedom, advanced to the role of murderer of those he sought first to rob, if she had not ventured "all she had and all she was" to save not only for herself, but for all nations those things—God-given and of such cherished love as homes and freedom, peace and honour, truth and justice, without which, life, for man and nation, self-respecting, God-confiding, could not be. The alternatives that lay before David and Israel 3,000 years ago have been ours today, and, thank God, our rulers made the same choice and the people with one voice acclaimed it. As through the armies of Israel of old on that momentous day so throughout the Empire to-day the word has gone forth, not in vain boasting or profane jubilation—but in inspired conviction: "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good." Rudyard Kipling, for years the seemingly inspired interpreter of the race's deepest emotions, has within the last week given us what is practically a paraphrase of the old message:

"Though all we know depart,
The old commandments stand;
In courage keep your heart,
In strength lift up your hand."

We need the old commandments, we need the old trust in the one true living God, for in the purpose to which He has called us as He called David and Israel, our partnership involves not words, but deeds, and the grandest, the most heroic deed for each of us, is the overthrow of self.

"Not easy hopes or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will, and soul.
There's but one task for all
For each one life to give."

We need to learn again the lesson and discipline of sacrifice. Self-conquest is not least among the blessings that shall be ours, our Empire's, our children's and our children's Empire, from the sacrifices we make of ourselves, of our nearest and dearest, in crushing the enthroned mocker who has defied the laws of God, the dictates of honour and the instincts of humanity in an endeavour to rob the world of freedom; and from whom it comes that

"Once more we hear the word
That sickened earth of old,
No law except the sword,
Unsheathed and uncontrolled.

In the iron sacrifices we make for this truly holy cause we shall have learned anew the blessing of overthrow of self.

In Time of War

Sermon Preached Before the University of Cambridge by Canon Masterman

"Surely He Hath borne our griefs and carried our sorrows."—Isaiah liii. 4.

THERE is only one subject about which it is possible to speak to-day. In times of distress and perplexity there are two ways in which we can think about God; and both are true. We may think of Him as serenely above it all, like the fixed stars above a stormy sea. And it fortifies our souls to know that He abides unchanged "above the waterfloods" in which our ancient landmarks are perishing. But we can think of God in another way. The Incarnation has taught us that the Divine Transcendence is not the whole truth about God.

The Suffering of God

Somehow God is involved in the suffering of His world. Somehow He bears our griefs and carries our sorrows. The Cross is the witness of a permanent truth about the Being of God. And, indeed, I do not know how we could love God, in any real sense, unless we felt that He is our fellow-sufferer in all the burden that at times like these seems almost too heavy for our human shoulders to bear. Before the armies that march to-day there still goes forth the figure of the Christ bearing the age-long burden of His Cross to new Calvaries of atonement for human sin. I can love God because I know that He cares—that the idea of a God indifferent to human suffering is not the Christian idea of God—not the God whose glory was revealed in the face of Jesus Christ. I know that at this moment there is a Calvary in the heart of God—that the desolation of this hour of strife has darkened the gladness of heaven. And because I know it I want somehow, if I may dare, to share in the suffering of God. Is not this the real meaning of the claim "We love, because He first loved us"? For even if love co-exists with perfect knowledge it still involves suffering. Does the fact that the mother knows that her child will benefit by the operation prevent her from suffering in the suffering of the child? Does the fact that God knows how He will redeem the world through suffering make it less true that the sufferings of His world have their counterpart in the Divine? "In all their afflictions, He was afflicted," It is not the triumph, but the suffering of God that calls out the fullest response of human love. It is when He is lifted up from the earth that He draws all men unto Him. It is the body broken, the blood poured out, that are the symbols and sacrament of the fellowship of the human with the Divine. The great chalice is filling to-day, and its wine and water are blood and tears, but the lips that drink of that cup, again, as in Gethsemane, are the lips of God. What can we offer to God as He looks out to-day on His world in ruin? What sponge of vinegar can we lift to the lips of the Crucified?

The Offering of Penitence

First, let us offer Him our penitence. Our personal penitence, perhaps, for who of us can wholly aquit ourselves of blame for this great catastrophe? It is not to-day, or yesterday, that the seed was sown that has produced this evil fruit. And some day we must examine ourselves as to the measure of our personal responsibility. But the time for that is not yet come. Dr. Moberly has taught us to recognize that there is scope in the Christian life for vicarious penitence. There is a sense in which we may make the sins of the world our own, and offer to God a penitence that is the recognition and repudiation of corporate sin. We may seek to identfy ourselves at once with the infinite holiness of God and the ill-doing and the infamy of our fellow-men. Men are we and we cannot dissociate ourselves from the sin and suffering of our common humanity. We must bear the sins of the world—not of our own nation only; let us bear them to the mercy-seat with the prayer, "Father, forgive us, for we know not what we do." Only human penitence can heal the wounds that human sin has made. It is this vicarious penitence that is the perpetual offering of the Church on earth. She stands always before God as the envoy of the rebel world acknowledging that it has erred and strayed from the ways of God. Like her Lord, she identifies herself with human sin that she may claim for men the forgiving grace of God. So to-day the Church stands in the white robe of a penitent, confessing the wrong that the havoc and carnage of war involve, washing the wounded feet of God with the tears of her vicarious penitence.

The Offering of Sympathy

But there is more than this that we can offer. Among the lessons taught us by the life of Christ one of the greatest is that God was not indifferent to human sympathy. History knows of no more pathetic challenge than those words of Jesus, "Could ye not watch with me one hour?" Surely love must show inself in community of outlook—surely to love God must mean to feel as God feels and desire as He desires! And nothing could better serve to clear our minds of unworthy and ignoble thoughts than the deliberate effort to see things from the Divine standpoint. Is not that really what prayer means—the testing of our aspirations and desires by bringing them into the light of the Divine? Times like these are a call to prayer—not only because our danger and need send us back to God, but also because—dare we say it?—our prayer is the expression of our sympathy with God. When God's world has seemed to have forgotten Him, is it nothing that out of the darkness should come voices crying, "Father, we remember; we are trying to understand; we are watching out this sad and troubled hour with Thee"? That we need God is an obvious truth of every day. But how could we ever have dreamed that God needs us if the revelation of Go in Christ had not told us that it is true? And yet that is what love means—it asks for the fellowship of that which it loves. In the face of all the distress and perplexity of this dark hour, our one clear duty is to find and follow the mind of God. As Christ looked down on the crowds gathered on the green hillside He said, "I have compassion on the multitude because they are as sheep having no shepherd." And over all the carnage of our battlefields their broods, not the anger or the contempt, but the compassion of God. It is only as we share that compassion that we can sympathize with God.

The Offering of Trust

Then, lastly, we may offer our trust. It must be the hardest thing of all to our Father when His children distrust Him. In the darkest periods of the early Middle Ages men said in their despair that God and the Saints were asleep. Have we not been tempted to say the same in this last week. We have talked about trusting God; we have thought that we knew what it meant, and then suddenly this thing has come upon us, and jeering voices whisper—"where is now thy God?" So we must gird ourselves for a new effort of trust; we must hold God's hand, if it be only with the desperate clutch of a frightened child; for if we lose that we lose our all. Our fair dreams have perished; our easy optimism is broken; we are facing issues that we can neither estimate nor understand. Now, if ever, we must look beyond it all, and remember the Kingdom that cannot be moved, the city that hath foundations whose Builder and Maker is God. It is only the back of the tapestry that we see, with its loose ends, its apparently meaningless stitches, its undecipherable pattern. Of how much else besides that first act of Christ's it is true, "What I do thou knowest not now, but thou shalt know hereafter"? The Cross is for ever the symbol of apparently meaningless suffering, apparently wasted sacrifice. It is only from the standpoint of the life beyond that we see it as the ultimate symbol of victory and achievement. So the last word from the Cross is the supreme expression of human trust—"Father into Thy hands." At the end of all our efforts and enterprises there is nothing else to say but that. It is the final offering of the human soul to its Creator and Redeemer. With this quiet background of confidence in God we may face the issues before us without panic, without indifference. We can shelter no longer under the illusion of security; the time of peaceful drifting down quiet streams is over; openly before the world Christianity seems to have proved bankrupt on a more colossal scale than ever before. Yet in face of it all we will dare to trust God—not a God to Whom it is all "a trouble of ants in the gleam of a million million of suns," but the God Who "so loved the world that He gave His only begotten Son." "Father, into Thy hands," for they are stronger and more tender than ours; they have carried the burden of this sinful world so long that we know they will carry it to the end.

The Nation's Task

There lies before us the most difficult task that a nation can be called to face—the task of waiting for an issue in which all we care for in our national life is at stake, and yet in which the decision is out of our hands. And we cannot do better than take as our motto the words of the prophet, "in quietness and confidence shall be your strength." We must go quietly about our work, whatever it may be, keeping our lives normal, only thinking a little more of each other's needs, only walking a little more closely with God. It has not been the lust of conquest or the passion of hate or greed that has involved us in the great adventure. It is the most grievous of all things when at times like these a man feels that he cannot ask for the blessing of God on his country's arms. From that bitterness of alienation I will dare to hope most of us are free. But let us remind ourselves, not only to-day, but increasingly as the weeks go by, that the Divine Love knows no

barriers of race or creed. The only way in which we can ever learn to love our enemies is to realize that God loves them. So much we may dare to offer—our penitence, our sympathy, our trust. But what shall we ask of Him? Most of all that in the consciousness of our common need and sorrow we may be drawn into close fellowship one with another. Some of us have felt saddened and perplexed for years through our realization of the alienation that has grown up between the wage-earning class and other sections of the community. I will make no attempt to apportion the blame for this alienation. I think it is part of the evil legacy left to us by the Industrial Revolution, but the first step towards its removal is to recognize the fact that it exists. The wage-earners say that a disproportionate share of the suffering of industrial life falls on them. They are beginning to say that a disproportionate share of the suffering involved in war will fall on them in the coming months. That at least we, as a nation, can refuse to allow. If the people of England, and especially those who are comparatively well-to-do, will only use rightly the opportunity of these coming months, we may emerge with a new sense of unity and fellowship. Now, if ever, we must bear one another's burdens, and so fulfil the law of Christ.

The Call to Service.

War brings a challenge to us all. Other men will be hazarding their lives for us on land and sea. In some way we to must offer our lives in service. It may be in some special service, or it may be in helping to maintain the normal activities of life. Opportunities will come rapidly now for all who are willing to serve, for all who feel that they dare not take the sacrifice of other men's lives and offer nothing in return. And let us pray that in this common service we may come to realize that it is not the things that divide us, but the things that unite us, that are the true foundations of human life. How much has happened already to encourage the hope that this will be so! For months we in London have watched a long-drawn-out contest between the employers and the workers in the building trade—now news comes that in this hour of national stress both sides have come to an agreement. Two days ago the entire body of Indian students of this University offered their services to the nation for any work that they could do. On all sides evidence accumulates that a new consciousness of fellowship is awakening among us. The deeper springs of our national life have been touched. Come what may, we shall not soon forget how our country rose to meet this hour of danger,

Enduring to the End

Finally, let us pray that the same unrevengeful spirit, the same quiet courage, may endure through the months that lie before us. The best service that the Church can do for our nation is to guard it against the moral deterioration that is so liable to set in as war goes on. The fact that we are fighting in a just cause makes it less hard for us now to be magnanimous and considerate. It will not be so easy in a few weeks, when the cost of war comes home to us all. But if God grants victory to our cause it will matter whether we have endured to the end, untainted by hatred and desire for the humiliation of the vanquished. For if God suffers, He must not suffer in vain. He must see of the travail of His soul and be satisfied. At this moment no man can foresee the final issue of this contest, but at least we can resolve that, so far as in us lies, it shall be an issue on which we can without blasphemy invoke the blessing of God. The noblest kind of courage is the courage that dares to be generous to a fallen foe. We cannot ask God to give us victory unless we intend that victory shall be the herald of peace and goodwill among the nations. It is an ancient and noble people that is arrayed against us—we think that it has been misled by false ideals; that its true interests have been subordinated to inordinate ambitions. We have offered our friendship in these last years; when these tragic events are past, over the graves of our dead we shall offer it again. And when that hour comes we shall remember that He Who bears our griefs and carries our sorrows can heal by His stripes and reconcile by His sacrifice. "Here stand we; we can do no other." May God keep us steadfast to the end.

The Old Testament in the Making in the Light of Modern Research

(Continued)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

VII.—The Apocrypha.

1. THE APOCRYPHAL BOOKS

THIS story of the Making of the Bible would be very incomplete without some account of the Apocrypha, i.e., the books which stood nearest in esteem to the recognized Scriptures, but were denied a place in the Canon. From what we have already seen of the way in which certain parts of the religious literature of Israel rose in the religious consciousness to recognition as "Bible," it must be evident that wherever the line had been drawn there must always be some borderland books just outside the boundary. Practically these are what is meant by Apocryphal Books, both in the Old Testament and we shall see later in the New Testament also. The word Apocrypha means "hidden," "kept from public use." Men might "hide" books because of their estoeric teaching, too high for the crowd, or because they were not sufficiently valuable for public instruction. Long essays have been written on the gradations of meaning of the word, but it is not necessary to discuss it here, especially as it is not at all an appropriate title for these books, being much more suitable to another part of this Jewish literature which is called Apocalyptic.

In the last chapter (p. 129) we came on a Jew writing a preface to a religious book written by his grandfather, Jesus the son of Sirach. We were not concerned at all there with this book of his grandfather. But we are here. For this book (Ecclesiasticus) was probably amongst the first, and certainly amongst the best of all the books of the Apocrypha. Here is the list of the books commonly known by that name—

1 and 2 Esdras.
Tobit.
Judith.
Remainder of Esther.
The Wisdom of Solomon.
The Wisdom of Jesus the Son of Sirach (Ecclesiasticus).
Baruch.
Song of the Three Children.
Story of Susanna.
Bel and The Dragon.
Prayer of Manasses.
1 Maccabees.
2 Maccabees.

Their position varies very much in the different sections of Christendom. In the Roman Church the Apocryphal books stand with the inspired books of the Hebrew Scriptures in equal position and authority; the usage of the Greek Church seems to vacillate between the Roman position and that of their own official Longer Catechism which relegates these books to a subordinate position; the Church of England places them as a sort of appendix to the Old Testament, not as canonical Scriptures, but as books useful for edification; while the various churches of Protestantism reject them altogether. I merely note these positions here. We shall discuss them later on.

2. But whatever position be assigned to them the Apocryphal books ought to be known a good deal better than they are. The fact that they have been a part—though an inferior part—of the Christian Bible from the beginning to this day should be a sufficient reason. But there are other reasons.

These books form a prominent part of the Jewish religious literature in the age just before Christ, and are therefore an important aid towards understanding that age, and "putting ourselves in the place" of the Jews at the impact of Christianity. They carry on the Jewish history and literature over the gap after prophecy ceased and illustrate the way in which religious ideas kept growing. For instance, the scant teaching about the future life in the Old Testament makes us rather surprised at the Pharisees' profession of belief in the Resurrection and angels and spirits (Acts xxiii. 8). But this literature shows us that the belief had rapidly grown in the interval and was considerably helped by these apocryphal books. The chief New Testament word for Resurrection appears first in the Second Book of the Maccabees. And it is the Apocrypha which gives us that fine Church lesson read on All Saints Day—

"The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die. Their departure is taken for misery and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men yet is their hope full of immortality. And having been a little chastised they shall be greatly rewarded for God proved them and found them worthy of Himself." *Wisdom iii.*

The Apocrypha traces also for us a distinct advance in the ideals and the aspirations after a Messiah, as also does the other religious literature of the same period which is called Apocalyptic. The Book of Enoch for example, not only shows a strong Messianic hope and uses the names "the Christ" and "the Just One," but actually gives us the first use in Jewish literature of the title which our Lord loved to appropriate to Himself "the Son of Man." What a light is thrown on that title and on the tense expectation of a Messiah and on the mysterious spirit of prophecy in the Jewish Church before He came—when one reads in the Book of Enoch (about 2nd century B.C.):

"And there I saw One who had a Head of Days, and His head was white like wool, and with Him was another Being whose countenance had the appearance of a man and his face was full of graciousness like one of the holy angels. And I asked the angel who went with me and showed

me all the hidden things concerning the Son of Man, who He was and whence He was and why He went with the Head of Days. And He answered and said unto me, This is the Son of Man who hath righteousness, with whom dwelleth righteousness and who reveals all the treasures of that which is hidden, because the Lord of Spirits hath chosen Him, and His lot before the Lord of Spirits hath surpassed everything in uprightness for ever. And this Son of Man . . . will arouse the Kings and the mighty ones from their thrones and will loosen the reins of the strong.

"And at that hour that Son of Man was named in the presence of the Lord of Spirits and His name was before the Head of Days. And before the Sun and the Signs were created, before the Stars of the heaven were made, His Name was named before the Lord of Spirits. He will be a Staff to the righteous on which they will support themselves and not fall, and He will be the Light of the Gentiles and the hope of those who are troubled of heart. All who dwell in the earth will fall down and bow the knee before Him and will bless and laud and celebrate with song the Lord of Spirits. For this reason had He been chosen and hidden before Him, before the creation of the world and for evermore."

3. The Book of Enoch, though not one of the Apocryphal books bound up with our Bibles, is an interesting specimen of the religious literature of which the Apocrypha formed part.

There is too in the best of the books much of sound practical religious advice in the little details which compose human life. God and Right and Duty and Self-sacrifice and Discipline are prominent notes in the teaching. If the fashionable literary faddists who write and talk so much of the pagan "Wisdom-books" of the East, would study beside them the Wisdom-books of the Apocrypha, it should considerably profit them. It is worth while noticing also a certain literary interest connected with the Apocrypha. Such well-known expressions as "A Daniel come to Judgment!" "He that touches pitch shall be defiled," "Magna est veritas et prævalet," the hymns "Now thank we all our God," "Jesus, the very thought of Thee," originate in these books, while Handel's great composition "See the Conquering Hero comes" is for ever associated with the hero day of the Maccabees.

4. What has been here said must not, however, be taken as generally applying to all these books. They are very unequal in value. While such books as Ecclesiasticus and Wisdom seem fitted to stand side by side with some of the later Old Testament, and 1 Maccabees is the grandest story in history of a great soldier of God, there are others which are very puerile and silly in spite of sensible religious teaching in them. It is said that there was a time when 1 Maccabees and Ecclesiasticus seemed likely to find a place in the Jewish Canon of Scripture, and if it were so one does not wonder at it. But it is quite possible to overdo our appreciation of the Apocrypha as a whole. Some of it is very inferior and, as we read it, we may be thankful that a higher than human wisdom guided the Making of the Bible.

(To be Continued.)

GIRLS' FRIENDLY SOCIETY

The arrangements for the Triennial meeting of Central Council of the Dominion at Holiday House, Hamilton Beach, are as follows:—

Associates should reach Hamilton on Thursday, September 17th.

Hamilton Beach is reached by boat from Toronto, or by radial from Hamilton.

The charge for accommodation at Holiday House will be 75c a day, and associates should notify Miss Ridley, 200 Main Street W., Hamilton, as soon as possible if they desire a bed.

Programme

Friday, September 18th: 8 a.m., celebration of Holy Communion; 10.00 a.m., meeting of Central Council, reports of central officers; 2 p.m., reports of departments, candidates, commendation, lodges, missions, correspondence branch, discussion on each. 8 p.m., meeting of department for candidates.

Saturday 20th: 10 a.m., conference of women's societies with a view to fuller knowledge and possible co-operation, especially in regard to housing, immigration, employment bureau. 4 p.m., members' conference at Christ Church Cathedral, Hamilton. 6 p.m., members' tea, at Christ Church Cathedral.

Sunday 21st: 8 a.m., celebration of Holy Communion; 11 a.m., service in Christ Church Cathedral, Hamilton; 3 p.m., informal conference; 7 p.m., evensong and address.

All associates will be welcome and are urged to take part in discussion, but any new business must be presented by a member of the Central Council.

PRAYER BOOKS FOR THE VALCARTIER CAMP

Mr. J. S. Barber, honourary treasurer of the Church Bible and Prayer Book Society, reports the receipt of the following telegram from Colonel Williams, Commandant of Valcartier Camp, in reply to the Society's offer of a supply of Prayer and Hymn Books for use of the troops.

"Thanks. Shall be delighted to accept Prayer and Hymn Books."

This society gave each member of the Toronto contingents going to South Africa a combined Prayer and Hymn Book.

THE RECTOR'S GARDEN

"JANET and the donkeys have nothing to do with the case. I have to live by my garden whereas the donkeys only threatened a luxury. My garden is part of my income, people have no right to let their children help themselves out of it. The wretched mother was watching from the window and should have stopped the boy! He will end a thief. And if I do not make an example of him my garden will be ruined and others will follow his bad example! It's just too bad. They won't come to church and then they rob me of my very currants and pears. I shall 'phone to the police and have the child punished!"

All this and much more molten matter was bubbling up in the cauldron of the Rector's mind as he brooded over the various incursions; one day the strawberry patch, another day the peas, today the very bushes ruinously broken down. Ruthless depredation! But the culprit was caught at last thanks to the kindly telephone of a neighbour. And in court he should be made to pay.

The Rector, however, was not happy at the idea of the symbol of the law arriving to investigate. Decidedly irritable and worried he went on with his weeding.

Noon sounded, he would come in to midday prayer. Down the garden walk past the bushes bruised and bleeding, across the rustic bridge—Halt! Another, gardener! Who was this standing with hand on the latch of the little gate? He barred the way. And neither spoke. The Rector's eyes dared not look above that hand. His hand. All indignation died away. With eyes fixed on the Pierced Hand the Rector heard the sound of the distant falls, or other rushing waters and the burden seemed to be. "Yes, another, gardener—And I have a portion to commend once more to your care. Follow me!"

Through the street he followed the stranger. They paused opposite the home of the offending people.

The stranger, "Knock in my name and it shall be opened unto you. Weed here and wonderful growth you will find. Instead of your lost currants and peas, see a garden of immortal souls! I may not go in. Will you do this for me?"

* * *

The Rector was seen a week later with a number of his boys "cleaning up" the garden: but one, a new boy, did not touch the fruits of the garden. He was listening to the Rector's account of his school mate in Africa and the difficulty of curing the native of "picking and stealing."

"Guess he wants me there," said the culprit with a mischievous glance in his eye, "set a thief to catch a thief," Not all in jest the Rector replied: "Maybe one day you will." * * *

The last I heard of the culprit was that his garden in Africa was bearing splendid crops. He is gardener himself now, and there over him is the same untiring Head Gardener. Ralph Cross.

"FOR ALL WE HAVE AND ARE"

By Rudyard Kipling

OR all we have and are,
For all our children's fate,
Stand up and meet the war—
The Hun is at the gate!
Our world has passed away
In wanton overthrow;
There's nothing left to-day
But steel and fire and woe.

Though all we know depart,
The old commandments stand—
In courage keep your heart,
In strength lift up your hand,
Once more we hear the word
That sickened earth of old,
No law except the sword
Unsheathed and uncontrolled;

Once more it knits mankind,
Once more the nations go
To meet and break and bind
A crazed and driven foe.
Comfort, content, delight,
The ages' slow-bought gain,
They shriveled in a night—
Only ourselves remain.

To face the naked days
In silent fortitude,
Through perils and dismays,
Renewed and re-renewed.
Though all we made depart,
The old commandments stand;
"In patience keep your heart!
In strength lift up your hand!"

No easy hopes or lies
Shall bring us to our goal—
But iron sacrifice
Of body, will and soul.
There's but one task for all,
For each, one life to give;
Who stands if freedom fall?
Who dies if England live?

A PRAYER FOR THE SAILORS AND SOLDIERS OF OUR KING

O Almighty Lord God, the Father and Protector of all that trust in thee: We commend to thy fatherly goodness the men who through perils of war are serving this nation; beseeching thee to take into thine own hand both them and the cause wherein their King and country send them. Be thou their strength when they are set in the midst of so many and great dangers. Make all bold through death or life to put their trust in thee, who art the only giver of victory, and canst save by many or by few; through Jesus Christ our Lord. *Amen.*

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

HONOUR ROLL

To the Editor:

Might not our parish churches very well prepare neat lists of those belonging to the congregation who have volunteered for active service with the name of the corps, and keep posted in the vestibule so that the congregation may know their representatives at the front and have them more particularly in remembrance in our services.

N. F. DAVIDSON.

Toronto, 6th Sept., 1914.

PRAYER FOR THE WAR

Sir.—It is hard to believe that your correspondent has done justice to the Bishop of Edmonton in the report given on page 10 of issue No. 35 of your admirable paper, for the latter is there represented as saying "he considered it was not right to pray for the success of an army in an international struggle." Surely there is some mistake here. Why not indeed, in a struggle of this kind, which has been so insidiously prepared for by Germany and forced upon our Empire in spite of earnest efforts of our king and statesmen to avoid it. Why not pray and pray earnestly for victory? If we are not to make this request known to the Almighty it is impossible to mention anything for which we may pray specifically. The same report says we should pray for peace, but peace is not to be desired till victory is won and the German military despotism crushed and the tyrant humbled. On the opposite page the Bishop of Quebec calls attention to the English Archbishops' ordering a day of prayer for victory to our arms and those of our allies. Is not this the very point we need to keep before us? For there can be no question as to the righteousness of our cause and the necessity of our taking part in the conflict. Till we get more definite directions from our Bishops, we would do well to use the prayers and petitions in "Forms of Prayers to be used at sea," particularly those appointed to be offered before a fight. I would go further and say we are not doing our duty as loyal subjects of the empire unless we pray earnestly and continually for victory for our side. As the prophet Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you," so we may say with regard to our nation's defenders in the field.

ALBERT GEO. SMITH.

WAR AND MISSIONARY WORK

To the Editor, Church Life

Sir,—A clear call is going out from the secular press to Canadian business men, not merely to "stand steady" in this time of financial difficulty and to avoid the reduction of staffs and the curtailment of production, but to go forward to the capture of markets hitherto largely closed to us.

This same call, "Advance!" should be sounded out to all Churchmen in regard to the missionary work which is our special responsibility. Our present average contribution is less than 3c per week per communicant to Canadian and Foreign Mission work. Two-thirds of our people give nothing whatever to missions. Here is a large field, one to a very large extent uncultivated. Comparatively little work would yield such a harvest as would put beyond any possible doubt the making up in full of all apportionments from every parish.

I would, therefore, strongly urge that all clergy and missionary committees lay plans for specially aggressive work this season.

1. Hold regular committee meetings, say monthly at least, for prayer, counsel and planning. No committee can succeed without these.

2. Investigate thoroughly the missionary situation within the parish: the total number of communicants; the number contributing regularly to missions; who are not giving, and if possible their reasons. Prepare charts of these facts and exhibit in schoolroom, vestibule and other convenient places. Discover what plans are in operation among the various organizations within the parish for the promotion of missionary prayer and study and giving, and through occasional conference with the officers of these organizations seek to unify and co-ordinate these plans.

3. Plan to make available to all within the parish, missionary information which shall call forth prayer and offerings for the work. This would include distribution of suitable pamphlet literature, several special missionary meetings and a missionary supper for the men of the congregation.

4. Conduct an Every Member Canvas in which the needs of the work shall be presented personally to every parishioner and an effort made to secure a weekly subscription commensurate with the means of each.

Some such plans as these, supported by faithful prayer carried out in every parish would make 1914-15 a year to be remembered in the annals of our missionary organizations.

Yours,

DAVID M. ROSE,

Secretary, Anglican Laymen's Missionary Movement.

PRAYERS IN TIME OF WAR

To the Editor:

Sir,—The letter of Mr. E. W. Pickford in last week's issue appears to me to be most unpatriotic and many of your readers must have thought so also. There can be no question as to our duty of praying to the Almighty to grant our Empire victory in the present war, which, by the consent of all parties is on our side a righteous, necessary and self-defensive war. If not there is no meaning in the text "let your requests be made known unto God." The parallel of the Boer War is not applicable, for in that we were struggling against a Christian people, whom many English people considered to be more in the right than ourselves. We may well believe that the Boers could conscientiously pray for success. Now, however, if it be true that the Austrians and Germans are praying for victory, of which I would respectfully have doubts, for the Christianity of Germany and Austria is probably a mere thin veneer of religion—then they would be in a like case to the elders of Israel, who "set up their idols in their heart and put the stumbling block of their iniquity before their face." "Should I be enquired of at all by them" was the Divine answer then (Ezek. xiv.) Would it not be the same in the case of our foes? Never were the words of our Prayer Book prayer ("in time of war and tumults") so applicable and never was there such occasion to use them, "abate their pride, assuage their malice and *confound their devices.*"

ALBERT GEO. SMITH.

Port Elmsley.

HYMN

Tune: "Old Hundredth."

The God of love hath hic His Face,
Before the fearful lust of men—
Stand, Lord, between us and disgrace,
And grant us victory again.

Thou art our God and Mighty Power,
And our Protector from of old;
Forsake us not in this dread hour,
Bid us be strong with courage bold.

We fight this battle in Thy Name,
Against dishonour, vaunting pride;
Our blood shall not be sh d in vain,
For Thou, O God, art on our side.

O, God of love! Be with us still!
Hast not Thou called us to the fight?
And bid us calmly wait Thy will.
Or find us battling for the right.

S. B. H.

August 21st, 1914.

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ALGOMA

MANITOULIN ISLAND

The Bishop of Algoma has begun his visitation of the Island of Manitoulin and arrived from Little Current on Saturday, August 29th, to stay at the parsonage as the guest of Miss Hutton and her brother, Rev. H. F. Hutton, missionary at Gore Bay.

On the Sunday previous and during the week the way had been prepared by the visitation of the Rural Dean of Algoma, Rev. W. H. Johnson. On August 23rd the Rev. H. F. Hutton read the services at Gore Bay, Mills, and Kagawong at 11, 2.30 and 7.30 p.m., driving over forty miles; the Rural Dean preached. The congregations were over the average, which is a high one. At each mission the wardens and clergyman together enabled the rural dean to make the necessary inspection. On August 24th, the Rev. H. F. Hutton conducted the rural dean to the mission of

SILVER WATER

This Mission is without resident pastor since the departure of the Rev. H. Sims, and with it the lately received Indians of Sheshegwaning and the mission of Meldrum Bay are calling for prayer and sacraments. Though short the notice, there was a large congregation at evensong in Silver Water Church, proving the readiness of the people to respond. Mr. H. Cocks, the student in charge, read the lessons, Rev. H. F. Hutton, who is acting as priest to this bereaved flock, read the service, and the rural dean urged the regular practice of religious devotions in the home. Mrs. Lloyd and Mrs. Priddle entertained the clergy visiting. A neat parsonage, a horse and buggy, a waiting people, a place where "I have chosen to set my Name there"—"Whom shall I send?"

SHESHEGWANING

It was a new thing for the mission of Sheshegwaning to have a visitation from the rural dean as there is not yet a church for these Indians. On August 25th the Indians' children at school were addressed by the rural dean and the Rev. H. F. Hutton; the catechist and schoolmaster, Mr. W. C. Dunn, welcomed the visitors. Mrs. David Samson entertained them generously. Aided by Mr. Cocks, visits were made to the wardens, John Niganiwana and David Sampson, and to the aged and infirm. Evensong was said at 4 p.m. in the Anglican School. The service was read by Mr. Dunn, Mr. H. Cocks at the organ. The sermon on "Life" by the rural dean was ably interpreted by David Sampson. The singing was hearty and the visit seemed to be appreciated by all. Incidentally, not part of the visitation, instruction on some points concerning "association football" was given preparatory to meeting the enemy at Gore Bay a week later; men and boys thoroughly enjoyed this.

GORE BAY

On August 29th the Bishop arrived and on August 30th was

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celebrant at the Holy Communion in All Saints' Church at 8 a.m. At 11 a.m. the Bishop, rural dean, and Rev. H. F. Hutton drove to Kagawong. The people, as usual, responded well, though the weather threatened hard travel. Lamenting the fact that again he could only address them in a Union Church, the Bishop went on to preach from Psalm 106, "And He sent leanness withal into their souls." His lordship shewed that as a rule man has his reward and if earthly things are the goal and ambition "leanness" of soul accompanies success. At Gordon (10 miles away) the Bishop preached in the school. He reminded the people that the Church of England service could only be partially realized by worshipping under such limitations. It was unjust to assume a knowledge "all about the English Church" on such acquaintance and on entering a Church with appointments to criticise. In all our worship and every day of our life the main thought must be "Looking unto Jesus" e. g. the very arrangement of a Church as contrasted with a place not appointed shewed the way clear up to the altar, music on either side, pulpit on one side, so that nothing may hinder "Looking unto Jesus:" sacramental union with Christ must be the main effort of our worship.

At Gore Bay

Evensong was marked by two unusual features. The Bishop first dedicated a beautiful Reredos of carved oak: the cost of this chaste ornament was about $80.00, raised by the congregation and friends in England. The work was done by the City Valley Seating Company.

At the same time the Bishop congratulated the people on other improvements, noticeably the walls now covered with burlap, and a stained glass window admitting warm colour above the reredos. The window was secured through his honour Judge Hewson, a churchwarden. It was previously in Holy Trinity Church, Barrie. A sanctuary chair, also oaken, was used by the Bishop for the first time. The altar itself is new (oaken top) and a new system of lighting has been installed.

After evensong proper the Rev. H. F. Hutton presented the candidates, two boys, for confirmation. The Bishop preached from the text, "Two men went up to the temple to pray." He urged greater enthusiasm in welcoming the unusuals, and from the social standpoint even undesirables, to share our worship. Away with social prejudices and self-opinionatedness. He would have all make a habit of frequently entering into God's House for a moment of prayer and peace during the day.

After the service a number of the people met the Bishop in the parsonage.

September 1st the Bishop returned to Sault Ste. Marie.

EDMONTON

The following amongst others of the Edmonton clergy have volunteered for active service: Rev. C. Carruthers, rector of Holy Trinity; Rev. C. W. McKim, rector Christ Church; Rev. E. A. Baker, assistant All Saints'; Rev. W. H. Davis, assistant Christ Church. Some of the Archbishops' Western Canada fund men have already left for Valcartier.

MONTREAL

The following prayer has been authorized by the Bishop of Montreal to be used by members of the Church at noon each day during the war.

Almighty God, our heavenly Father, we beseech Thee to give victory to our forces by land and sea; heal the sick and wounded, and comfort the bereaved. Make all Thy people perfect through suffering. Grant to our rulers wisdom, that we may speedily enjoy an enduring peace; through Jesus Christ our Lord.

DIOCESAN COLLEGE

The Montreal Diocesan College Association will hold its twenty-sixth annual conference on Tuesday and Wednesday, September 29, 30, 1914.

The following programme has been arranged:

Tuesday, Sept. 29th.

10 a.m.—Quiet day, conductor Rev. W. W. Craig, M.A., B.D.

Wednesday, Sept. 30th.

7.30 a.m.—Holy Communion followed by breakfast in the College Dining Hall.

10 a.m.—Paper "The Church in Relation to Social Life and Institutional Work."

1. Rev. R. G. Ascah, B.A., 2. Mr. John Bradford, Discussion led by Rev. A. French, M.A.

1 p.m.—Luncheon, (to be arranged.)

2.30 p.m.—Business Meeting.

3.15 p.m.—Paper: The Canadian Revision of the Prayer Book. Reader, Rev. Prof. G. Abbott-Smith, M.A., D.D. Discussion led by Rev. H. E. Horsey, M.A., B.D.

Hospitality will be provided for any members making application to the Secretary, 107 Champlain street, before September 26th.

The clergy of the Diocese and the students of the College are requested to be present and to take part in the discussions.

The officers of the Association for 1913-14 are: President, Rev. T. Ball, M.A.; Secretary-Treasurer, Rev. D. B. Rogers, M.A.; Recording-Secretary, Rev. W. J. Ellis, B.A.

Sudden Death of Rural Dean Dart

We learn with profound regret of the sudden death, on September 3rd, of the Rev. William John Dart, Rural Dean and Rector of St. Lambert, at the age of 72 years. Rural Dean Dart was one of the oldest and most beloved clergymen of the Diocese to which he has given a long career of earnest and faithful work. His genial and quiet personality endeared him to all.

NIAGARA

Capt. Rev. Guy B. Gordon, who gave up his pulpit in Christ Church to bear arms against Britain's enemies, will go to the front with the second foreign service contingent. A substitute will be engaged during Mr. Gordon's absence. At present Captain Gordon is in command of the guards at Port Dalhousie.

HAMILTON

About twenty young men attached to St. Philip's congregation have already left for Valcartier as volunteers in the service of the Empire. Among them are altar servers, Sunday school teachers, and other parish workers. Daily services for intercession are being held, consisting of Compline each evening at 9.30 and a Eucharist on Wednesday mornings at 6 and on Fridays at 8 a.m. At all of these services special war prayers are offered, that appointed to be said in time of war and tumults having the first place, and all the soldiers in question are prayed for by name. These services are held in the vestry chapel.

The High Altar of mediaeval type described in these columns two years ago has just been further adorned by the erection of a canopy surmounting a green curtain which covers about two thirds of the excessively large east window. Under this canopy are a number of concealed electric lights which throw a pleasing illumination upon the altar and reredos below.

ONTARIO

KINGSTON

Bishop Bidwell, who spent July and August in Little Metis, arrived home Wednesday, September 2nd.

Rev. Sidney Lindsay, of Montreal, has been appointed curate of St. George's Cathedral, and will start his duties on Sunday, September 13th.

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Dean Starr, of Ontario, has been accepted by the War Office for active service and is now on duty with the Irish Guards, taking rank as major. The dean has the distinction of being probably the first Canadian accepted for active service. He was in England to recruit his health and the day the war broke out he offered his services, which were promptly accepted. Just now he is busy going around to the ports where the wounded and refugees arrive.

OTTAWA

OTTAWA

The Day of Intercession was observed in St. John's Church on Sunday, September 5th. The special form of service being circulated amongst the large congregation. Rev. J. F. Gorman preached on the War in the morning, and Canon Pollard on Intercession, in the evening. The names of several members who have left for the front were specially mentioned, amongst them Mr. Gorman's son Eric, who is now at Valcartier.

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The Curate of St. John's, Rev. T. L. Beuce, has offered for service as Chaplain, and is now at Valcartier connected with one of the troops.

The ladies of St. John's Church are arranging for work on behalf of the Red Cross.

A special service will be held in St. John's Church every afternoon at 5.15 p.m. and Holy Communion on Thursdays at 8 a.m.

RUPERT'S LAND

The Archbishop and Mrs. Matheson have returned from the Old Country.

The Rev. C. Blay, of Hartney, has just returned from a vacation at Gull Harbor.

The Rev. H. Cawley, rural dean, held a meeting recently at Belle View, in the Findlay group of missions to consider the advisability of having the services continued during the winter months and getting an ordained clergyman. He visited Hartney on return.

Daily services, with special intercessions for the war, have been held in St. Luke's Church, Souris, since Aug. 16th, at 5 p.m.

The Rev. J. Morris, of St. Alban's, Winnipeg, has resigned and the wardens have requested the Archbishop to offer the parish to Rural Dean Cawley, of Souris.

SASKATCHEWAN

The Bishop has issued the following letter to the clergy and laity of the diocese:

Bishopsthorpe,

Prince Albert, Sask., Aug. 6, 1914.

Dear Friends,—I would like to write a few words to you regarding the serious anxiety which has come upon us as part of the British Empire in the shape of a cruel and what may be a gigantic war. We know not how long it may last, or how far-reaching its effects: but we know already that it has upset all manner of business, private and public, is causing great anxiety, and forbids any accurate calculation as to our financial prospects.

In the first place, I urge all constantly to lay the matter in prayer, private, family and public, before Him who alone governs the world, and can over-rule man's actions and bring good out of evil. We should pray to God to bless our King and our Empire, to protect our army and navy, to give them courage to do their duty, and, if it be according to His will, to give them the victory, and to send peace upon the earth. I append a prayer which may be used at home, and in the churches, in addition to the prayer "For Times of War" to be found in the Prayer Book.

But in addition to this call for prayer, I want to call you all, clergy and congregations, to such attitude of mind, and such conduct of expenditure, as may tend to prevent suffering and disappointment from lack of funds, and enable the work of the Church, and the continuance among you of clergy and religious services, to be maintained as hitherto.

On account of the war, as well as the exceeding doubt as to the value of the coming harvest, many foresee a great lack of money on all sides. I have to remind you that far the greatest part of our revenue for maintenance of clergy and church services comes from the Motherland. It is very probable that, with all the other calls that will come upon the purses of our supporters there, they may be unable to continue their present rate of liberality towards us. In that case I do not see how we are going to be able to pay the clergy their stipends. It is right that both clergy and people should fully understand this, that they may be prepared. In war, *all* are called upon to make great sacrifices. Many are willingly giving up their homes and families and business to go and fight for their king and country. Shall we who remain behind hesitate to make equal sacrifices in another shape? We must all see how we can so order our way of living as to manage on a smaller income, both to avoid debts and distress, and to have more to give to persons and objects needing our aid. The clergy will be wise to do this so that they may not be dismayed if their stipends fall off for a time. And I hope and pray that should this be the case (I hope it may not be so) they will stay with us as long as possible, and not immediately refuse this sacrifice and seek for a parish elsewhere, where they may possibly escape this trial. And from the laity, the Church-people, I most earnestly beg and confidently hope the same spirit of self-denial and sacrifice, that they will strain every nerve, use every effort, make every possible sacrifice of comfort and style of living, that they may not reduce, but rather increase, their subscriptions and offerings, so as to replace the funds that may fail to come from our supporters elsewhere, and so to prevent either the clergy from experiencing the want of necessaries for themselves and their families, or the churches from being closed. Providence has put a sudden check on the extravagance, self-indulgence and worldliness of many, and even the innocent may have to suffer. I know that many give liberally and to the point of self-denial, but I feel that very many have never yet done this, and with the exercise of economy and self-denial the church contributions may be increased even at such a time as this.

Commending this letter, which comes from my heart, to your careful and prayerful consideration, I remain,

Yours faithfully and sincerely,

J. A. SASKATCHEWAN, Bishop.

EXTRACTS FROM THE ARCHDEACONS' ANNUAL REPORT

NOTES OF PROGRESS

Melfort Deanery.—Two new districts opened up, Tisdale Church en-

(*Continued on page 14*)

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CANADIAN JAM FACTORIES BUSY

The embargo on the exportation of jam from the United Kingdom will increase the demand for Canadian made jams. During the fiscal year ending March 31, 1914, over $500,000 worth of jams, jellies, and preserves were imported from the United Kingdom into Canada. The deficiency created by the shutting off of these imports under the embargo instituted by the British Government must be made up by the Canadian jam factories.

As a result of these conditions there is greatly increased activity in the jam factories throughout Canada. Dominion Canners Limited, is operating its jam factory at Hamilton at maximum capacity, night as well as day shifts being employed. E. D. Smith and Sons, Limited, has increased the staff in its jam factory at Winona, Ont., and will have a record output this season. In the plant of Lindners, Limited, at Toronto, for example, where, under ordinary conditions, about forty-five hands are employed it is expected that night as well as day shifts will be employed for the next six or seven months. These conditions are typical of those that obtain throughout the entire industry.

Women's Work and Social Service

I HAVE been thinking over that question—I daresay many people have been thinking over it to some extent—the revelations of a crisis, the questions answered by a crisis, the tests supplied, the truths revealed. The man of whom much is expected, the man who "only needs a chance to shew what he can do," may make perhaps an unlooked for failure, while the man of whom we have thought little, whom we have perhaps despised, may be the one to dash into fire or water, to shew unexpected nerve, boldness or self-forgetfulness, and to teach us that the test of real life has reversed our academic judgments. It may be the brilliant, promising Steerforth who fails before the test of life; the ignorant, awkward Ham Peggotty who succeeds.

There are some who never seem quite to get their chance—perhaps because they are not quite able to take it; there are some who are able to meet the demands of normal life creditably enough, but who cannot stand a test; there are some who, in normal life, never shew any particular power, and who for the first time are revealed to us in the crisis; "the truth is flashed out at one blow." Perhaps there are more noble surprises than ignoble ones, more men who rise to meet the test than fail before it. At any rate life affords many splendid surprises.

* * *

Perhaps these reflections have been awakened by a letter from Ursula which I was reading for the second or third time this morning. Here is part of it:—

"This appalling war is full of amazements, but I think almost the greatest has been Belgium. I love Belgium myself. It's a very little land, a paradise for travelers; its a country of thrift and industry, of art and learning and religion; a devout, hard-working, vivacious, courteous people; the whole country is cultivated up to the very limit, so that they say their agriculture is really like gardening on a large scale; there are all kinds of manufactures, too, lace-making alone employs thousands of people. There are so many beautiful towns and cities—Antwerp, with its splendid Cathedral where the Rubens paintings are, you remember; Brussels, Bruges, Ghent and ever so many others. I can see it all—the smiling fields, the historic centres, the churches, the museums, the 'delightsome land,' for that is what one may well call Belgium."

* * *

Belgium has had a chequered history. "Of all the people of Gaul," said King Albert, quoting Caesar, "the Belgae are the most brave." The people are partly Celtic, partly Teutonic in origin, and in the Middle Ages the country enjoyed considerable local independence under the federal lords. For a time it was absorbed in Burgundy, then passed to the Hapsburgs and came under the control of the Spanish branch. It suffered severely at the hands of Philip II. of Spain and the notorious Alva, and after the successful revolt of the Northern Netherlands, it remained under Spanish and later under Austrian control. It was overrun in the Napoleonic wars and annexed to France, and then on the fall of Napoleon was united with Holland. But in the year of revolutions, 1830, Belgium seized the opportunity to assert its independence and this was guaranteed by a general agreement among the powers to respect its independence and its neutrality. It is highly significant, too, that in the Franco-Prussian war of 1870, Belgium felt it wise to mobilize her forces, but her suspicions were disarmed by a special treaty, negotiated by England, under which the two combatants, France and Prussia, agreed to respect her neutrality.

* * *

After this digression, let me return to Ursula's letter:—

"One has always thought of Belgium in connection with the social arts, the arts of life and peace—certainly not with the arts of war. Experts may have known something of her sterner capacities, but I don't think the average person had any idea. Yet look at Belgium now. She has not only had to bear the first shock of the storm, but she drew it down upon herself by the almost incredible gallantry with which she met the attack on her independence, and on the performance of her international duty, for that is what her 'honour' means to her. Other nations had obligations to her, and she had obligations to them. I daresay you saw *Punch* summarizing the situation in his usual incisive way—a small boy guarding a five-barred gate labelled 'No Thoroughfare,' from a man several times his own size; the little lad so gallant, a bit puzzled, a little nervous perhaps, but 'single-hearted, unafraid.'

"How Belgium has been suffering you can see by a glance at the map, if you note the names mentioned in the despatches and their situation, and see how the country has been overrun—Liege, Namur, Huy, Neufchateau, Dinant, Brussels, Antwerp, Diest, Hasselt, Louvain, Tirlemont, Malines, Mons, and ever so many others. There is no use dwelling on the horrors, of which the atrocious burning of Louvain has been a type—the callous brutality, the unspeakable wantonness of the outrages upon Belgium.

"We can't parallel the conditions, any more than we can imagine them. Think of an invading horde suddenly let loose on Niagara peninsula, on its lovely farms and orchards and its thriving towns. But that would not be a real parallel because we haven't in Canada anything to compare with the historic and artistic treasures of Belgium, or anything like the density of her population—about seven millions, I think, in that little tiny area. And when I picture it all as I saw it, it is more than I can bear to think of how the country has been and is suffering—the wasted fields, the burning villages, the ruined treasures, the desolated homes, the broken hearts, the thousands of non-combatants, old people, women, children, stricken, homeless, deprived of *everything*.

* * *

And Belgium had only twelve hours in which to make the decision, only from seven on the evening of Sunday, August 2nd, till seven on the morning of Monday, August 3rd. If it is true that a sudden decision is a great test, if it is true that we are in a crisis that which the "reiterated choices" of every day's experience have made us, what a light is thrown upon the Belgian character by the rapid, almost instinctive decision with which the nation nerved itself to defend its neutrality, its obligations, its independence, for that is really the thing at stake.

* * *

We are always talking about the importance of big things, large states, great numbers, giants, millionaires; size and numbers claim and generally obtain our homage, and most of us must plead guilty to despising the day of small things. But sometimes we realize almost with a gasp of astonishment that in the presence of the eternal laws of right, the true values are other than we have been wont to think them, and that honour and faith are always and inevitably more worth while than size and strength.

History is full of great deeds done and great services rendered by small or even seemingly insignificant agencies, by little communities, by humble personalities—Gideon and his 300 warriors; the little maid of Naaman the Syrian; the Free Cities of the Middle Ages; the Swiss cantons; the forlorn hope in battle. Every one can illustrate this for himself. One recalls especially the great deed of Leonidas and the 300 Spartans who at Thermopylae held the entrance from northern into southern Greece against the invading multitude, or in more modern days of the Chevalier Daulac and his handful of dedicated comrades, who held the pass of the Long Sault at Montreal against the Iroquois and checked their advance, by the blood of men who not only went in jeopardy of their lives, but laid them down in the Name of God and for the service of men. But even deeds like these, which stir the heart as with a trumpet, are surpassed by little Belgium. These and others like them were the deeds of small, chosen, sworn companies; her gallantry and her ability are not those of any class or section, but rather of the whole people, who instinctively leapt to arms at the call of their king.

And why?

Belgium, to quote Mr. Asquith's striking words, "had no quarrel of her own, no interest of her own to serve, except the one supreme and over-riding interest of every state, great or little, which is worthy of the name—the preservation of her integrity and her national life."

* * *

A crime was threatened against her, and note that this is not my phrase, I use the word on no less an authority than that of the Imperial Chancellor of Germany, speaking officially in the Reichstag on the momentous fourth of August. Here are his own words, and I think everyone ought to read,

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learn and inwardly digest them:—

"Gentlemen, we are in a state of necessity, and necessity knows no law! Our troops have occupied Luxembourg, and perhaps are already on Belgian soil."

As a matter of fact the speaker knew that Belgium had been invaded that morning.

"Gentlemen, that is contrary to the dictates of international law. It is true that the French Government has declared at Brussels that France is willing to respect the neutrality of Belgium as long as her opponent respects it. We knew, however, that France stood ready for the invasion. France could wait, but we could not wait. A French movement upon our flank upon the Lower Rhine might have been disastrous. So we were compelled to override the just protest of the Luxembourg and Belgian Governments. The wrong—I speak openly— that we are committing we will endeavour to make good as soon as our military goal has been reached. Anybody who is threatened as we are threatened, and is fighting for his highest possessions, can have only one thought—how he is to hack his way through."

* * *

In other words, there is no such thing as international law, international obligation, international morality, international conscience. Well, Belgium was not willing to accept that view of the universe; that is why the nation rose to arms, and we all know how "in the struggle which was not sought by them, which neither the wisdom nor forbearance of their government could have averted, the Belgian army and the Belgian people have displayed a resistance against overwhelming odds as steadfast as it has been heroic, a resistance which has excited the surprise and wonder and admiration of the whole world. . . And to us, her allies, she has done more than set us an example. She has placed us under an obligation which as a nation we shall not forget."

In moving "an humble address to his Majesty" praying him to convey to the King of the Belgians the sympathy and admiration of the House of Commons—and surely of the civilized world—for "the heroic resistance offered by his army and people to the wanton invasion of his territory," Mr. Asquith said,— "in the annals of liberty, the Belgians have won for themselves the immortal glory which belongs to the people who prefer freedom to ease and security, even to life itself . . . they are a people of whose alliance and friendship we are proud, whom we salute with respect and with honour."

If there were such a thing as a Victoria Cross for nations, it would assuredly have been won by the Belgian people—for valour.

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The Church in Canada

(*Continued from page 12*)

larged and parsonage improved, chancels added to Norwood and Ridgedale Churches, and a parsonage built at Birch Hills.

Prince Albert Deanery.—Work resumed in one district and Boro Green made centre of a new mission, one church built and another under course of erection and a new parsonage started for Lindsay parish.

Saskatoon Deanery.—Work opened up in two new districts, Arabella in the south-east corner of the diocese and Cudworth on the G.T.P. Prince Albert branch, north of Vonda; a new St. George's Church built in Saskatoon, Emmanuel College Chapel enlarged, Church at Quill Lake removed to a new site, and Parsonage at Perdue located beside the Church.

Battleford Deanery.—New work begun north of Mervin mission and a travelling priest sent to minister to settlers north of the Saskatchewan river from the Mervin Mission to the western boundary of the diocese; the church at Mervin was completed, a parsonage built at Baljennie, and the parsonage at Meota enlarged and painted.

Lloydminster Deanery.—Extensions in the work were made along the south side of the Saskatchewan river, westerly from Tring, and work was inaugurated between Chailey and Christ Church, North Vermilion; churches were built at Rutherford's, Landrose, and at Stoney Creek; chancels were added to Waseca and Newlands churches and improve-

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ments to the church at Maidstone. The church at Manville was moved to a new site and the parsonage at Marshall and the rectory at Vermilion were enlarged.

Scott Deanery.—Two new missions were opened up, Senlac on the C.P.R. and Consort on the Lacombe branch C.P.R., in the south-west corner of the diocese. At Bigger a chancel was added to the church and a hall was built. Unity Church was practically freed from debt and improvements were made to the church at Wainwright. In this deanery also two missions completed the year by becoming self-supporting — Biggar and Wilkie.

The Present Need

What the Church needs, what this diocese requires, what we all are hoping to secure, is that our young men after the apprenticeship of student life will give a period of years to fully qualified service to do this missionary work. I would urge upon the clergy the paramount claims of the mission field. I believe that those who give five, ten, twenty years to this work, labouring with the vision of the future before their eyes, giving their lives as their contributions to the Church's progress, will realize more and more that it is well worth while. We want more men for our missions—big men—ordained men—men who will stick to it and not think they are doing more than their simple duty—men like many in this diocese whose work displays simple and unaffected loyalty to Christ and His Church, whose faithful discharge of their duties where it has pleased God to call them is the glory of the ministry. We are making every effort to secure additional workers from outside since we have serious shortage within. "Pray ye the Lord of the heavens that He will send labourers into His harvest."

Mr. and Mrs. H. W. Reeder, who for the past six months have been in charge of the Peigan Boarding School in the Diocese of Calgary, have returned for work in the diocese. Mr. Reeder is doing Locum Tenens at Rosthern and at the same time will be in charge of the *Saskatchewan Monthly Magazine.*

Rev. C. B. Botton has entered upon the incumbency of Lashburn, no provision has been made for Paynton Mission.

The Rev. C. L. Mortimer has entered upon the incumbency of the Rectory of Melfort.

TORONTO

TORONTO

The St. Thomas' Church children have organized a sewing circle in connection with the Red Cross work. Mrs. Allen Baines is president. The parish house is open all day and Tuesday evenings for those who wish to do needlework. Sewing machines are provided.

A War Service

At St. Clement's Church, North Toronto, on Sunday morning, there was a special service of intercession on behalf of our military and naval forces. An offering was taken up in aid of the work being done by the North Toronto Red Cross Auxiliary.

St. Simon's, which has been undergoing a complete renovation, will reopen on Sunday the 13th. Special services will be held.

NEWFOUNDLAND

Over 600 men have volunteered for active service and are being enrolled. Rev. Rural Dean Bayly, of Bonavista, has offered his services as Chaplain to the Newfoundland Regiment.

Rev. H. G. Pegg, assistant priest at Bonavista, has been offered a parish in England. He will probably accept it.

Rev. Llewelyn Godden, who is in poor health, is off duty for a while and has been resting at the rectory, Bonavista.

Rev. A. Leggo succeeds Rev. Lt. Godden at Salvage.

Mr. Ralph Fowlow, of Trinity East, spent a few days with his people, and will leave about the middle of September to enter King's College, Windsor, N.S., to study for Holy orders. Others will follow.

A daily Eucharist with special intercession is being offered at Bonavista during the war.

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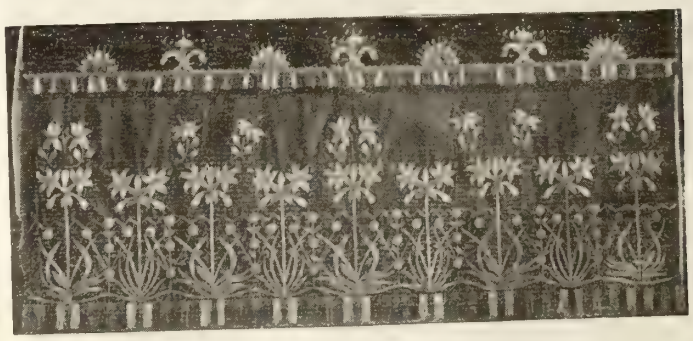

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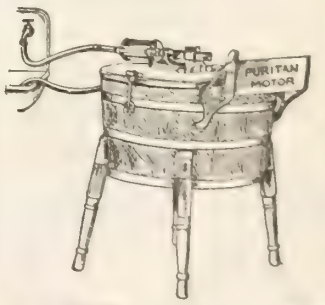

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Another condition that will tend to increase the number of Canadians employed in the canning industry in this country is the curtailment of imports of canned vegetables from France and Belgium. The imports of canned vegetables from these countries into Canada during the fiscal year ending March 31, 1914, amounted to $164,151 and $124,463, respectively—a total of almost $300,000. The curtailment of these imports will increase the demand for the products of Canadian canning factories.

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The Week

IT is with genuine pleasure and a sense of gratitude that we welcome back to Canada and his parish the Editor-in-Chief of CHURCH LIFE, greatly restored in health. We hope that his forceful pen, deep knowledge of all subjects that concern the Church and her welfare, and his sound judgment, of which CHURCH LIFE was deprived by his breakdown from overwork earlier in the year, will be available again in the immediate future. It was by these attributes of our Editor-in-Chief and his untiring use of them, that, since its removal to Toronto over three years ago, CHURCH LIFE attained its unprecedented position of influence in the Church in Canada, attested by a circulation exceeding by several thousand that of any other Church of England weekly journal that has ever been published in Canada. We heartily congratulate his parishioners upon the resumption of control by their devoted rector and we await impatiently the opportunity to congratulate ourselves and our readers upon the resumption of control of CHURCH LIFE by our devoted Editor-in-Chief.

Our Chief

WE have become habituated to the thought that the rulers of Germany looked with contempt on the maxim that the pen is mightier than the sword. It is being proved conclusively, however, that the Kaiser and his counsellors regard the pen as a very valuable auxiliary of the sword. It appears that for months before the sword was drawn Germany was using the pen to disseminate throughout the world false information and statements of a character which would make her sword work a little easier. The sword having failed so far in its intended mission, although to its credit and to that of those who drew, stands a record of ruthless butchery that subsequent centuries of peace will not obliterate. Germany is again frantically wielding the pen in their vain endeavour to convince neutral nations and her own deluded people that her losses are victories, that her ruler's vices are virtues. Germany will fail with the pen as she will fail with the sword, because by both she seeks to entrench untruth and tyranny.

The Pen as Weak as the Sword

WHILE we fully appreciate the necessity of the law enacted by the British Parliament making it an offence to pay during the war any debt contracted during or before the war to an alien enemy in the country of the enemy, we regret the application of law in such as way as to withhold from a German subject resident in Canada, where he is performing all the duties of ordinary citizenship peaceably, the payment of a just debt contracted in the ordinary way of business and the payment of which could have no effect whatsoever upon the war. A peaceable citizen should not be penalized simply because he was born in Germany. That is his misfortune, although he probably, and naturally, might not regard it as such. Certainly it is no reason why the native or British born Canadian to whom he rented a horse, sold a piano, or lent a sum of money, should be granted relief from the discharge of the debt. The British subject who invokes the aid of the law to evade payment of a just debt on no other ground than that the creditor is a German subject, although otherwise a faithful and law-abiding Canadian citizen, has as low a conception of personal honour and the sanctity of promise as those in Germany who laughed to scorn the "mere word" and the scrap of paper which promised Belgium neutrality. Germany proper is as dear to Germans in Canada as is England to Englishmen, Scotland to Scotchmen, or Ireland to Irishmen. Well may we believe that the Germans in Canada who love Germany, hate, even more than we do, for they have been its victims, the tyranny that has been imposed upon their land by Kaiserism. Germany will be Germany, a freer, a nobler Germany and Germans in Canada will love neither Germany nor Canada any the less, when tyrannical Kaiserism has passed away. In the meantime not molestation, whether legally justified or not, but kindly consideration should be meted out by all British subjects to law-abiding and peaceable German subjects in our midst in the days of trial that must be theirs as they witness their motherland going through the pains and travail of a new life in the course of which so much that is dear to them is in danger.

Consideration for Our German Citizens

ORIGINALLY, according to Webster, "the cant of thieves, gypsies, beggars, etc.," slang now embraces "language or words consisting either of new words or phrases, often of the vagrant or illiterate classes, or of ordinary words or phrases having a conventional but vulgar or inelegant use." Slang is also defined as the jargon of a particular calling or class of society. We suppose every class or association, from the lowest to the highest, has its own slang—its own special words and expressions for certain things and ideas. When used only by the members of these associations among themselves their inelegance may be overlooked. At least those to whom they are offensive have the privilege of withdrawing. But when the slang of a particular organization is made to do duty for the language of conversation in general, the victims have not such easy opportunity of relief from the vulgar and the inelegant. Contempt is often and not unusually felt for those who ape the mannerisms and slang of a circle to which they have not actual access. Greater contempt, however, should be reserved for those who bring into their own circle and into their general conversation the accepted mannerisms and slang of the comparatively illiterate and absolutely uncultured mob. It is the prevalence of the slang of this kind by those who would resent a suggestion that they were among the vast army of the vulgar and inelegant that is one of the most deplorable signs of superficiality of thought and character. Socially, sartorially, financially and in a limited sense educationally, they may be the superior of the "low" people they affect to despise or pity, but the less superiorly situated people are the worse offenders against culture, taste and elegance and the pitiful personalities more when they strew their conversation and their salutations with the vulgar and inelegant phrases, in many cases of thinly veiled blasphemy, that pass for heartiness of language among illiterates and in these circles and haunts where social culture is unknown by name or in practice.

Slang

THE difference between the law of constraint and the law of liberty is that the former enforces or seeks to enforce from without that which the latter from love of it provides from within. While the law of constraint is necessary as a beginning to ensure outward conformity to standard, unless it merge into the law of liberty, it fails in the last analysis. In things spiritual, things moral and things physical this operates inexorably. Germany is furnishing an illustration not less convincing of the limitations of the law of constraint than is the illustration furnished by the British Empire of the limitless possibilities of the law of liberty. As a recent writer of a splendid article in a Toronto daily paper has it, the beckoning of the little finger of King George is more powerful than the scorpions wielded by the tyrant of Germany.

Constraint vs. Liberty

Our Old Country Letter

August 31st, 1914.

I TOLD you last week of the great services at St. Paul's on the day of National Intercession in connection with the war, and especially of the immense noon-day gathering. Now I see an interesting description of this which goes on thus:—"At evensong there was yet another large gathering, many French ladies, who were manifestly deeply moved, being present. But it is not saying too much that the gathering for the eight o'clock service was one of the most thrilling one has ever seen. At seven St. Paul's churchyard seemed to be packed, and the 'buses found difficulty in making their way. On the plinth of one of the columns there was a notice—'church full.' The dome was reserved for soldiers, but the great space in the nave was open to all, and was crowded. As the military entered and took their places, there entered also a long file of Red Cross nurses, who sat in the south transept. In a remarkably short space of time the space under the dome was packed. To the very western door, the whole building was packed, and there was hardly a vacant spot when the Bishop of London was led to the western door to meet the Lord Mayor of London and other civic dignitaries, and this procession, meeting the choir at the gates of the chancel, followed them within.

"The service was modeled on compline. It had the ninety-first psalm, sung with special tenderness, a special lesson, and a beautiful Litany inserted in the collects. Before the address, what had been the hymn of the day at St. Paul's, 'Praise, my soul, the King of Heaven,' was sung with singular fervour, as it had already been sung within the walls of the Cathedral that day. The fine young men in khaki sang with a strength which overtopped the whole of the voices of the congregation. Eyes were moistened at the song of praise, and on the cheeks of not a few men and women round where we stood, there were tears. And Canon Alexander, in his beautiful address on 'We went through fire and water, and Thou broughtest us out into a wealthy place,' brought home the central thought to each of us.

"'And then the vast multitude sang 'Rock of Ages,' and, in an intense silence, we knelt while the Bishop of London pronounced the blessing, 'unto God's gracious mercy and protection we commit you.' Often as he has solemnly repeated that precious committal, it is doubtful if ever it has been bestowed under such impressive conditions, while yet, we knew that the newsboys in and about the Cathedral were distributing sorrowful news. We waited a space, and then the military band at the chancel gates sounded its note, and we all sang one verse of 'God save the King.' The great western door was opened, the sound of the bold and affecting anthem went out to the crowds in the streets outside. We heard them trying to join in, and then when we stood again in silence, we heard outside the great cheer which followed. There was a vast crowd as we came out. There was no unseemliness. It was a solemn crowd which looked up at the open western door, and saw the lights on the altar beyond and the civic dignitaries coming down the steps. And in quietness and trust it separated into the night."

I hope you will not think my late letters monotonous. In truth one is unable to write much of any subject just now that does not in some way touch the absorbing topic of the war, which is in all hearts, and on all tongues. But you know its daily happenings as we do, in limited degree, and you know how we in the old and threatened land with its old, beloved Church, thrill with gratitude for the ready and splendid help from Canada.

* * *

There is an interesting article in a leading weekly headed "The French Church and the War," which says, "I tried my best to see what the French Church was doing at this momentous time. The first hard fact that came to my mind was this. There are nearly 20,000 French priests actually in the forefront of the battle, working as common soldiers. Perhaps nothing brings home to one the difference so much as that, between a country where conscription is the law, and one where it is not. When I think of myself or any ordinary parson in the Church of England reading the war news and making sage comments about the degeneracy of our youth, I can hardly imagine the difference it would make if I knew that thousands of the clergy were amongst those dear khaki-clothed boys that I met all along the route between Amiens and Boulogne. I know there are people who suppose the military service of the priests in France is not the same thing as that of the regular soldiers. It is quite true that in days past, efforts were made to put the clergy into office and hospital work, and to make it comparatively easy for them to say their masses regularly. This has entirely ceased, and the priest has to take his place and do his work exactly in the same way as anybody else.

"It is a curious fact that the more the French authorities bully the clergy in this sort of way, the more popular they become with the common people. On my journey I came across two priests going to the front, not as soldiers but as army chaplains. They had both done their regular service and had volunteered as "aumoniers." Here again the authorities show a most discouraging spirit towards the Church. They issue instructions about the war chaplains which seem to say, 'We do not see the particular use of your coming, but if you like to volunteer you can.' Only 250 are allowed—a totally inadequate number for such an enormous army. They receive no pay, and have to meet all their expenses out of their own pockets. They have to take pot-luck with the common soldiers. Nevertheless, and of course, they volunteer for the work."

A fine record this, and as full of hope for the highest needs of some, at least, of the French Army as was the appointment of chaplains to serve with the French fleet of which I lately told you. May it not be that out of infinite evil some good will come in this as we confidently hope in other ways? In words written by an Irish poet, the late Archbishop Alexander, of Armagh:—

"They say that 'war is hell,' the 'great accursed,'
The sin impossible to be forgiven.
Yet I can look beyond it at the worst,
And still find blue in heaven.

"And as I note how nobly nature's form
Under the war's red rain, I deem it true
That He who made the earthquake and the storm
Perchance made battles, too.

* * * * * *

"Thus as the heavens' many-coloured flames
At sunset are but dust in rich disguise,
The ascending earthquake-dust of battle frames
God's picture in the skies."

* * *

An "appreciation" of the late Pope and other interesting items must stand over till next week. I have used all my space on thoughts of the war.

"We keep our hearts so closed and cased and padlocked that little or none of the love that may be within escapes to gladden those around us."

VALCARTIER CAMP

(By our own Correspondent)

Last Sunday several voluntary church parades were held in different parts of the camp. In the artillery lines a voluntary parade at eight o'clock in the morning was attended by upwards of three thousand men. The garrison Artillery Band played the music for the hymns. The men were formed up on three sides of a hollow square. Other parades were held elsewhere. Earlier in the morning celebrations of Holy Communion had been held in two or three different places in camp.

* * *

As regard the appointment of chaplains it is evidently the intention of the Militia Department to appoint a number of Anglican chaplains. Several new appointments have been announced. At present the names are as follows: Rev. R. H. Steacy, to Divisional Headquarters Staff; Rev. Canon Almond, to the Artillery Division. To each of the Infantry Battallions a chaplain is being provisionally attached—Rev. Whittaker to the 5th Battalion, the Rev. G. A. Wells to the 6th Battalion, the Rev. Wm. Barton to the 7th Battalion, the Rev. Woods to the 8th Battalion, the Rev. Canon Scott to the 12th Battalion. This list is incomplete and further appointments will doubtless be announced later.

There is much to be done at the camp by the chaplains and already their good work has been commented upon.

* * *

His Grace the Archbishop of Ottawa is at Lake St. Joseph, a short distance away from the camp.

* * *

Amongst those serving in the ranks will be found a young priest of the Canadian Church who resigned his assistant curacy in one of our city parishes in the West and, not being able to get a commission as chaplain, joined the ranks as a private in the Highlanders. Englan l's cause is just and it is this spirit of sacrifice that will cause right to triumph.

* * *

The chaplains will require for their work everything necessary for the reverent celebration of the Holy Mysteries, including altar vessels and cruets, altar linen and coverings for altars, wherever they may be improvised.

* * *

The Princess Patricia's Regiment had their own church parade last Sunday. They are encamped at St. Joseph de Levis, opposite Quebec, twenty miles distant from Valcartier. The Venerable Archdeacon Balfour, at the request of the officer commanding, went over to Levis and conducted the service.

MILITARY METAPHORS

EVER ready with the skill of a master of rhetoric to draw his illustrations and metaphors from material which, because of its familiarity, would at once reach with impelling power those whom he addressed, St. Paul found no more prolific source for his purpose than things military. That St. Paul's epistles should be so rich in military metaphors is but natural when we recall how large a portion, not only of his own life, but of the lives of those to whom he preached and wrote, was spent in close proximity of soldiers. Dean Howson points out, "He lived in the shadow of the greatest military monarchy which the world has ever seen." While this statement would require to be qualified in some respects if made to-day, it is nevertheless true that militarism pervaded the Roman Empire, and soldiers and implements of war were as familiar to most of the citizens of that Empire as are farmers and implements of agriculture to the citizens of the Prairie Provinces to-day. In marked contrast as are the ideals and purposes of militarism and of the Kingdom of Christ, and strange as it may seem at first sight that organized militarism should be drawn upon for illustrations to strengthen men's conceptions and lives in the organized Kingdom of the Prince of Peace, yet is there that in the economy and in the principles of administration and of continuance of efficient military organization which must be present in the Kingdom of Christ if service therein is to be efficient. A head, a commander-in-chief is essential in both, and absolute loyalty and obedience to the commands of the commander-in-chief are essential to the purpose for which the organized unit is striving. While discipline and obedience to orders are characteristic of a military organization at all times, any slackness in respect thereof when an army is on active service would spell almost certain disaster. The army of the Kingdom of Christ is always on active service, if it be loyal to its Head. To extend the metaphor,—we can grasp the idea of the Church in any land corresponding to a national army but with a universal King or Commander-in-Chief instead of a national head. There are the various grades of officers from the general in active command of all the forces in the field, made up of several armies in charge of their respective commanding generals, down to the captains or subalterns, found in the officers ranging from Primate and Diocesans to "Assistant Curates;" there are the non-commissioned officers who in the earnest lay officials do the efficient work in the Church that their prototypes do in the military organization; there are the vast numbers of unnamed privates, each one of whom adds so much to the strength or to the weakness of the army: of one and all from General to the latest recruit, from Bishop to the youngest who has arrived at years of discretion among those who have been signed with the sign of the cross—are loyalty and obedience to the Great Commander-in-Chief required. The organized armies of Satan are always seeking the destruction of the army and Kingdom of Christ, and there are vast stretches throughout the world containing millions of people, the capture of which for His Kingdom still stands, the commission entrusted to His Army by the Commander-in-chief. The vast far-flung army of Christ is always nominally on active service. But it is an army so broken up into independent fragments and with so many disloyal officers and untrained privates that the only active service some of the brigades and regiments know is that of insistent and un-Christlike fighting among themselves for the advancement of their respective opinions. It is by contrast rather than by comparison that further illustration for efficiency in the organized Kingdom of Christ can be drawn from military organization in actual warfare as we know it to-day. We believe most firmly that our Empire's cause is a just and righteous one, that it is one upon which without hypocrisy we can commend to God and ask His blessing. It is this conviction that is practically creating in a few weeks an army of over a million of volunteers, of men from all parts of the Empire, willing to give themselves, to the death if need be, for the cause, in fighting in the army of the Empire against the forces which have menaced the liberties and well-being of the Empire and of other nations. General-in-command, commissioned officers, non-commissioned officers, privates—all have but one determination, to endure hardness as good soldiers that the army may be victorious and its great cause speedily triumph. The Kingdom of Christ is menaced, its glorious liberty threatened at many points and while there are some brigades, some regiments and some individual guerillas, out on the fighting line, the army of Christ's Kingdom as an organized unit heeds not the call to arms but "stands easy" or "sits easy" in the comfortable barracks of the parish church. Just as there are among the volunteer militia some who like to play at soldiers, wear the uniform and carry the sword or musket in times of peace, but who desert or at least fail to come forward when real warfare has to be faced, so there are in the volunteer army of Christ those who revel in the blessings they receive from Christianity but shrink back at the prospect of enduring hardness as a good soldier of Jesus Christ. Throughout the Empire these days we are offering special intercessions to God; among them that "the present distress may be over-ruled for the advancement of God's Kingdom." This prayer will be meaningless, a mockery, unless it mean that the army of Christ is prepared to show for the Kingdom and cause of Christ that loyalty, obedience and self-sacrifice that the army of the Empire is shewing for the Empire and its freedom. No man can answer for the whole army. Each can but answer for himself, and be he bishop, priest or layman, he will aid or retard the granting of that prayer in proportion as he proves himself a faithful soldier; and as a faithful soldier he will be prepared to endure hardness, even the hardness, which is so terrible for some, of putting on the whole armour of God, with which to meet the foe within and without the Kingdom, instead of the lightly worn, but conscience-serving, worldly weapons of diplomacy and compromise.

A PRAYER OF THE NATION

GOD of the Universe, Father of all nations
Humbly we come to show Thee all our sin,
Hear, we beseech Thee, these our humble pleadings,
Help us, O Lord, let not the evil win.

Long have we left Thee, following our wishes,
Flaunting wrong doings in the eyes of all;
Caring for nothing save our selfish pleasures,
Paying no heed to duty's sternest call.

Now Thou hast struck, with Arm of Might and Power;
We stand aghast to see the havoc wrought.
Now, in our time of peril we draw near Thee
Seeking anew, what long we have not sought.

Not our own merits, Father, can we show Thee,
No grand achievement in our hands we bring,
Sinners we come, and meekly bend before Thee,
Brought to Thy feet by shame and suffering.

Hear us, O Father, mighty and forgiving,
And in Thy goodness, turn us not away,
Keep us in safety in our time of trial
Pardon our sins; have mercy, Lord, we pray.

L. Joan Chubb,
Montreal.

The Old Testament in the Making in the Light of Modern Research

(*Concluded*)

By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

VII.—The Apocrypha.

II. THE APOCRYPHA IN THE JEWISH BIBLE

LET us glance briefly at its history. It must be clearly understood that the Return from the Exile in the days of Ezra and Nehemiah only meant the return of a comparatively small minority. The bulk of the exiles remained in their new home. Perhaps they were not the most earnest and religious, but it is very likely that they were the wealthiest and ablest business people. They prospered much in Babylon, and generation after generation, with the keen instinct of the Jews, they extended themselves for trading purposes over the chief cities of the East till almost every civilized nation had its share of them. Like the "Greater Britain," which we speak of beyond the seas, so was the "greater Israel" spreading through the civilized world, vastly outnumbering the Palestine stock, but ever looking back to Jerusalem as exiles to their home. We form some idea of their numbers and the extent of their wanderings as we watch a group of them one day who had come back to Jerusalem for Pentecost, "Parthians and Medes and Elamites and dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, strangers from Rome both Jews and Proselytes, Cretes and Arabians."

This "Greater Israel" is what is known in the New Testament as the "*Diaspora*," or Dispersion, that great outside world of Jews to which the Epistles of James and 1 Peter were addressed. Everywhere they carried with them their religion, and especially their sacred Book of the Law, as we read, "Moses hath in every city them that preach him, being read in the synagogues every Sabbath day.".

It is impossible to exaggerate the vast influence of this "People of the Dispersion" in the founding of Christianity. Here was the ground prepared all over the heathen world, the worship of the One God and the prominence of the Holy Scriptures which were the preparation for the Messiah. And, here too, in one of the cities of the Dispersion young Saul of Tarsus was being prepared for his life work.

2. The two chief centres of this Greater Israel were Babylon and Alexandria, and the latter is the place chiefly connected with the story of the Apocrypha. When Alexander the Great, with statesmanlike foresight, had taken the Egyptian fishing village of Rhacotis and founded there his magnificent port and city, he settled in it large numbers of Jews. These grew rapidly, and were steadily reinforced by emigrants from the homeland, until Alexandria became largely a Jewish city. Fully half the inhabitants were Jews. It was a new "Israel in Egypt" set at the very heart of the Empire.

But as generation after generation passed, the exiles far away from the fatherland lost touch altogether with their national language. Greek was the universal language of the time, therefore, they knew Greek, the language of their neighbours, and did not know Hebrew except as a classic. And therefore it became necessary, if they were to have a People's Bible, that that Bible should be in Greek. Now the King of Egypt, Ptolemy Philadelphus (B.C. 250), was friendly to the Jews, and took a deep interest in their history and literature. So he got the Hebrew Bible translated into Greek for his great library, and thus began the famous Greek Bible, the LXX, or Septuagint, which afterwards played so large a part in Judaism and Christianity.

3. Naturally, in a world so largely Greek speaking, the influence of Greek learning and Greek culture and Greek ideas would be very strong. Even in Palestine, where we should least expect it, it appeared surrounding and in some degree sapping the rigid Hebrew exclusiveness. There were two opposing tendencies; the spirit of strict, rigid, almost fanatical Judaism, and the spirit of easy tolerance and "liberal thought," and sympathy with Gentile learning. The Pharisee of our Lord's day is the representative of the one, the Saducee of the other.

The Greek spirit, with its easy, tolerant, liberal attitude, had in it the seeds of great things, good and evil. Its tendency was to make bridges between the strict Hebrew religion and the broadness of Gentile philosophy, "Your heathen sages, too, were taught of God," the liberal Jew would say, "And your great prophets," the Greek would reply, "were like our sages, seeking after Truth." In the providential preparation for a world-wide religion there was much good in this. It broke up the Jewish exclusiveness, it made possible broader thoughts of God, it prepared for the revolutionary work of St. Paul.

And yet it was a dangerous tendency too. For its easy graceful tolerance had not much depth of spiritual knowledge or conviction behind it. The sense of God, the agonizing sense of sin, the sense of separation from an evil world, all that which the discipline of ages had wrought into the lifeblood of Israel meant little or nothing to the polished easy-going Gentiles seeking in their own light way the beautiful and the good. In a man like Saul of Tarsus, his broader training led to blessed results for the Church, but in smaller men there was a risk of obliterating the deepest things that Israel was to teach to the world.

4. It is easy then to understand that the foreign Jews living for centuries in close friendly intercourse with the Gentile people around them, would be likely to lose a good deal of strict Jewish exclusiveness. It would be especially likely in Alexandria, which was a great centre of Greek learning. At first it would have no effect at all upon their Bible, for their first Bible was only the sacred Law. They would be as strict about that as their brethren in Palestine. One could not imagine a faithful Jew anywhere allowing the Book of the Law to be tampered with, or any new book to stand near its sacred words.

But the later books were not to them in the same position as the Law. And these later books too were only in the process of coming into the Bible. The boundary line had not yet been drawn. And so one can understand if a new book teaching high thoughts about God and religion should grow into the spiritual affections of the Jews of Alexandria, they would be much less startled than their Palestine brethren at the idea of letting it circulate along with their Scriptures. The Palestine Jews felt that a special Divine inspiration was the essential requisite and so they closed their canon when prophecy ceased. But the Alexandrian Jew, in his "liberal" surroundings, had laxer views. It was the saying of the famous Jew, Philo of Alexandria, "Every good man is inspired," and it is easy to see how that tendency would be likely to let into the Bible books which they would not look at in Palestine. The LXX Bible was growing. The later part of the Jewish Canon was coming into it, but rather loosely, without any unity of plan. And by degrees there crept in, one by one, into successive editions, the rather good and edifying books which we now call the Apocrypha.

So the Apocrypha got into the Greek "Bible of the Dispersion," but never into the Hebrew Bible. It was accepted in Alexandria, but never in Palestine. There it, and the Bible which contained it, were regarded as "an abomination worse than the worship of the golden calf."

III

The Apocrypha in the Christian Church

Then came Christianity, and the Old Testament was its Bible. But the vast majority did not know Hebrew. Therefore they had to use the Greek Septuagint. And therefore they grew accustomed to the Apocryphal books bound with it. And therefore it was almost inevitable that they should accord them a quasi-recognition. If we should bind up Thomas a Kempis for two centuries with the New Testament, it would require very frequent reminders to keep it in its true position.

Here let us avoid a common misunderstanding. Since we know from their quotations that the apostles used the LXX, it is often assumed that they had the Apocrypha in their Bibles. But it has to be remembered that they were strict Jews of Palestine. And we have clear evidence of a Palestine LXX with only the books of the Hebrew Scripture in it. Doubtless they knew some of the Apocryphal books. What patriotic Jew would be ignorant of e.g., the Story of the Maccabees? But acquaintance with a religious literature is a very different matter from taking it as authoritative inspired Scripture. At any rate, amid all the large mass of quotations in the New Testament from the Old there is not one single direct quotation from any book of the Apocrypha.

2. We glance now very briefly at the position of these books in a few prominent parts of the Church at different times. What we shall mainly find is that the leaders and thinkers in the Church frequently point out the distinction between them and the Canonical Scriptures, but that in popular usage the distinction is very much forgotten and more so as the Jewish element becomes less prominent in the Church.

In later chapters on the New Testament history we shall see, about the year 200 A.D., three great churchmen, Irenæus and Clement and Tertullian, in widely separated churches. Let us hear what men of their day thought about the Apocrypha. Irenæus, bishop of Lyons in Gaul, sometimes assumes that the LXX contains only the

Hebrew Canonical books. Yet he quotes three of the Apocrypha with the undoubted Scripture. Clement of Alexandria, the city where the Apocrypha started, of course quotes its books. And the third of them, Tertullian from Northern Africa, has the Apocrypha in the Bible version of his church.

It is worth noticing, especially that version of the African Church, the "Old Latin," as it is called, for it had an important bearing on the Apocrypha question two hundred years later. This Old Latin version was made direct from the Alexandrian LXX, and consequently contained the Apocryphal books, and this Church of North Africa, being so isolated from the Eastern Churches, seemed to consider that the LXX was the original Scriptures. As this "Old Latin" version extended widely, even in later days as far as England and Ireland, its influence on the position of the Apocrypha was very considerable. We shall hear of it again later in the days of St. Jerome.

3. Now we move on another hundred years. Eusebius, the famous church historian, is bishop of Cæsarea, about 340 A.D. He is a great student of the Canon of Scripture. In three separate places he gives lists of the Canonical Scriptures, and in every case omits the Apocrypha. He refers to some of its books as "disputed," and yet at another time he is quoting from the book of Wisdom as if it were Scripture.

Cyril, bishop of Jerusalem, half a century later, is very positive against the use of the Apocrypha as Canonical Scriptures. Probably the question was prominent at the time. "Learn from the Church," he says, "what are the Books of the Old and New Testament, and I pray you read nothing of the Apocryphal books. . . . For the translation of the Divine Scriptures which were spoken by the Holy Spirit was accomplished through the Holy Spirit. Read the twenty-two books which these rendered, but have nothing to do with Apocryphal writings."

Look back again now after one hundred years at the Church of Alexandria, the home of the Apocrypha, and hear the wise measured words of Athanasius, its great Archbishop, "All the Books of the Old Testament are in number twenty-two" (here he gives the list of the Canonical Books as in our Old Testament today and goes on) "there are also other books not included in these nor admitted into the Canon, which have been framed by the fathers for the benefit of those approaching Christianity; the Wisdom of Solomon—Wisdom of Sirach," etc.

Now we turn to Rome. It is especially important for us Westerns to know the attitude of the Roman Church in the centre of the Western world. Ruffinus, a well-known ecclesiastical writer there, A.D. 410, gives in one of his books the Old Testament list exactly as we have it, and adds "there are other books called by the ancients, not Canonical, but Ecclesiastical, i.e., Wisdom, Tobit, Judith," etc.

But much more important is the pronouncement of the famous Jerome, the greatest scholar and critical student of the Roman or any other church. Pope Damasus, A.D. 383, set him to work at revising the "Old Latin" Bibles of which we have already heard. A few years later he began a more important work, the translation of the Old Testament direct from the original Hebrew, a work of vital import to the whole Western Church. For this was the beginning of the great Vulgate Version, the Bible of Europe for one thousand years. Now note what he says in his preface—it will be important to remember when we come to the Council of Trent. After mentioning the twenty-two books as we have them today, he adds, "whatever is beyond these must be reckoned as Apocrypha. Therefore, the books, Wisdom, Judith, etc. . . . are not in the Canon," and again, "the Church reads these books for the edification of the people, nor for the authoritative confirmation of doctrine." That was surely decisive enough in the leading scholar of the Roman Church.

There was a good deal of feeling on the part of those accustomed to the popular use. But Jerome was a stiff fighter, and his epistles show how sharply he could hit back. Yet in spite of himself he was influenced in some degree by the feeling of his friends, and though at first he had refused to revise any but the Canonical Books, he was prevailed on to make a hurried revision of Tobit and Judith for his great Bible. As the years went on, when the old fighter was long in his grave, the other books were inserted out of the Old Latin Bible. Therefore the modern Vulgate, in spite of St. Jerome's opinion, contains the Apocrypha mingled with the other books.

4. We now pass over one thousand years to the Middle Ages and the Reformation. Of the intervening period there is not much to tell. Church leaders here and there emphasized St. Jerome's distinction between the books; but in popular usage it was largely ignored. In the Western church it is worth noting that the prominent Roman theologian, St. Thomas Aquinas, in the thirteenth century, was one of those who helped to keep the Apocrypha in its secondary place. The Eastern, that is the Greek Church, was rather careless and indefinite, though tending mainly to distinguish between the books. For its present position Bishop Westcott quotes the official Russian Church catechism which separates the Apocrypha after the example of Athanasius as forming a useful preparatory study to the Bible.

But we are mainly concerned with the Roman Church and the famous decision of the Council of Trent (1546), the vital point in the story of the Apocrypha. Europe was convulsed in the throes of the Reformation, and the Council was considering the whole position. On February 12, 1546, they had before them Luther's article affirming that only the Hebrew Canon of the Old Testament and the acknowledged Books of the New Testament ought to be admitted as authoritative. This was discussed at four meetings. It was not an easy question. Their best theological scholars, Cardinal Ximenes, in his magnificent Polyglot Bible, and Cardinal Cajetan, the stern opponent of Luther, both held to the position put forth by St. Jerome. But popular feeling was averse to that pronouncement, and some of the popes had given utterances on the other side. Perhaps if Luther had been out of it things would have been different. But at any rate we have but to record the famous decision of the Council on the 8th of April, 1546: "The holy Ecumenical and General Council of Trent, following the example of the Orthodox fathers, venerates all the Books of the Old and New Testaments . . . with an *equal* feeling of devotion and reverence." Then comes the list of the Books, including those of the Apocrypha, and the decree closes with an anathema on all who in future shall not receive the entire books as *equally inspired Scripture.* "This fatal decree," says Bishop Westcott, "in which the Council, harassed by the fear of lay critics and grammarians, gave a new aspect to the whole question of the Canon, was ratified by fifty-three prelates, amongst whom there was not one German, not one scholar distinguished for historical learning, not one who was fitted by special study of the subject in which the truth could only be determined by the voice of antiquity."

5. With a statement of the Anglican position this sketch of the Apocrypha may close. It is the position stated so definitely by St. Jerome, the position in the main of the great leaders all down the history of the Universal Church. It is stated clearly in the Sixth Article—

"In the name of Holy Scripture we [illegible] Old and New Testaments of whose authority was never any doubt in the Church—*Genesis, Exodus*, etc. (as in English Bible), and the other books (as Jerome saith) the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine. Such are the following:—The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, etc." (here follows the list of Apocrypha.)

"All the Books of the New Testament as they are commonly received we do receive and account them canonical."

That is to say the Apocrypha is sanctioned for Ecclesiastical use, but not as a rule of doctrine. On certain days portions of it are read in the Church lessons, but the Church does not apply it to establish any doctrine.

In all her versions of Holy Scripture from Tyndale down to the Authorized Version, the Apocrypha is printed by itself as an appendix to the Old Testament. The Bible of the whole Catholic Church is not complete without it. At the Coronation of King Edward the Bible Society sent a magnificent bound Bible as a Coronation gift, and it had to be returned, as it was without the Apocrypha. This then is the position of the Old Testament Apocrypha in the English Church, and so far as we can learn in the Greek Church, and this has been its position in the whole Christian Church from earliest days, a subordinate position—Ecclesiastical, not Canonical—for edification, not for doctrine.

There is no New Testament Apocrypha in the Bible, which seems rather anomalous. The New Testament had just as good books left outside its Canon and marked Apocrypha, but they have dropped out and been forgotten.

THE END.

A PRAYER TO BE USED IN TIME OF WAR

O, Almighty God, without whom nothing is strong, nothing is holy, look down in mercy, we beseech Thee, upon our Empire in this time of war. Pardon our offences and guard us from all pride, hardness of heart, and from every evil way. Keep, O Lord, under Thy protection those who are in peril by sea or land. Remember the prisoners, relieve the sick and wounded, comfort and support the dying. Give strength to those who minister in hospital and camp, and hope to those who throughout the world are in anxiety or sorrow. Help us, we pray Thee, to establish liberty and justice, and hasten the day when all nations shall dwell together in peace to the glory of Thy holy name, through Jesus Christ our Lord. Amen.

Bishop Lawrence.

The Church in the West

THE outbreak of war has brought me to Quebec for the purpose of visiting friends in camp at Valcartier. As I write from Quebec words of the Archbishop of York printed in the last occasional paper of the Archbishops' Western Canada Fund come back to me with fresh significance. In a sermon preached at Cambridge on Empire Day of this year the Archbishop said:

"For Englishmen of thought, a narrow, insular attitude is now an anachronism. Let me give an example or two of what I mean. In the great prairie provinces of Canada a thing is happening which never happened before. A nation is being born in a day. Ten to twenty years will see the accomplishment of what in the early growth of other nations has occupied slow and painful centuries. . . . Does the happening of that great thing not matter intensely to us? Can we either here at home, or there upon the spot, help them at all in securing that the right elements are nowhere left out of the national web which is being woven—woven so swiftly as to make the process perilous? What a romance—only it is not romance, but solid fact—to be in touch with, to have a share in! And that opportunity here at home as well as there afield is athrob for you young men in the years with which God is trusting you."

What gave a new, living power to these noble words was the thought that, with little change, they might be addressed to the citizens of the Empire in the present hour of peril, opportunity and trial. They are called upon to decide what elements are to be dominant in the web—not of a single new-born nation—but of our whole future civilization. By their actions they have declared with enthusiasm that, whatever the cost, the dominant element in the web must not be military autocracy regardless of treaty obligations and the rights of smaller nations.

Such enthusiastic self-sacrifice evokes the deepest thankfulness; yet at the same time it raises the question whether our response, as soldiers of the Cross, to manifold calls of the Church has been what it should be; and more especially, in connection with the Archbishop's words, whether we have realized with adequate gratitude what is being done for us in Western Canada and have supported, as we should, the efforts made by our brethren in England.

We in Canada must recognize that the assistance given by the Western Canada Fund was, from the first, intended to be temporary. In the original appeal sent out in February, 1910, it was implied that the object of this special effort was to supplement the work of the Canadian Church by sending out men and money during the next ten years.

Now, when five years have passed, the Bishop of Southwark, with the approval of the Archbishops and Council, writes: "Our idea is to strengthen and consolidate in all possible ways the work which we have endeavoured to start at Edmonton, Regina and in Southern Alberta." Leaving themselves free to take advantage of new opportunities of a special character, the members of the council limit their efforts, apart from such special opportunities, to the three centres already established.

What we in Canada may do is well indicated in the original appeal. We appeal for four things—interest and prayer for men and for money. All four are required now, and in five years, when the time set by the Archbishops closes, they will be needed in greater measure.

G. H. B.

The War

Sermon preached in All Saints' Church, Margaret St., at London's great Service of Intercession, by the Bishop of Zanzibar

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that Great Day of God Almighty."—Rev. xvi., 13, 14.

SURELY brethren, for years past the signs of the times have all indicated a Great Day of the Lord. To those of us, who live outside the civilized world and look at it across the ocean, it has seemed over and over again that vision is dead; that the civilized world, calling itself the Christian world, has had hardly anything to offer to the new races to which it comes. It has seemed to us over and over again that the very contact between the old world and the new is hardly anything but devilish. And some of us out there have been foolish enough to suppose that the great, the final, Day of the Lord was not far off. We have looked in vain for new ideals. We have looked in vain for a living morality. We have looked in vain for the Spirit of God Incarnate in the coming of the old world.

And now, see how in His great mercy our Father is giving us another chance; but the chance will not come, the opportunity cannot be given to us, until we pray for penitence. For God has given us over to our own folly, and in our own folly we have made the situation in which we suffer to-day.

Think, then, of the great lies: the lie of the dragon, the lie of the beast, the lie of the false prophet, which in God's judgment and in God's mercy have brought us to our present pass.

What is the lie of the dragon—that dragon, the great serpent called Satan? Is not his one lie just this: that "ye shall be as gods"? That man is ultimately independent of God; that man develops apart from God, and in his own power, in his own might, will attain to his own destiny? Was it not this that you in London heard with great horror some dozen years ago, in the teaching of what was called the "New Theology"? Were you not amazed to hear that man is himself divine? But some of you knew, did you not, some of you knew that that "New Theology" was merely the expression in religion of a much wider philosophy that had laid its hold upon nations. For man had come to see that he was evolving towards a great destiny in which he was master of the world, and those who taught and those who loved to hear the doctrine, looking round upon their brother men in the other nations of the world, found, as a matter of fact, that *almost* everybody was living in independence of God and of grace. So that it became fairly clear as a logical consequence that the nation that could make the best use of its power and of its brain would, in the order of destiny, lead the march of man forward, and God could be ignored. And with that lie upon its lips Europe has been going, forging ahead; with that lie upon its lips Europe has cut out for itself its own policy, and you to-day rise in your wrath, and you curse Prussia, and you say Prussia is the very incarnation of the lie, that man is equal with God, that man is supreme, and that the superman shall dominate the world.

But, brethren, pause ere you curse Prussia, and look in upon your own hearts. Ask yourselves, to-day, as the Lord Jesus offers His Divine, His blessed Presence in Heaven, as He pleads Calvary in the Eucharist, What has He to gain from you or from me? What does He gain from His Catholic Church, that He may offer it before the Father with Himself? Are we not all guilty? Do we not as an English nation stand largely for independence of God? Not as a philosophy, thank God: not as a thought-out logic, praise be to Him! For in our secret hearts we still believe in Him. But in practice, in our public morality, do we in any sense depend as a nation upon the Grace of God Incarnate?

Your churches answer, your deserted altars answer, do they not?

Well, now on a Day of Prayer, let us begin our penitence there. Let us purge ourselves from the lie of the dragon that man is independent of God. That first.

And there is the lie of the great beast. Now the beast, as you know, is St. John's symbol for the world-power. And the lie of the great beast is this: that the State is greater than God. That though one man may be inferior to God and subject to God, yet man as a collective whole is independent of God and is greater than God.

And, as we look back over our lives, brethren, we see in every country in Europe the State acting upon that theory, acting upon that lie. You find the State tampering with the law of God without a shudder of fear. You find the State laying its hands upon the Church of God, and upon the property of the Church of God, without the least hesitation, without the least sense that it may be sinning against the living God. You find the State enforcing merely the might of the majority against all right. And it is the lie, the lie of the great beast.

And if we look out upon the Church, do we not find much the same? In which part of the whole Catholic Church can we say to-day that the Church is in its right relation to world-power? There is no

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part of the Church which to-day has just the right, the Christian, attitude towards the world-power. Whether it be the Church has come under the domination of the State, or whether the Church had imitated the State and itself grasped that world-power, and sought in domination to build up unity, the Church as a whole has no clean hands to lift to-day with the Hands of the great High Priest, and Jesus is hindered in His great Intercession.

You say Prussia, again, is the enemy. Grant it. Grant that in Prussia you will find the philosophy of the State in the place of the Religion of God. But are we free?

Brethren, I have lived for sixteen years amongst Germans. I have lived for sixteen years in a diocese that is largely German, partly English; and I tell you honestly that while the Germans hold the theory, Germans and English often agree in practice that might is right. And the Church is not guiltless.

Shall we, then, on our day of prayer, shall we all begin with penitence here? Shall we not try to get back to that respect for the individual conscience, that respect for the weaker races, that respect for coloured peoples, that respect for our inferior races which Jesus Himself teaches us by His Incarnation? The lie is that of the beast; and it is found not only in Prussia. We ourselves are guilty; and though we fight it to the death, and pray God for victory for our arms, yet not, brethren, as hypocrites, not as contending that we ourselves are not tainted, but only—thank God! —that we have not got a philosophy of that kind: that we still believe, we still believe that God suffered on Calvary.

And the lie of the false prophet. The lie of the false prophet is this: that Jesus Christ has not come in the flesh, and therefore that Christian brotherhood is a mere dream, and that brotherhood, if ever it come, will be the fruit of a mere process of evolution; and that to-day there is no standard by which we may judge brotherhood, that there is no standard by which we may measure our progress towards it, and that there is no Divine Elder Brother Whose judgment shall go out into all the corners of the earth. The false prophet! Truly Prussia is his home. But he spreads the lie even into the corners of the Catholic Church. For to-day, outside the Church and in, men doubt, nay, they deny the true Incarnation of Eternal God. They deny that God took flesh. They deny that God, through God in human flesh, died upon the Cross. They deny the Christian Brotherhood. And the morality that follows from their teaching is the morality of Prussia.

Do you want to know what the most extreme Modernism in the Church, and the unbelief outside the Church, fill result in? Look, then, look over at Prussia, and there you see it. You see a race proud of its past, but prouder still of its imagined future; a race that names God only to bless its own purposes and deeds. A nation which in theology, in philosophy, and in practice, has denied that Jesus Christ is come in the flesh. And their morality, a self-assertion that can have no end but in a complete domination of the nations of the earth; a morality that knows no tenderness now, but which places a thoroughness of domination above the tenderness that is dated for us from God's death on Calvary.

And looking at Prussia, and seeing the logical conclusion in morals of a false theology, look, brethren, look in upon yourselves. Let me look in upon my own heart.

Have we in England learnt what brotherhood means? What does it mean, that which we see as we come from abroad? A strong powerful movement within the Church in favour of all that is highest and truest and most Catholic; and a vast movement outside the Church towards brotherhood, a movement towards national brotherhood. Not atheistic, far from it, but men feeling out after God; and apart from it, the Catholic party of the Church! Are we guiltless? Have we yet learnt to stand aside from caste? Have we yet learnt that in Christ all men are brothers? Are we not ourselves dominated by the laws of caste and of class? Which of us shall cast a stone at Prussia? Thank God, we believe that Jesus Christ is come in the flesh. Thank God, we believe He died on Calvary. Thank God, we believe that in His most glorious Manhood is the very centre of brotherhood, and that in Him all men are equal. But in practice London does not believe it. And how can we help Jesus on this Day of Intercession? How can we crowd around the lowest steps of the Throne on which He sits in His glory, the High Priest ever present; on the higher steps of which stand the Blessed Saints, perfected in His perfection, obedient with His obedience? How can we reach out our hands to-day to consecrate the Blessed Eucharist? How can we meet Him as He comes?

And we do so sorely need Him. Into His heart we desire to place all our sailors and our soldiers. Into His heart we place the souls of all friends and enemies. Into His heart we would cast all who to-day, in anxiety, in grief, suffer for those who have gone to the front. We would put our wills by the side of His will, that His Divine Will may triumph in the earth.

But can we?—dare we? The lie of the dragon, the lie of the beast, the lie of the false prophet—thank God, we never repeat them. But we are under their influence; and until we break ourselves free from this world that lives dominated by those three lies, Jesus is forsaken on earth by us, the members of His Mystical Body.

So, brethren, entering upon your Day of Prayer, and pleading His and our most Divine Sacrifice, join with me in humbling ourselves before God, that we have in any way listened to these three lies. And in these months that are coming, let us set ourselves to buy up our opportunity, that when the war, by God's mercy, is over, and God's truth has vanquished these three lies, we shall be found here in our places in the Catholic Church, showing men by our example that man ever depends upon the Grace of the Incarnate Jesus, and that manhood is not manhood until it be indwelt by God and aided by God. Let us prove to the world by our example that we have no reliance upon world-power; that neither in Church nor in State do we approach God hand in hand with a power that is of the earth, earthy; and in our own lives let us make brotherhood the reality.

What opportunity there will be, will there not, with the suffering that must come? Could not we in the time of the war learn to shut our eyes and our ears against those things that mark off class from class? Could not we in the heart of Jesus look upon all other men as from the heart of Jesus, bone of His bone, flesh of His flesh?

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ALGOMA

SUDBURY

Dr. A. H. Arthur, one of the oldest members of the Church of the Epiphany, Sudbury, has presented a handsome oak pulpit to the church.

In July the Warren Organ Co., Woodstock, installed for the Church of the Epiphany a new seventeen-stop, two manual pipe organ. The motive power is electric.

Mrs. G. H. Lemon has placed a handsome memorial window in the west end of the Church of the Epiphany. This is in memory of her husband, who died in January, 1913, and who had been a member of the parish since its organization in 1890.

LITTLE CURRENT

The Bishop of Algoma began his visitation of the Island of Manitoulin by spending Friday, August 28th, at Little Current. At evensong the Rev. C. C. Simpson presented two candidates for Confirmation.

On August 30th the Rev. W. H. Trickett filled the place of the Rev. C. C. Simpson, who has gone away to visit his mother.

SUCKER CREEK
(Indian Reserve)

The Bishop visited Sucker Creek, which is also under the charge of the Rev. C. C. Simpson. A very large number greeted him. From a local paper we obtain an excellent account of enthusiastic and loyal proceedings.

In the morning there was a Confirmation Service and Holy Communion. The Bishop's sermon was very eloquent.

The people gave a dinner in honour of the occasion which was well attended by all. Some time was devoted to speech-making. Chief Abotossoway said all were glad to have the Bishop present. In reply the Bishop delivered one of his forceful addresses, touching on the war as connected with the welfare of the Indians. He spoke of the critical situation in Europe and said he was much moved when he learned that the Indians of this reserve had of their own will requested the Indian Department to make a grant of $500 out of their funds. He also said he was glad to know that Sheguiandah was considering a similar grant.

The Bishop's speech was ably interpreted by Mr. John Esquimaux. The Rev. W. H. Trickett also spoke, dwelling on the upbringing of the Indian child.

Chief Papewash spoke at some length with eloquence. Mr. John Esquimaux was applauded for his speech and plain speaking. The day will be long remembered on the reserve.

MISSION OF SHEGUIANDAH

The Bishop made his usual visitation

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to a part of this Mission on the 27th of August, beginning in the morning with Matins and Holy Communion in St. Andrew's Indian Church, where a crowded congregation greeted the Bishop, even the porch being utilized. The Bishop expressed his pleasure at being present again and preached a most eloquent sermon, which was ably interpreted by Mr. John Esquimaux. The service throughout was most inspiring, the hymns and canticles being sung in a hearty manner in the native tongue. This church has been much improved of late, the altar has been raised, a cross placed on the retable, likewise flower vases. Above the altar has been placed a small copy of a famous Calvary group. Quite recently the church has been in receipt of a most beautiful fine linen cloth worked by a lady in England. A record number of communicants availed themselves of the means of grace. Immediately after the service luncheon was provided under the trees adjacent to the church and a large number sat down to a splendid meal. The Indians had arranged sports and a game of baseball with a local team in honour of the Bishop's visit, but owing to another appointment the Bishop was unable to stay for the afternoon.

Bidwell saw the Bishop for evensong in the afternoon in the little log shack which is fitted up as a chapel. Although it was a busy season harvesting, a goodly number availed themselves of the opportunity of service and hearing the Bishop's sermon, which as usual was forceful. After tea the Bishop was on his way back again to Sheguiandah,—a distance of ten miles—for evensong in St. Peter's Church in the white village. As usual this little church is always crowded for the episcopal visitation long before the service begins and numbers were unable to find room. The service was hearty and congregational and the Bishop's sermon was listened to with greatest possible attention. St. Peter's Church has been much improved of late in many ways. A fine memorial altar is to be seen; a beautifully toned new organ given as a thank offering has lately been installed, and a curtain has been hung at the back of the altar which greatly improves the appearance of the interior. The Bishop was accompanied throughout his visit by the incumbent, the Rev. W. H. Trickett, who had only just returned from a prolonged holiday.

CALGARY

Rev. D. J. Walker-Jones, of Coleman, becomes Rector of Christ Church, Macleod.

Rev. G. Bathurst-Hall, of Macleod, has been transferred to Strathmore.

Rev. R. J. Shires has been transferred from Lundbreck to become first rector of St. Alban's, Coleman, which has decided to become a self-supporting parish.

Rev. Canon Mowat, head of the Archbishop's Southern Alberta Mission, returned on September 4th from England after a three months' visit.

A new church has been built at Foremost, a small town on the Lethbridge-Weyburn line. It will be dedicated on September 13th.

Lieut. A. Mountain Horse, of the Blood Indian Reserve, has volunteered and been accepted, the first Blood Indian to fight for the King against a foreign nation. The loyalty of this tribe was shewn by a spontaneous outburst of enthusiasm which manifested itself by a vote of $1,000 to be placed at the disposal of His Majesty's Government for purposes of defence.

BATTENBERG, ALTA.

The incumbent of Emmanuel Church, the Rev. Orlando James Roberts, writes:—

"Although war and rumours of war have added a serious handicap to the offerings for the upkeep of the Church, not only in this parish, but in others, scores of men who were working on the railway going through this part of the country, viz., the C.N.R., received prompt notice to quit work, directly it was known that a declaration of war existed, and so what had promised to be a grave thing in employment and wages, and an opportunity to get the men, or at any rate some of them, interested in the Church and its work has vanished.

"I am, however, thankful to be enabled to state that a very pleasant and suitable site for the contemplated Anglican Church at Bon Accord on the new townsite of the Great Waterways Railway has been chosen. My first appeal to a local Churchman for aid was met with the handsome offer of the building lot. This has already been secured, together with another lot kindly given by the land company, and the title deeds should shortly be in the hands of the Bishop of Edmonton.

"In my canvass of the parish for aid toward the building I have, under the circumstances, been fairly successful, for some who could not give cash have kindly promised their assistance in other ways. But as my parish is limited, not in miles but as far as money is concerned, if any friends see this item, or feel disposed to assist us with our church, and which church is most urgently needed, the site being central, where we are promised a number of children for our Sunday School. I say any friends, and this expression includes everyone interested in work for Christ, if such see this appeal and would like to help us in the good work, please do so at earliest, so that our committee can feel justified in commencing the building. All amounts, whether small or otherwise, will be thankfully received by John Milligan, Esq., Bon Accord, Alberta, or by myself, and acknowledgments for the same duly sent."

EDMONTON

A service of intercessory prayer is held daily in the Pro-Cathedral at 12.30. Quite a large number of the clergy have volunteered to go to the front as army chaplains, but it is expected that with the present dearth of men in the diocese only one will be allowed to go.

An unusually large congregation was present at the Pro-Cathedral on the evening of Sunday, August 23rd, the preacher being the Right Reverend James Fielding Sweeny, D.D., Lord Bishop of Toronto. Bishop Sweeny, who is touring the West in the interests of the M. S. C. C. preached in the morning of the same day at Holy Trinity Church to a very large congregation.

Rev. C. McKim, rector of Christ Church, who has been in the Old Country for three months, returned to the city on Saturday, August 8th, and resumed his duties on the following Sunday. Rev. Everard Edmonds, who was acting as locum tenens for Mr. McKim, is now assistant rector at Holy Trinity, with special oversight of St. John's Church, Allendale, in Edmonton South.

Bishop Lucas, of the Diocese of Mackenzie River, spent a Sunday in Edmonton on his way east, preaching at Christ Church in the morning of August 30th and at St. Peter's in the evening.

An enthusiastic meeting of the members of the city W. A. branches was held in All Saints' schoolroom on Thursday, August 20th, representatives from fourteen branches being present. On Thursday, September 3rd, the Corporate Communion of the W.A. was held in the Pro-Cathedral at 10 o'clock. Bishop Gray delivered a most impressive sermon and at the celebration was assisted by Rev. Canon Howcroft, Rev. Everard Edmonds, Rev. W. H. Davis and Rev. E. A. Baker.

Holy Trinity Church has just lost two valuable workers in the persons of Deaconess Moreland and Mr. W. Shields, organist and choir master. Miss Moreland has done excellent work and her place will be taken by Miss Field, of Saskatoon. Mr. Shields is succeeded by Mr. Cooper, who comes well recommended by all who know him.

Rev. Canon Howcroft and party, consisting of members of his own family and congregation, have returned from a delightful trip to St. Paul's and the Rocky Mountains, a month being spent in the neighbourhood of Mount Robson, the highest peak of the Canadian Rockies.

Rev. Canon and Mrs. Boyd arrived on Saturday, August 29th, and received an enthusiastic welcome from the members of St. Faith's parish and the Edmonton Mission. Canon Boyd is again head of the mission and looks forward to a busy and interesting year.

Miss Sheppy, of St. Andrew's Church, is leaving shortly. She has done valuable work in the parish during her year here and will be greatly missed by the many friends she has made. Mrs. Lloyd, who has done so much for St. Andrew's and its new mission, St. Mary's, will be leaving for the Old Country in another month, her intention being to spend the winter there.

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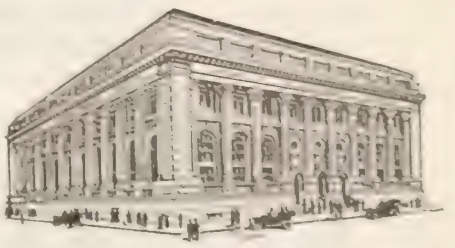

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HURON

BRANTFORD

Rev. H. A. Wright, of St. James' Church, Grandview, for the past few months, has been appointed to Amherstburg. St. James' will construct a new rectory on Dundas street to cost $3,000.

ARCHDEACONRY OF NORFOLK

The conference of the Archdeaconry of Norfolk, which was to have been held in Trinity Church, Galt, in November, has been indefinitely postponed. The Archdeacon considered this action advisable, owing to the unsettled condition throughout the Empire at the present time.

MONTREAL

Wednesday last was observed by the churches of Montreal as a day of special intercession. Services were held throughout the day in Christ Church Cathedral, beginning at 7 o'clock in the morning. There were two celebrations of the Holy Communion, one at 7 o'clock and the second at 8 o'clock. Matins at 9 o'clock and a series of services beginning punctually on each hour, conducted by the city clergy, during the remainder of the day. At eight o'clock in the evening the service consisted of choral evensong, a sermon by the Lord Bishop of Montreal, and special intercessions for the rulers of the nations now at war and for the success of the naval and military forces of the Empire.

NIAGARA

HAMILTON

A combined service for all the Anglican churches of the city was held in Christ's Church Cathedral on September 9th, when the address was delivered by the Lord Bishop of Niagara. The service was in charge of Very Rev. Dean Abbott, who was assisted by some of the clergy of the city.

NOVA SCOTIA

The Bishop visited the parish of Tangier for Confirmation Services on September 10th and 11th. The Rev. S. Jeffrey, Rector of Port Dufferin, who brought the Bishop from Sheet Harbour, remained for all the services, so that with Rev. E. A. Harris and the rector each taking a part, the services were the more interesting, and certainly more musical. At Mushaboon 22 received the solemn rite, at Spry Bay 18, at Spry Harbour 25, Pleasant Harbour 6, and at Tangier 20, or 91 in all, of whom 41 were males (16 married) and 50 were females, 14 of them married. The weather was fine and at the evening services the churches were filled.

In Sydney Rev. E. W. Florence has been holding daily services of intercessions at St. George's, the old historic garrison church.

Archdeacon Armitage has held several services at Long Lake, where some of the 66th Regiment, of which he is chaplain, are encamped.

ONTARIO

The Bishop of Kingston's Diocesan engagements are as follows:—September 22nd, Tweed; September 27th, Athens; September 28th and 29th, North Augusta; September 30th, Maitland; October 1st, Cardinal; October 6th to 10th, committee meetings in Ottawa; October 11th to 13th, missionary meetings in Hastings Deanery; Sunday, October 25th, Confirmation at St. Paul's, Brockville.

The Bishop will also visit Camden East on a date to be fixed. A further list of engagements will be issued later.

The Bishop of Kingston, to whom the Bishop of Ontario has delegated the power of appointment to all vacancies in the diocese, has appointed the Rev. A. E. U. Smart to be incumbent of Madoc.

KINGSTON

The Cathedral has the following special intercessory services:—Celebration of the Holy Communion on Tuesdays and Thursdays at 7.30 a.m.; matins and intercessions daily at 9.30 a.m.; evensong and intercessions daily at 5 p.m., except on Wednesdays, when the evening service is at 8 p.m. The church is open all day for private prayer, according to the custom which has always been observed in this Cathedral.

Rev. T. W. Savary, B.A., rector of St. James' Church, who spent a month's vacation at his home in Nova Scotia, returned home last week.

BROCKVILLE

A pleasing incident took place Monday, September 7th, when Miss P. Sparling was presented with a beautiful brass water bottle and spirit lamp by the members of St. Paul's Church choir. Miss Sparling has been organist at St. Paul's Church for the past four years and is leaving this week to accept a more important position at Winchester. The best wishes of the members of the church and choir go out to Miss Sparling on her departure.

MERRICKVILLE AND BUNITT'S RAPIDS

The choir of Trinity Church, Merrickville, appeared for the first time in vestments on September 13th. The occasion was the annual Harvest Fes-

(*Continued on page* 15)

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Women's Work and Social Service

"CEASE, if thou wouldst be counted among the just, to vilify soldiers." So wrote Mrs. Ewing, herself a soldier's wife, in perhaps the most perfect of her many perfect little pictures of the soldier's calling; while the same idea finds its way into the vernacular in the familiar lines—

"It's 'Tommy This,' and 'Tommy That,' and 'Chuck 'im out, the brute,'—
But it's 'Saviour of his country,' when the guns begin to shoot."

Is it possible that anyone ever cherished the sentiments here suggested or ever gave them utterance? Have we ever regarded the soldier with other feelings than those of awe, admiration, pride, affection, and perhaps a dash of envy?

It may be so, but at present—concerning our British soldiers at least—we know them; we know something of what they are, their daring; their fortitude, their cheeriness, their kindness, and their necessity. Just now it is rather the poor civilians who need a measure of our sympathy. Some of them perhaps receive unjust reproaches because they are not with the forces, some of them perhaps eating their hearts out because, while the others are off, they have to stay behind—the harder part for them, it may be.

* * *

Well, the King's business must go on, and there is a great deal to be done by the ones at home, and done in a great many directions. Take the great work of food production, for instance.

One may almost say that all true wealth comes from the earth; a great deal of what we ordinarily count as wealth is nothing much more than a transference from one man's pockets to another's—a pretence, not a reality, in the sense of making any addition to the wealth of nations. Not so with the treasures of the soil.

In the sacred scriptures, where we are reading the history of an agricultural and pastoral people, "flocks and herds" are the recognized form of wealth; the land of promise is one "flowing with milk and honey"; a prosperous man is the man who sits "under his vine and under his fig tree." These pursuits—the work of shepherd, herdsman, sower—furnish a very large part of the material for Biblical imagery; here too is recognized its universal necessity. No one is independent of it; "the King himself is served by the field." Bread is that "which strengtheneth man's heart," and corn that "which makes the young men cheerful," while the Divine Providence is recognized in that "Thou preparest their corn, for so Thou providest for the earth."

* * *

One of the most immediate effects of war is the withdrawal of innumerable men from this work of food production; instead of producing, they are turned to destroying. But the world must be fed, and the stock farmers and grain farmers constitute as it were the second line of defence. The Liverpool Exchange, I notice, has asked the farmers of Canada to prepare for an immediate increase of the wheat acreage. Some of the provincial governments have already promised seed for the re-seeding of sections in which this season's crops have failed. The scarcity is not likely to be felt so much this season, by the allies at least, since the command of the seas ensures the safe passage of imports, but next winter (1915-16) a great shortage seems inevitable, "and farmers should go at the enlargement of their grain production as if the very existence of the Empire depended on it."

Then too the increase of the wheat output would make a contribution to the very urgent situation with regard to unemployment, which is daily growing more serious. In some districts work could be begun now; in others, by next spring at latest, and if our wheat acreage is to be increased from "the present ten million acres to, say, fifteen millions," it will afford an opportunity of employment for those willing or desirous of going on the land. Indeed a great many additional workers on the land will be necessary if this plan is to be carried out.

* * *

In connection with this, one note's the practical suggestion of Dr. Bryce to supply rations of dried apples for the forces. He estimates that for the British troops alone, a two-ounce ration daily would require three million bushels of fruit, to provide even half of which would engage 150 factories for 100 days. Apparently factory production could not quickly be increased sufficiently to make such a quantity, and Dr. Bryce's further proposal is to encourage school children and farmers' families in drying apples after the manner familiar before the factory era. The Farmers' and Women's Institutes could do a great deal towards the execution of this plan. Considerable organization and oversight would be necessary, "and it would be a patriotic work as well as the utilization of an enormous crop which under ordinary circumstances will largely rot in the orchards." Indeed the prevention of the customary waste in foodstuffs is a question worthy of most earnest effort.

Such a fruit supply would be a fine supplement to the gifts of flour, oats, potatoes and kindred goods already offered by our Dominion and her provinces, and the stimulus of patriotism, is or may be just as potent in the farmer's breast as in that of the keenest in any walk of life. How good and how necessary a public servant he is, it needs scarcely a moment's thought to realize, and if he can be said to be more valuable at one time than another, that time is when the nation is at war.

* * *

Or take the work of education. The youth of the country must be taught and trained. The schools have already begun and students are preparing to assemble at the universities. I was talking the other day with a friend who has since gone back to his scholastic duties:—

"I think I have never before thought of my winter's work and of beginning it, with so much zest," he said. "Every drop of blood in my veins seems to be on fire with the call to arms. I'm afraid I could not now be of much service in fighting for my country, but I feel more keenly than ever that there is a real patriotic service to be done for her in helping to train her young generation. A new glow, as it were, has been cast upon the work of us teachers, and those of us who have had time to think, have found ourselves thinking out our positions afresh.

* * *

"Think how the name of culture has been blasphemed. 'Culture' perhaps is not a word one cares for, but its use has been established in this connection. Think of the suggestion of some German *savants* that our blessed England has committed 'treason against culture.' I have been a lifelong admirer of German civilization and of her services to thought and research and art; but the greater one's admiration, the more unspeakable has been one's grief and horror at the seeming lack of influence which the light and wisdom of her philosophers have exercised.

"Look at her whole conduct of this war, the years, apparently, of secret schemes and deliberate deceptions that preceded it; and in its beginning—'He laid his hands on such as be at peace with him and he brake his covenant.' Look at the horrors carried on by her armies; there is no need to believe all the tales one reads, probably many are not true; but the worst of them—the systematic violation of the Hague Convention, the deliberate reign of terror established in Belgium—these are not only officially certified, but are admitted and even defended by the German authorities. That terrible cartoon in *Punch*, the Kaiser as a German challenging a sinister figure, calls 'Who goes there?' and the Spirit of Carnage replies, 'A friend, your only one.' Is it too harsh a criticism, and is not the fact which it expresses the real 'treason against culture?'

* * *

"After all, what is culture but worship?—the worship of righteousness no less than the worship of truth. And, mind you, worship is an active thing—an inward attitude of heart and mind, certainly, but an attitude which—if it isn't a mere pose—must be all the time influencing, controlling, directing, conduct. It can't be purely inward—it's a matter of thought, certainly, but as it were it is sacramentally expressed in action.

"Well, then, look at the fruits of culture as they have been expressed in Belgium—Belgium which has performed such services to the world and which has suffered such untold horrors for its faith—a martyr in the ancient sense, a witness who seals his testimony with blood.

"Or France, with its splendid free gallantry and its marvellous unity—priests and socialists and every class and kind rallying to its call. And what can one say of England? Did

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you see Peterson of McGill's letter quoting M. Barthon (later, Prime Minister of France) as saying on the occasion of a banquet in Montreal that 'if France had been saved from aggressions at the time of the Morocco crisis, she owed it solely to the steadfast loyalty of her British allies.'

'A tower four square to every wind.'

* * *

"I'm not so young as I was, and I confess there's nothing I would not give to be able to strike a good blow for the cause, but at least I will try to serve my country—and by that I mean the Empire, not only Canada—by giving my young people the best training I can, to help to fit and prepare them for their inheritance, by trying to teach them better the meaning of loyalty—*loi,* faithfulness to duty and obligation. Did it ever strike you how the two sides of education are indicated by St. Paul—'Endure hardness as a good soldier,'—the picture of the chosen soldier representing the sterner qualities, discipline, obedience, self-control, duty; and then, 'Whatsoever things are lovely . . . think on these things'—the gentler virtues, right ideals, compassion, the true knightly spirit which, thank God, is found in both the men and officers of our forces.

"And then public service and social responsibility. Take, for instance, our aristocracy at home and their example; instantly to the front in time of war, taking their full, and more than their full share of risks and hardships, not from constraint but willingly, almost in the spirit of a game. There's the Duke of Westminster, the richest peer in England, putting Eaton Hall and his other places at the disposal of the Red Cross, and off to the front, where he has already shewn remarkable daring and coolness. I quote him as typical to some extent. And it's so in time of peace too, in regard to public service.

* * *

'Comfort, content, delight,
The age's slow-bought gain,
They shrivelled in a night,—
Only ourselves remain.

'To face the naked days
In silent fortitude,
Through perils and dismays,
Renewed and re-renewed.

'Though all we made depart,
The old commandments stand;
In patience keep your heart!
In strength lift up your hand!

'No easy hopes or lies
Shall bring us to the goal—
But iron sacrifice
Of body, will and soul.

'There's but one task for all;
For each one life to give:
Who stands if freedom fall?
Who dies if England live?'"

That's the spirit of the Mother Country to-day. Can we be worthy of it?

* * *

"Our immigrants feel it and respond to it. Look at the Hebrews and Italians wanting to fight for the flag that has made them free and happy. They realize that this is the civilization for the world—the true culture, and it is guaranteed by the sleepless watch of British ships and by the strong spirit of her people, and by the springing up of the free peoples within her Empire whom she has brought forth, nourished and inspired.

"We teachers have our part to play in the task of making British ideas and ideals strong in our land—respect for law, without slavishness——'ordered freedom sweet and fair'—loyalty to king and law and duty, and above all to God—faithfulness to our inheritance and to the spirit of our forefathers.

"Forgive me," he concluded with a smile, "I don't often indulge in flag-waving. But the thought of it all stirs my blood like the sound of a trumpet."

* * *

I owe him an apology for the very free rendering, which is all I have managed to give, but I have tried to be true at least to the spirit of his utterance. And with all my heart I wish him godspeed in what is indeed a true patriotic service.

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(*Continued from* 12)

tival Service, and the vesting of the choir added very much to the beauty of the service. Rev. Rural Dean Woodcock preached impressive sermons, as also at the service in Christ Church at Bunitt's Rapids. Special offerings were made for the Mission Givings Fund.

OTTAWA

SMITH'S FALLS

Hours of daily intercession in St. John's Church on behalf of the military and naval forces of the Empire now engaged in war—Mondays and Saturdays, 4.45 p.m., Litany, with special supplication; Tuesdays and Thursdays, 7.30 and 10.30 a.m., Holy Communion; Wednesdays and Fridays, 7.30 p.m., Service of Intercession; Sundays, 8 and 11 a.m., 7 p.m. The church is open for private prayer every day throughout the year from 7 a.m. to 8 p.m. The services now being held are very largely attended. Several members of the congregation have enlisted for the front, amongst them the rector's youngest son and another son who resides at Port Arthur.

CORNWALL

Mr. Dennis Hill has been appointed organist of Trinity Church and has already entered upon his dutes. Before coming to Canada, he was for four years deputy organist of the Parish Church of Stratford-on-Avon, which has one of the finest organs and quite one of the best choirs in England. Mr. Hill holds high musical testimonials, and amongst them one from the organist of the Chapel Royal, London. There is every likelihood that under him the high musical standard of the past at Trinity Church will be well maintained.

QU'APPELLE

The Bishop has issued the following letter to the clergy of the diocese:

"Bishopstone," Regina,
August 18, 1914.

Reverend and Dear Brethren,—I am asking you during this time of war and great anxiety to give your people special and frequent opportunities for public prayer and intercession, as well as for the receiving of the Holy Communion.

Will you please see the "Litany" is sung or said upon Sundays, Wednesdays and Fridays, and that as many people as possible are gathered together at these and other stated times for intercession for the Church and Empire, as well as for the wounded, the suffering, the dying and the bereaved? Will you also appeal to the heads of all families in your parishes to use family prayers with a special prayer for peace?

I sincerely hope the clergy throughout the diocese will make a point of calling attention to the Friday fast and prevail in obtaining its observance, especially during the present distress.

The collect for the "Fifth Sunday after Trinity," the prayer, "In the time of War and Tumults," "The Prayer to be said before a fight at sea against any enemy," "A Prayer for Unity," and Bishop Lawrence's Prayer (printed below) may be used at any service.

The Empire calls to war, the Church calls to prayer. Let us see that the "Call" be distinct and frequent.

"When Moses stood with arms spread wide,
Success was found on Israel's side,
But when through weariness they failed,
That moment Amalek prevailed."

Brethren, my heart's desire and prayer to God is that the Empire may be saved and His name glorified.

Your affectionate Bishop,
M. M. Qu'Appelle.

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BIRTHS

TO Rev. and Mrs. R. Augustus Forde, a son, Sept. 10th, 1914.

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TORONTO

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A twenty-minute noon hour service of prayer for peace and for our soldiers and sailors is held every day except Saturday in Holy Trinity Church, Trinity square, off Yonge street, at 12.20. The public are invited.

St. Edmund's Church, Dovercourt, will be open daily at 12 noon for private prayer and meditation. A service of prayer and supplication for our troops at the front will be conducted by the rector, Rev. E. A. Vesey, every Wednesday evening at 8 o'clock.

The death of Mr. T. R. Fuller, son of the late Bishop Fuller, of Niagara, has removed a prominent figure from St. Stephen's congregation. The funeral service on September 2nd was conducted by the clergy of St. Stephen's. Mr. Fuller held many offices in the gift of the congregation and was always ready to give his time and ability to the furtherance of the work of the Church. He will be greatly missed.

A new dial has been placed in the clock of St. James' Cathedral. It is 6 feet 6 inches in diameter and made of glass. The old clock had become discolored and its dial was almost illegible. The new one was rewired and finished up neatly so that it can be read easily.

Rev. E. A. McIntyre, rector of St. Alban's Parish Church, has informed the members of the church that he will appoint a curate this week.

Work is proceeding on the construction of a new parish house, adjoining the church to cost $25,000, and a concert and social in aid of the building fund will be held in the church on October 5th. All the organizations in connection with the church will take part, and it is hoped that the receipts will be worthy of the object of the entertainment.

St. Simon's Church, which has been closed for the past two months, during the redecoration of the edifice, reopened on Sunday.

Members of the congregation have presented the church with a new pulpit. It is done in carved wood, the three symbolic figures in the panels being the work of one of the most expert English wood carvers.

At the opening of the service on Sunday the rector, Rev. Rural Dean Cayley, announced that a large red ensign had been presented to the church. It was draped on the west wall, where it would remain during the war. Until peace was declared, it had been decided to keep the church open daily from 9 a.m. until 5 p.m., so that those who wished to come and offer daily prayers for the triumph of honour and freedom could do so. The clergy would be present at noon hour for the purpose of conducting the devotions.

Work commenced last week on the erection of the body of the Church of the Good Shepherd. During the

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past two years services have been held in the basement. About $800 was raised in a campaign held last month for a building fund.

The beautiful decorations for the Harvest Thanksgiving Services attracted crowded congregations to St. Andrew's Church, Centre Island, last Sunday, both morning and evening. Bishop Reeve, who is in charge of it, and Canon Dixon were the preachers. Fruitfulness towards God was their theme, each treating the subject in his own way and style, and each was listened to with marked attention. Some fifteen or sixteen of the Highlanders stationed on the Island were present in the morning, the same number of Queen's Own having been there the previous Sunday. The singing was bright and hearty and the services thoroughly congregational, all joining both in the hymns, which were suited to the occasion, and the responses; and all seemed to appreciate the singing, kneeling, of "Our Loved Dominion Bless" at the close of evensong.

Rev. Canon Henderson, rector of St. Mark's Church here for forty years, died on September 14th in Bowmanville Hospital. Canon Henderson was holidaying in the vicinity of Bowmanville when he was taken ill. The funeral was held on Thursday from St. Mark's Church here.

NEWFOUNDLAND

Rural Dean Pittman, of Trinity East, has recently paid an official visit to each of the missions within his jurisdiction.

Rev. E. Clench, of Salmon Cove, Conception Bay, has returned from a pleasant vacation in England.

The Governor-General has acknowledged, with thanks, the receipt of copies of photograph of the arch erected in his honour at Trinity, in July last.

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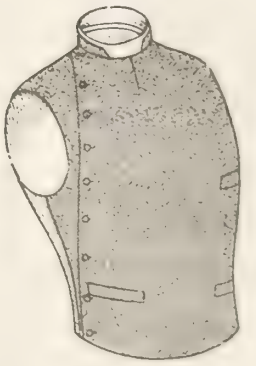

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That the feeling in the trade is very much more assured than it was four weeks ago is the opinion of Mr. R. D. Fairbairn, president of R. D. Fairbairn Company, Limited, manufacturers of ladies' outer garments and fancy dry goods.

Mr. Fairbairn believes the manufacturers of Canada as a class have largely in their own hands the matter of whether there will be good business for Canadian factories. "The business is there," said Mr. Fairbairn, "if the manufacturers will only get after it. The depression in trade which was in force before the war has certainly not increased since the war began; and, on the whole, manufacturers can be assured of good business, provided they do two things, —advertise and push the selling department to the limit.

Referring to his own business, Mr. Fairbairn said he did not anticipate cutting down one hour of labor or dismissing one employe or reducing wages as a result of the war. On the contrary, the present staff of upwards of 200 is being slightly increased. This continued activity is not due to any removal of competition, but to the continued demand throughout the country.

"We are absolutely confident," said Mr. Fairbairn, "that with the business to be done at home there is absolutely no excuse for any manufacturer of garments curtailing his output. People have to be clothed; our farmers are getting big money for their produce; and the $450,000,000 represented by our export business for this year must be circulated. The general trade of the country must of necessity not only hold its own, but advance."

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The Week

WITH the completion of the equipment of the Canadian Contingent and the hour of departure at hand, if it have not already passed, an epoch has been marked in the history of Canada. For the first time the free, self-governing people of Canada are taking a direct part in an European war, a war that is destined to change the conditions of living of over 200,000,000 people in the near future, for the people of Russia, as well as of Austria and of Germany, will come under the influence of new ideals. The departure of the contingent from Canada's marks not only an epoch in Canada's history but provides the psychic moment in the lives of thousands of parents and wives. For the vast majority of Canadians it is an entirely new thing to even contemplate the possibility of the call of son, husband or brother to do duty on the battle field. Even while the troops have been at Valcartier the reality of it all has not come home to many. With the departure from Canada the hearts of many fathers and mothers will take on an anguish of anxiety that will soon reach despair unless the vision they keep before them be not one of Horrible Possibilities, but of an Enslaved and Threatened Humanity calling on the free men of the world to liberate them and succeeding ages from a thraldom worse than death, and of the free men of the world, including their own sons, going forth to achieve the highest purpose of life—to do their duty, to bear the cross, even if need be, to their Jerusalem and their Calvary. It is the hour in which all that has been held, however lightly in the past, in the way of faith and trust in God; will assert itself; and this renewed and restrengthened day by day by God will give, and alone will give, the needed courage to the otherwise failing heart of mother, wife or father.

Lift Up Your Heart

"HELLO" is an ejaculation of surprise or a rough and ready way of hailing some one at a distance. With the introduction and widespread use of the telephone the vocabulary was, we cannot say enriched, but enlarged and amended—for the worse. Telephonese is characterized by phraseological solecisms and slipshod methods of speech. Something may be said in justification of the adoption of "hello" as the impersonal hail to the unknown individual who may or may not be at the other end of the line. It certainly has as much to commend it as the "Are you there?" which was for years the established telephonic hail in Great Britain. But nothing can be said in justification of the rough and ready, impersonal hail of telephonese passing into use as a form of salutation when friends or acquaintances meet on the street or elsewhere. The abandonment of "Good morning," or "How do you do?" and the substitution of the uncouth "Hello" is not limited to the newsboys on the street corners or to those whose environment is of the cheap order. It has a whole army of users among those who claim to have enjoyed considerab': "educational advantages." Unfortunately many of our so-called educational advantages have been productive rather than destructive of the cheap and the vulgar, and the "spirit of independence" for which "educational advantages" receive credit, finds frequent manifestation in the careless or wilful use of the cheap and the vulgar by those who ought to know better; who ought to be able to lead the avowedly uninformed and vulgar to higher things in speech and manner, but who are led by them in the other direction.

"Hello"

AT a meeting of the Canadian Club in Toronto on Monday a high note, and one that was needed, was sounded by Mr. J. W. Flavelle, a gentleman prominent in the industrial and financial affairs of the country. Referring to the retrenchment that has taken place in many quarters since war broke out and the tendency to seek a readjustment of affairs in Canada, he said: "This is not a war trouble. This is a readjustment of the affairs of Canada, and was inevitable with us even without any war. And when the readjustment has taken place, let us play the part of men. If we have been foolish and have entered upon engagements which we cannot meet, let us take our punishment, no matter how bitter it is, and let us start over again and learn that honest labour is the only road to success. Coming as it does from one who is so closely associated with industrial and financial interests, this outspoken condemnation of the get-rich-quickly policy of the past and of the present inclination in some quarters to shoulder responsibility for the inevitably disastrous results upon the war, and to seek evasion of responsibilities by means of a moratorium, is most welcome and should do much towards strengthening the country in determination to pursue prosperity in the future on saner and more manly lines.

Apt Advice

WHILE it is right and proper that the young people of Canada should have impressed upon them the wickedness of those who deliberately provoked and for years prepared for the war: to hate with a righteous hatred those unchristian ideals around which the militarism and tyranny in Germany have been built up, care should be taken in our Sunday Schools and in our day schools, as well as by the clergy and ministers in the pulpit—to avoid engendering or fostering racial animosities. It is inevitable, we suppose, that the words "Germany" and "German" should be used in referring to the evil that has been and is being wrought, yet too much emphasis cannot be given, especially before children, to the fact that the German people are themselves the first and greatest victims of the cruel and conscienceless system and men from which and from whom this bloody war has come. It is Kaiserism and militarism as a governing force that our young people should be taught to loath as a thing accursed. For the German people they should be taught sympathy and good will, and before them should be held the vision of the day when the German people set free from the curse that has afflicted them, will be among the great free peoples of the world—to the front in building up the brotherhood of man.

Not Racial

"THE wrong we are committing now (the invasion of Belgium) we shall make good when we have accomplished our purpose." Thus the German Chancellor, in attempted justification of an act of dishonesty and perfidy around which will be read for centuries the downfall of the German Empire and around which the downfall of that Empire is now being written in the blood of her brave but duped soldiers, and in the blood of the brave soldiers of several other nations. In this instance the wilful perpetration of an evil deed in order to accomplish a selfish purpose, with the intention of making amends after the purpose should be attained, involves nations, and a measure of destruction of life and property at which the whole world stands aghast; but the same evil course is constantly working for the moral ruin and downfall of individual lives which in the aggregate will in the year exceed the number of the victims of sword and shell, drawn and fired as the result of a great nation attempting to work out its destiny, through its alleged Christian rulers, by this philosophy of the devil. It is an old, an eternal truth which in spite of its inexorable manifestation, men and women constantly attempt to evade—that God will not be mocked—that whatsoever a man soweth that shall he reap—that evil, evil deeds, evil words, evil thoughts, though they may at times produce a seeming material advantage, never have begotten and never can beget a blessing, an increase of moral strength, of spiritual power, of self respect, for those who turn to them even as a temporary expedient.

The Philosophy of Satan

Our Old Country Letter

September 8th, 1914.

THE idea that out of all this dreadful tangle of the war may grow, not only a wide and lasting peace, but a better understanding between the churches of East and West, is one of the most consoling of our hopes. Certainly there would seem in the past to have been much loss to the so-called Latin churches by the completeness of their severance from the Greek. And now it is quite natural that warmth of feeling towards our Russian allies may tend to a fuller understanding and more cordial appreciation of the best features of their faith and worship. At any rate it is all to the good that we should rub off some of our insularity in religion as in other matters. One writer says:—"The friendship that is being forged between France, Russia and England through this present war is something very precious, and has much deeper roots than mere political expediency. Perhaps, too, it will have a great influence on religion, especially as regards England and Russia. Brothers in arms might well become brothers in religion too. This is a time for spreading information about the Russian Church."

There is also an interesting letter which continues the line of thought about the Church in France, to which I alluded last week, and is full of high hope. The writer says: "I have known France now for thirty-four years, and never, during that period, has the Church, despite all her troubles, appeared to me more characterized by present vitality, and by promise for the future, than she does to-day. At Dijon Cathedral last Passion Sunday the crowd at the High Mass was so great that I could penetrate no further than the porch, and I had to seek another church for my Sunday morning devotions. On the following Thursday, at 5 p.m., I found the huge Church of St. Clothilde, Paris, packed to the doors with a congregation of men—younger men, perhaps, predominating—for one of a series of men's services. Almost everywhere one sees signs of a great spiritual revival."

* * *

You will know before this reaches you the result of the Papal election, completed a few days ago. The new Pope is Cardinal Della Chiesa, who has taken the title of Benedict XV. He was created a cardinal only last March. He is aged 59, and belongs to an old and aristocratic family—a contrast to the simple peasant extraction of his predecessor. His election came rather as a surprise; but when it was announced all the cardinals eagerly surrounded him while the news was shouted to the outside world from the scaffolding shutting off the precincts of the conclave. There is said to have been an extraordinary scene in the Sistine Chapel, all wishing to be amongst the first to kiss the hand of the new Pontiff, after the scrutineers had announced his election.

After various formalities and the arrival of several distinguished functionaries concerned, he appeared to the people on the inner balcony of St. Peter's, on the parapet of which hung gorgeous drapery. The announcement of the election was hailed by an immense crowd, massed in the Basilica, whose enthusiasm culminated when "His Holiness" (the ritual ceremonies ended) appeared in his pontifical robes, and gave the apostolic blessing, which the congregation received kneeling.

It is a perilous and dreadful position—to my poor thought—for any man; but since its awful responsibility means also such vast powers, no section of Western Christianity, however personally unaffected, can be uninterested. God grant that the Italian Church may find, under him, some measure of purity and truth, concurrently with light. His predecessor's narrowness closed many doors, but at least Pius X. was personally sincere, even when his decrees wrought evil. Our prayers may help Benedict XV., even amidst the spiritual thraldom of "Vaticanism."

* * *

A correspondence is going on as to whether it is right or not for those of our own clergy who can be spared and are suitable, to volunteer for active service in the war otherwise than as chaplains. Most of the Bishops are opposed to this; and refuse permission, if fighting is contemplated. But posts for definite chaplain's work are, for the time, now filled, and there seems a good deal to urge on both sides. Here is one:—

"There can be no doubt that we are faced at the present moment by two great needs. Our country is fighting for its life, and needs recruits. We have been told over and over again that this is urgent.

"The other need is of the Church. She needs the men of the nation, whom she has lost to an appalling extent. I do not think that anyone who has worked with large masses of men, e.g., with our naval or military forces, will dispute this. The nation needs recruits—not officers or workers in fancy departments, but private soldiers. The Church of England needs Englishmen.

"In France there have been the same two needs. The nation has needed soldiers, and therefore has called to the colours 20,000 of her sons who are priests. It is possible that by so doing France has supplied the second need. Those who witnessed, as I did, the whole-hearted enthusiasm and affection with which the army and populace of France acclaimed and welcomed these priests when travelling to join the colours in the early days of mobilization, must have felt that God in His mercy has given to this generation of priests in France an absolutely unique opportunity of winning back the men of the nation to their church.

"Here in England political leaders are straining every nerve to arouse the nation to supply the need of men. We are told that the clergy should lend their aid. Undoubtedly they should; but of what value is precept without practice? I suggest that every deacon and priest who is of the right age, medically fit and unencumbered by family ties, should enlist as soon as possible. There will still be a sufficiency of clergy left to carry on the work of the Church during a time of universal self-denial. If those of the clergy who can would join the army, I feel confident, and I speak as one who knows the conditions, that not only would their characters be strengthened by the discipline of the life, and perhaps by 'active service,' and their understanding be enlarged by contact with the realities of life, but also that they would have such opportunities of witnessing for Christ by their example amongst their fellow soldiers, that the final effect upon the Church of England might be incalculable.

"If it be objected that it is contrary to canon law to shed blood, I would urge, first, that this war is for us a war of self-defence, and waged for the protection of the weak against the strong; secondly, that orthodox priests and monks are in the fighting line of Russia, and that the late Pope has not only dispensed the French priests so that they might fight without ecclesiastical censure, but also so that in the intervals of fighting, they may administer the sacraments to the wounded and to such others of their fellow soldiers as may desire them. What an opportunity for work in the very firing lines, where priests normally cannot be, this opens up!"

On the other side, so virile a leader as the Archbishop of York sums up a letter in the subject thus:—"Speaking generally, I am sure that the primary duty of the pastor at the present time is to be among his own people, and to serve his Master and his country there."

* * *

Over four thousand members of the Church Lads' Brigade have already joined the colours, and there is a movement to record one or more battalions of ex-members of the Brigade.

* * *

We are all gratefully interested to read of the warm sympathy in Canada—her soldiers and sailors and her generous gifts. But indeed we of the British Empire are all one now, in hopes and fears and prayers.

* * *

This wholesale strife of Christian Europe is a sad problem for missionaries to explain to their converts. I know saintly German missionaries in India at this moment in bitter distress for this. Oh, God, guide it all, for indeed we do need His "cleansing fires" of strong love.

VALCARTIER CAMP

Sunday last was a beautiful day and throngs of men attended the Church Parades which were held in various parts of the Camp. These parades are purely voluntary, but none the less the attendances were in the thousands. Five parades were held last Sunday besides the three services for Roman Catholics. The Bishop of Montreal visited the Camp on Sunday and preached at one of the services.

Two small wooden buildings raised on platforms have been erected in the midst of open ground, where service is held, and here it is possible to celebrate the Holy Communion. One building is for the Roman Catholics and the other for the Anglican and other chaplains.

The Rev. G. L. Ingles is attached to the 2nd Battalion composed of the Toronto regiments. Rev. Canon Piper is attached to the 3rd Battalion. Rev. A. B. Payne is attached to the 11th Battalion. Permanent appointments, however, have not yet been announced.

In the 3rd Battalion the daily Parade Service, started first with a few men as a purely voluntary service, has now become a regular part of the day's routine and is attended by most of the men, in spite of the earliness of the hour—six a.m.—and still retains it purely voluntary character.

LEVIS

The Princess Patricia's Regiment, at Levis, also enjoyed a beautiful Sunday, which meant that the Church Parade was duly held and attended by over half the regiment. The rector of Levis preached the sermon. No more beautiful spot could be found than the Levis Camp situated on a slope of a long hill, it commands a view of the St. Lawrence, the Isle of Orleans, and the distant Laurentians across the rivers, which is most grand. Under these conditions the Church Parades of the Princess Patricia's have been never to be forgotten events.

COMPLETION INCOMPLETE

THE Divine idea of completion being but preparation, paradoxical though it seem, comes before us in the earliest stages of God's recorded work. Throughout the days of creation, the "day", be the period what it may, is presented in an order the reverse of that which we are wont to consider natural. We are accustomed to consider the day as beginning with the morning, developing into strong light, and the hours marked by toil which ceases and changes into rest as the light merges into twilight, evening and the shadows of night; that with the twilight and shadows of night, work and the day is finished, completed. In the Divine record of the days of the Creation it is the reverse, "and the evening and the morning were the first day"; "and the evening and the morning were the second day." This is significant of the Divine ideal; of the Divine purpose in effort, in accomplishment, in life—the merging of the seemingly complete or the seemingly finished into the uncommenced but awaiting. A day's work is not finished, is not perfected, if at the end of the day it does not leave us better prepared for the task of the morrow; the evening of to-day's achievement requires the morning of to-morrow's effort to give it finality, to give it completion or perfection. As "to-morrow" is always ahead of "to-day," so is opportunity always ahead of achievement; where opportunity is not ahead of achievement, achievement has failed; it has not completed its day. This brings us to a realization of a seeming paradox that has been tersely put—there is no completion which does not merge in incompletion. Completion is but advance in preparation. Of every effort, of every period of every life, and of every life itself this is true or should be true. Where it is not true, effort, period and life are failing in the Divine purpose and in the Divine precedent. Educationally, the first day or period, that of kindergarten life, is not finished, is not complete unless its evening end in the morning glow of desire and equipment for higher mental effort. The school life that follows is mental death if its completion is with itself; it is incomplete unless it have prepared the mind for the greater efforts and the greater opportunities of the succeeding period. Each succeeding period is incomplete if it end in itself; unless it shall have brought home to him a realization of how much he has yet unattained and unless it shall have equipped him to apply what he has attained in pursuit of further achievement, the completion of the university course of the most successful student and "distinguished" graduate will be pitifully incomplete. The history of educational development, of scientific attainment, or political achievement has been the history of the incompletion of completion. Of the moral and of the spiritual life this is not less markedly true; the day's work of resisting temptation and the day's growth in grace do not end in that day's temptations resisted, in that day's spiritual victories, but in the increasing strength to resist to-morrow's temptations and in the increased courage to go closer to Calvary. The breakdown of so much in life, mental, moral and spiritual, is due to failure to recognize that no effort, no period, no achievement is complete within itself no matter how completely successful it may seem to be. "Sufficient for the day is the evil thereof," is woefully misinterpreted when it seeks to disconnect the self of to-day from the responsibilities and possibilities of the self of to-morrow. The self of to-day is the preparation of the self for to-morrow, and the self of life on earth is the preparation of the self of eternity. We may break in upon God's purpose and seek to make of the incompleted, unfinished self a series of completed selves arranged according to our days or periods when we served God or were faithless. But the completion of self and the completion of every effort and achievement awaits the day made up of the evening of life on earth and the morning of life in eternity.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.' "

Ques.—"An Enquirer." Your letter is too long for publication at length. You ask in effect for Scriptural proofs for keeping Sunday as the Holy Day instead of the Jewish sabbath.

Ques.—In the ancient church from the very time of the Apostles, as Bingham, in "Antiquities of the Christian Church," points out the principal and most noted among the sacred festivals was that of the Lord's Day.

"The apostles themselves are often said to meet on this day for Divine service, being the day of the Lord's resurrection, Acts xx. 7, 'On the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight'; so again, 1 Cor. xvi. 21, 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.' And St. John expressly styles it the Lord's Day, Rev. i. 10, 'I was in the spirit on the Lord's Day'; which cannot mean the Jewish sabbath; for then he would have called it so, nor any other day of the week; for that had been ambiguous; but the day on which Christ arose from the dead, on which the apostles were used to meet to celebrate Divine service, on which Paul had ordered collections to be made, according to the custom of the primitive church."

The Laymen's Missionary Movement and the War

THE following resolution was unanimously passed at a largely attended meeting on Tuesday evening of the Canadian Council of the Laymen's Missionary Movement, on motion of Mr. N. W. Rowell, K.C., seconded by Rev. Canon Gould—

"The Canadian Council of the Laymen's Missionary Movement recognizes that Christianity is now on trial both at home and among the non-Christian peoples of the earth; that the present war is a most serious challenge to the Christain faith, and to the supremacy of the Prince of Peace. Unless the Church meets this challenge with courage and self-sacrifice and triumphs over all difficulties she will lose her claim to moral and spiritual leadership among the nations of the earth.

"In view of this grave crisis, its effect upon Christian missions and the embarassment of the work of continental missionary societies through the ravages of the present war, a peculiar responsibility rests upon the churches of North America to assist in meeting the situation by not only maintaining their present work at home and abroad at its highest efficiency, but by strengthening this work in every possible direction. Years of abounding material prosperity in Canada have turned the thoughts of many men away from the supreme claims of religion. The present serious attitude of mind on the part of our people, brought about by war, presents the Church with one of her commanding opportunities to rally all her Christian forces in support of a movement for quickening the spiritual life at home and for the world-wide extension of the kingdom of the Prince of Peace.

"The Canadian Council urges upon every man the supreme importance of the present hour, and resolves to go forward with its work in the full assurance that God is able to overrule the present distress and make the coming year a turning point in the religious progress of the world."

MARTHA OR MARY

I cannot choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said;

And yet to serve Him!—Oh, divine employ—
To minister and give the Master joy.
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat.

Worship or service—which? Ah! that is best
To which He calls us, be it toil or rest
To labour for Him in life's busy stir,
Or seek His feet, a silent worshipper.

The Ashes of Louvain

A Memory and a Protest

By the Reverend J. C. V. Dusett, Rector of Rotherhithe in "The Church Times"

LOUVAIN in ashes! Its glorious Hotel de Ville possibly a ruin! The noble church of St. Pierre a smoking cavern with blackened walls! What a horrified cry of execration has gone up to heaven from the whole civilized world against the vandal horde that has done this thing!

And what a mockery of an excuse is offered for the wanton act! A German military rabble is retreating on Louvain; the unnerved German corps in occupation of the city mistakes the retreating body for Belgians, or French, or British, or what not—possibly Japanese—and fires upon them. Thereupon the infuriated commander enters the city, accuses the civilians of having shot at his men, and then in revenge for the imaginary offence gives orders for the perpetration of the hideous crime, which has revolted humanity throughout the world.

What passionate regrets sadden our hearts as we think of the glorious history of old Louvain! The learning of the West owes an immense debt to its University. It was founded by Pope Martin B. and Duke John IV. of Burgundy

In 1426,

as the Middle Ages were drawing to a close. When the influence of the Renaissance began to spread over Europe, Louvain had already become famous for its learning, and it played an important part in the struggles on the Continent between the Old Learning and the New. The Dominicans had established themselves as teachers in the University, and theirs was the predominant influence. It was an influence thrown entirely upon the side of the Old Learning and against the growing demand for reform.

But there was also in residence at the University of Louvain a man whose writings were rapidly making their influence felt throughout the whole Church of the West.

This Was Erasmus.

From out of his study at Louvain there came his edition of the Greek New Testament, his paraphrases of Scripture, his commentaries on the Fathers. It was a work of epoch-making importance, for it secured the triumph of the New Learning. Through the genius of Erasmus the Church was once more brought back to the study of the Gospels in their original language, the study of the great Greek theologians, and the study of Church order and discipline in those early days before ever a universal Papacy had been dreamed of. It was the learning of Erasmus which placed in the hands of our own Cranmer and Hooker, Parker and Jewel, the knowledge which enabled them to make their appeal to Scripture and the ancient Authors in defining the position of the English Church.

But this work was not done by Erasmus without bitter opposition. The Dominicans at Louvain did their best to silence him. The Prior, not daring to attack him openly, preached at him from the University pulpit. Erasmus complained to the Rector of the University, who invited the Prior to defend himself. Erasmus describes the scene in one of his letters. The Prior, he says, could only pour out abuse, and could bring no arguments to prove his case. He accused Erasmus of being a Lutheran. If he were not so, why did he not write against Luther? Erasmus replied that it was none of his business to irritate Luther, who had horns, and knew how to use them.

Cajolery was tried where abuse had failed. Erasmus was offered a bishopric if he would attack Luther. But his ambitions were not of that kind. He was a student, and only asked to be left in peace among his books at Louvain. But there was no peace in those stormy times for one whose researches had made the mediæval Church theory for ever impossible. The monks hunted him from Louvain, and obliged him to find a home in Basle.

Since the time of Erasmus, the University of Louvain has had a varied history, but the constant growth of

Its Splendid Library

is a testimony to the services it has rendered to the cause of learning. One hundred and fifty thousand volumes were on its shelves; many beautiful and precious manuscripts were housed within its walls. How heart-breaking to think that all this should have disappeared and that only charred fragments should remain to tell of the loss! Centuries ago invading hordes from Asia destroyed the great libraries of Cæsarea and Alexandria. It has been reserved for the nation that claimed to be in the van of human progress to burn in wanton impotent rage the historic library of peaceful Louvain. Could irony go further than such a commentary as this on so braggart a claim?

And the lovely Hotel de Ville! Has that fallen? It is inconceivable to think that this, too, lies in ruins. The later reports to hand seem to indicate that it may have been spared. What a delight it was to stand beneath the fairy-like tracery of its walls and turrets and high-gabled roof! The sculptures on its walls were a Bible in stone. Every niche and cranny was filled with the portrayal of some scriptural scene. Very quaint were some of the modes of representation. All were full of life and vigour. Only the genius of the Middle Ages could have produced such work. The modern hand can imitate its form but cannot reproduce the spirit of the old. Has the barbarian hand overthrown it in its fiendish, purposeless revenge? Let us hope that the later reports are true. But of the rest of the city there is no doubt of its complete destruction. A city far away from the battle front, a city with no strategical significance,

A City of Peace, The Home of Ancient Learning

and the glory of the arts. Its destruction is like the massacre of non-combatants, of women and children. It is the beating down of the defenceless. It makes the whole world recoil in horror from the despotism that could perpetrate such an act.

The noble church of St. Pierre has gone, and with it, there is too much reason to fear, the rich works of art it contained. Among them was the masterpiece of Dierick Bouts, "The Last Supper." Dierick Bouts was a native of Haarlem, but removed in middle life to Louvain, where the best of his days were spent. In technique he shares the limitations of the Early Dutch School, but his work is full of devotion. His finest picture is now lost for ever.

Just outside the city of Louvain is the great Abbaye de Parc. In strongest contrast with the awful scenes of bloodshed and burning which sadden our hearts to-day, the thoughts of the present writer go back to a visit which he paid to this Abbey a year ago. He had taken a party of Rotherhithe churchpeople to Belgium and wished them to see what the life of a religious house is like. A courteous invitation was received from the abbot to visit the monastery, and on our arrival one of the monks welcomed us, telling us that he had instructions to show us round and to tell us all we wished to know of the character of the life.

Like the great mediæval monasteries, the Abbaye de Parc has its own estates, with its farm buildings, in which the work is done by the lay brothers attached to the Order. In the abbot's apartments and the reception rooms of the monastery were many works of art, not perhaps of a very high order, but interesting as giving a record of the history of the house. The whole group of buildings is dominated by the church of the monastery. The choir is reserved for the canons, but the body of the church is open to the people of Louvain, by whom it was freely used.

It was indeed

A Scene of Peace and Beauty When

we paid our visit last year to the Abbaye de Parc. One wonders what fate has befallen it now. Has it been given over to the brutal soldiery of the invaders to serve them for barracks, or has it shared the destruction of the city at its gates?

Louvain the beautiful, the home of learning and of the arts, lies in ashes. But surely, surely, the civilized world will see to it that her life shall not have been given in vain! For has not this awful act of vandalism shown beyond possibility of doubt that the enemy against whom we are fighting is the enemy of humanity?

Will not the

Whole Nation Go Forward

more than ever with a passionate conviction that the cause for which we are fighting is indeed the cause of God? For we are fighting for honour, for justice, for liberty, for truth; we are fighting against an iron despotism, a cruel oppression, an over-weening ambition that would trample on the rights of the weak and the helpless. There are times when we do well to be angry, when we should be false to our manhood if a deep, fierce resentment were not burning in our hearts. Such a time is the present. For hideous stories of the treatment of women and children have come to us vouched for by authority. And now here is the story of Louvain. In the Name of God we must go forward and see this struggle through.

"THE chief blessedness of intercessory prayer is that we can use it for those whom we love when we can serve them in no other way. Their distance, their nearness, their unbelief, their pride, their dignity, their resentments, their desperation, may render our other helps—helps of the hand or tongue, of counsel or cheer or warning—impossible or futile, but help through prayer is always open to us."

The Clergy and the War

Should a Priest be Combatant?

The Primate's Inhibition and the Keeper of the Records' Justificaton

THE following letter has been sent by the Archbishop of Canterbury to the English Diocesan Bishops:—

My Dear Bishop,—I have been receiving, like many other Bishops, inquiries both from clergy and laity as to whether it is legitimate and reasonable that clergy should now volunteer for service as combatants. I recognize the *prima facie* arguments which can be used by the younger clergy or by others on their behalf in support of such action at a moment like the present, and I have given careful attention to a question which some people feel to be a very difficult one. By every line of thought which I have pursued I am led to the conclusion that I have been right in maintaining from the first that the position of an actual combatant in our Army is incompatible with the position of one who has sought and received Holy Orders. The whole idea which underlies and surrounds Ordination implies this. We have a calling of our own of a quite specific kind, and throughout the whole history of the Church authoritative expression has been given to the paramount obligation of that calling. Under this obligation those who have been ordained to the ministry of Word and Sacrament ought, even in time of actual warfare, to regard that ministry, whether at home or in the field, as their special contribution to the country's service.

I rejoice to know that from the ranks of the most active of our clergy there have been offers to serve as chaplains in the Army and Navy during the war, far more numerous than could possibly be accepted. Those who have been so accepted are sharing to the full the brunt of our campaign. Like myself, you must now be giving counsel to clergy, and especially to younger clergy, who seek advice in this matter. In giving such advice I have tried to keep in view not only the personal fitness of the particular man for service with troops, but also the claims and opportunities of the parish, or other work, which he would be leaving. During the coming months, when in every congregation and in every home the hearts of men and women will be open in a unique degree, and when guidance both spiritual and temporal will be sought and welcomed, the opportunities of helpful service open to an experienced parish priest may probably be greater than any that we have known. Other and younger men may be able to use as well or better than he could use it the sacred opportunity which falls to the chaplains in the field, and he must be on his guard lest the glamour of that call may lure him from the more prosaic but not less vital work to which he has been solemnly accredited at home. Its unique opportunities will, I believe, grow constantly greater as the days of trial and stress run on. Among his privileges will be the encouragement and help which he can render to those whose husbands, brothers, and sons are fighting for their country's honour, and the rallying of our manhood everywhere to the country's service.

I am, yours very truly,

RANDALL CANTAUR.

The Rev. Sadler Thillipps, Keeper of the Records at Fulham Palace, thus justifies the right of the clergy to bear arms:

The Archbishop of Canterbury thinks the clergy may not fight . . . It is fortunate we do not live under Papal rule in the British Empire or we should have it—the clergy shall not fight. And yet, if they are young and strong enough, with their athletic training, with the very mania of sports at Schools and College, where could you find fitter men? And if moral character means success in war—where more likely men than in the ranks of the 23,000 clergy? One Bishop of London donned his uniform again after his consecration . . . this is well known.

What underlies the objection? Surely the doctrine of Transubstantiation, the hands which can work this so-called miracle are too sacred to load a gun or grasp a sword. But avoiding Transubstantiation? — as we refuse it with the Easterns—as a spiritual legerdemain. If any cleric feels called to fight, surely this old materialistic fable will not stand in the way.

Besides, are not the clergy the lot of God—and is not God the Lord of Hosts, and the clergy all officers of the Church militant here on earth? Before a clergyman is ordained he must be a man, and by tradition a perfect man, without defect or disease, and he must be sworn as liegeman to his King.

All this is granted; then suppose the enemy landed in England,would it not be the duty of the King to call this sworn body of picked men to not only fight but lead their parishoners under capable military men; moreover many of the clergy are drilled and trained men already.

This war will unite Englishmen . . . all the world over,—it will destroy party feeling, and we shall see in the face of danger how much we have in common. Let us hope it will destroy the longing towards the Roman papal ideals which lingered in many minds. The late Bishop Collins, one of the most learned and spiritual men who ever worked for the Church of England, said—when I come back from the Continent of Europe I always thank God I am not a papal Catholic —this meant a great deal from him. He said, moreover, there is a great future for Russia—she has been tried in the fire and will come triumphantly forward, as the God fearing people. His words look like a prophecy.

What we need is unity. Instead of parties imagining differences which do not exist let us get to know each other. Exchange pulpits and be enemies only of evil—fighting manfully for our land, in our own way,—and recollecting the words of Charles Kingsley, "God has blessed England because of the Church of England," and in that Church of England where there are no despotic restrictions we can all be loyal to our Book of Common Prayer—and the labour spent in denouncing each other can be utilized to encourage each other, to increase craftsman in work,—and unity in the Empire,—and we may get a bit of the Russian religious spirit, and they may learn from us a little of the spirit of toleration,—and thus mutually improve each other. Well managed by the clergy who are a compact corporation, English work can supply Russia—and Russia agriculture and produce supply England with food—and with France, probably made a national Church again, instead of a part of a papal Empire,—and England made more religious by adversity,—there will be a great advance in the Kingdom of Christ—and Japan might be the first great convert to Christ, and peace reign instead of Kaiserdom and brutality.

"THE HAPPIEST HEART"

"WHO drives the horses of the Sun
Shall lord it but a day;
Better the lowly deed were done
And kept the humble way."

"The happiest heart that ever beat
Was in some quiet breast,
That found the common daylight sweet,
And left to Heaven the rest."

—*John Vance Cheney.*

TORONTO DIOCESAN LAY READERS' ASSOCIATION ANNUAL MEETING

THE annual meeting of the Toronto Diocesan Lay Readers' Association was held in the Chapter House of St. Alban's Cathedral, Thursday, September 17th, W. J. Dyas, President, in the chair. Archdeacon Warren, Warden of the Association, was present and in addition to opening and closing the meeting with prayer, made a short address, in the course of which he spoke of the necessity of increasing the number of Readers in the Diocese, and of the steps he was taking to canvass the city clergymen, particularly to look out suitable men in their congregations and enlist them for the work. He also referred to the necessity of Readers preparing men for the important work with which they were entrusted, and expressed the hope that all would cooperate to make the Association a thoroughly efficient one and a means of doing a valuable work for the Church in the diocese.

The President referred to some things that had been accomplished during the year, and Secretary E. B. Burt, spoke of some things that required to be done. Treasurer, E. de W. Greene, reported a balance in hand of $5.50, and that at present only about one-third of the Readers of the Diocese had become subscribing members of the Association.

Following were elected officers for the current year: President, John Keir, Streetsville; First Vice-President, C. J. Agar; Second Vice-President, Phillips Dykes; Secretary, W. J. Dyas; Treasurer, E. de W. Greene; Executive Committee, C. Ball, C. Edkins, E. B. Burt, G. Bemister, (Haliburton), E. Raikes, and S. McAdam, (Barrie).

During the past year three members of the Association had died, viz., S. T. Church, St. Phillips', Toronto; W. P. Thompson, St. Mary Magdalene; and F. J. Foote, Shanty Bay, and a resolution of sympathy with their families was passed.

A suggestion was made by the new President that an endeavour be made during the year to call together the Readers in the Archdeaconaries of Peterboro and Simcoe at the annual meetings, with a view of increasing the interest of the country Readers in the Association. The suggestion was approved of and will be considered by the Executive Committee after the views of the Archdeacons have been obtained.

The Readers' Badge is now available, and those desiring to have the same should communicate with Mr Dyas, Secretary, Dineen Building.

The Church in Canada

ALGOMA—R. T. REV. GEO. THORNELOE, D.D., D.C.L. ..... Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D. ..... Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D. ..... Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L. ..... Calgary, Alta.
COLUMBUS—RT. REV. J. C. ROPER, D.D. ..... Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D. ..... Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D. ..... Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D. ..... London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D. ..... Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D. ..... Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D. ..... Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D. ..... Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D. ..... Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D. ..... Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D. ..... Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L. ..... Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L. ..... Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston ..... Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L. ..... Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D. ..... Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D. ..... Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D. ..... Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMAN, D.D. ..... Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D. ..... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.

ALGOMA

SAULT STE. MARIE

St. Luke's Pro-Cathedral

On Sunday, September 3rd, the Bishop of Algoma, the Right Reverend George Thorneloe, D.D., and the Venerable the Archdeacon of Algoma, Dr. Gillmor, were present at the eleven o'clock service with the special intention of inducting the Rev. W. S. G. Bunbury, M.A.

The service was that of matins, and Holy Communion. The Bishop preached and expressed his pleasure that the parish no longer remained without an official head. He urged the congregation to make their prayers especially a proof of their willingness to welcome and co-operate with their pastor. The fact that the service lasted till nearly two o'clock was due to the large number of communicants who made special efforts to join in this proof of fellowship.

The Rev. W. S. G. Bunbury and Miss Bunbury have entered The Rectory and will shortly be settled down. They have expressed themselves most thankfully for the warm-hearted reception with which they are meeting.

BRUCE MINES

The Venerable Archdeacon Gillmor will be at Bruce Mines on Sunday, September 20th, assisting the Rev. S. F. Yeoman, missionary in charge.

WIDDIFIELD

The weekly services have been well maintained by Mr. Cooper. On Sunday, the 16th August, the Rector gave the little band of communicants a celebration of the Holy Communion and carried the Sacrament to a nearby house to a dying woman.

DEPOT HARBOUR

From *The Canadian* we learn that the Rev. C. E. Emerson is leaving at the end of this month to attend Toronto University and to take up parish work under the Bishop of Toronto. The Rev. C. E. Emerson conducted his last services in St. George's Church on September 20th.

The Rev. Norman Smith is expected to commence duties here on October 1st.

We are glad to welcome another clergyman to the diocese, but do not like to think of losing any, even though others may reap the benefit.

NORTH BAY

In *The Open Door* the Rev. C. W. Balfour writes a September letter aptly urging the claims of the Captain of our Salvation in Whose cause, the cause of spiritual patriotism, he calls on his people to be as ready as our Empire's pledged ones to make sacrifices. "The Church is one armed camp," "all are pledged," "no discharge."

The very necessary repairs to the brickwork of the parish church have been taken in hand by Mr. Gilmour.

GORE BAY

On September 8th the Bishop of Algoma returned to continue his visitation of the Manitoulin Island, which was cut short by a return to Sault Ste. Marie. The Bishop was requested to confirm two candidates, women, at evensong, when the Rev. H. F. Hutton read the service. The Bishop spoke briefly on the Blessing of Peace to be found even at this time of strife and turmoil under the wings of Mother Church, whose quietness and strength continues the work of her Lord.

The day following, the day appointed as a day of intercession, was marked here by the chief pastor celebrating the Holy Communion and a large number of communicants joining in that highest act of Intercession. In the evening, not only our own people, but many others availed themselves of the opportunity to join in a great service of prayer. The Rev. W. H. Johnson preached as the incumbent was with the Bishop at Silverwater.

SILVER WATER

Here there was the usual well filled church and that in spite of short notice of the Bishop's coming. The lessons were read by Mr. H. Cocks, the student in charge. The Rev. H. F. Hutton read the service; the Bishop preached and led the Intercessions for Peace.

The next day Bishop, priest, catechist and one of the wardens, Mr. W. Priddle, paid a hurried visit to the Indian Reserve of Sheshegwaning.

SHESHEGWANING

The Indians, with Mr. W. Dunn, catechist and school teacher, were waiting for the Bishop in two ranks, down which he passed shaking hands on either side. After robing in the vestry (a tent outside the school) the Bishop was preceded by Mr. Matthew Sampson as interpreter, and the Rev. H. F. Hutton as server, into the schoolhouse, now converted temporarily into a church, the Indians singing a hymn in their own language. Practically all the communicants were present and it was indeed a Corporate Communion. In speaking from the words "Come unto Me" the Bishop expressed his pleasure in seeing so many and the children too not forbidden. He also assured then that he was doing all in his power to secure them their just due in the matter of land for their church. He had distinct assurances only two days before from Mr. Smythe, their member of the Dominion Parliament, that he had the matter in hand and that he anticipated no difficulty whatever.

After service followed a short council with the Indians. To their great disappointment (for the Indians had prepared *"more chickens"*!) the Bishop was compelled to decline their invitation to the feast. At considerable trouble to himself Dr. McIntosh had gone out of his way and was waiting with automobile at Silverwater to convey them back to Gore Bay.

FORT WILLIAM

St. Thomas'

The Harvest Festival will be observed probably September 24th and 27th and the Rev. E. Pierce-Goulding, Rector of St. Paul's Church is to preach on September 24th, Thursday.

St. Paul's

Despite the unfavourable climatic conditions of Wednesday, September 16th, a large congregation attended the special service of intercession held in St. Paul's. A choir composed of members from the various Anglican churches rendered solemn and impressive music. The sermon was preached by Rev. Pierce-Goulding.

St. James'

Harvest Thanksgiving Services were held in St. James' Church, the special preacher in the morning being Rev. J. C. Popey, of Haileybury and the rector at night. Both services were well attended and the special music was beautifully rendered by the choir.

ATHABASCA

ALBERTA

St. Luke's, Red Deer.

The Rev. W. H. Fanning Haris, of Stettler, was inducted rector of St. Luke's Church, Red Deer, on the 13th by Archdeacon Dewdney. On Friday evening an informal gathering was held in the parish hall, to afford the congregation an opportunity to meet the new rector.

HURON

LONDON

Huron College Alumni

Rev. A. A. Bice of this city, was elected President, and Rev. W. L. Armitage, of Toronto, vice-President, respectively, of the Huron College Alumni Association at its annual meeting on Tuesday. Mr. R. W. Allin, M.A., field secretary of M.S.C.C., addresed the evening meeting on the 15th.

STRATFORD

An exchange of pulpits on Sunday brought Rev. T. J. Charlton, rector of Trinity, Mitchell, to St. Paul's, while Rev. J. W. Hodgins was in Mitchell.

Rev. W. T. Cluff, rector of St. James' Anglican Church, conducted intercessory services for the British soldiers at the front on Wednesday evening. There was a good attendance of the congregation.

MONTREAL

Rev. J. Fred. Morris, formerly of this diocese, has been licensed by Bishop Greer to officiate in the Diocese of New York during his diaconate. The Bishop has placed him in charge of the chapel of the Good Shepherd, Greenwood Lake, Orange County.

NEW WESTMINSTER

St. Stephen's, Burquitlam.

A new church bell has recently been donated to St. Stephen's by the

vicar and church wardens of St. Paul's, Vancouver. The bell, which is of full tenor sound, adds to the attractions of one of the prettiest churches in the diocese.

MACKENZIE RIVER

The Bishop of Mackenzie River is on his way east to sail to England on a four months' furlough.

NIAGARA

The Bishop of Western New York has given formal consent to the call extended to the Rev. Percy Isherwood, B.A., of the Church of the Holy Communion, Buffalo, N.Y., to be rector of St. John's Church, Mount Morris, N.Y. Mr. Isherwood, who was formerly curate of St. Philip's Church, Hamilton, Ont., has accepted the call and expects to take up his new duties on October 1st.

ST. CATHARINES

ST. THOMAS'

The return of Ven. Archdeacon Perry from an extended sojourn abroad and the departure of Rev. Ralph Mason, who took charge of the parish during his absence, offered an opportunity last week to the members of St. Thomas' and other Anglican churches in the city to enjoy a delightful social time in the basement of the church. The Sunday School room was tastily decorated for the occasion with flowers, etc., and so large was the attendance that all could not find seating. It was a generous tribute to the esteem in which the two clergymen and their wives are held.

ONTARIO

The Rev. J. W. Chaplin-Wilkinson, Vicar of Compstall, Cheshire, England, and who at one time spent four years of his ministry in Parham, near Kingston, in the Diocese of Ontario, has been appointed Vicar of St. Thomas', Hyde. Mr. Wilkinson's incumbency of Compstall has, according to local journals, been marked by much growth, the fruit of earnest and devoted labours of this vicar.

RURAL DEANERY OF HASTINGS

A "missionary mission" will be held in all the parishes and missions of the Rural Deanery of Hastings, Sunday, Monday and Tuesday, October 11th, 12th, and 13th. The object of the mission is to create missionary enthusiasm and to give emphasis to the spiritual benefit of missionary activity. The mission will be preceded by a meeting of the clergy of the deanery Monday, October 5th, in the parish of Tyendinaga for final preparation.

Those who will conduct the mission in the various parishes are the following: The Lord Bishop of Kingston, Dr. Bidwell, at Madoc; the Rev. Canon Gould, M.D., secretary M. S. C. C., at St. Thomas', Belleville; Mr. R. W. Allin, M.A., field secretary M. S. C. C., at Christ Church, Belleville; the Rev. R. W. Spencer, of Camden East, at Bancroft; the Rev. Walter Cox, of Gananoque, at Tweed; the Rev. R. M. Millman, M.A., of Japan, at Roslin; the Rev. A. L. McTear, L. Th., of Bath, at Shannonville; the Rev. W. E. Kidd, M.A., of Napanee, at Coe Hill; the Rev. Rural Dean McCreeggan, of Tyendinaga, at Bannockburn.

DESERONTO

The Harvest Thanksgiving Services at St. Mark's, September 6th, were thoroughly enjoyed by the congregations morning and evening. The church was most tastefully decorated by the members of the Chancel Guild with grain, fruit, flowers, vegetables and a loaf of bread. The English and French flags occupied prominent positions and gave a military touch to the church and services. The music reflected credit on the organist and choir and was hearty and thoroughly congregational. The Rev. Walter Cox, Rector of Gananoque. preached most able sermons and was assisted at the evening service by the Rev. Rural Dean Creegan, of Tyendinaga.

A national service of intercession for the British soldiers and sailors was held in St. Mark's Church, September 9th, when the Rev. Rural Dean Creeggan preached an excellent sermon. The touching and beautiful form of prayers put forth by the Archbishop of Canterbury were used. If this terrible war teaches us all the absolute necessity for and the great power that lies in prayer it will not have been waged in vain.

OTTAWA

Four bales of material for missionary fields were sent out during the summer months by the Women's Auxiliary of the Ottawa Diocese as reported at the first meeting for the season of the board, held in Lauder Memorial Hall.

Miss Amy Macnab, the Doreas secretary, told of this work, one bale going to the Deep Sea Missions on the Labrador coast, a bale for Lepers was sent to a mission in China, a third to Fort Pelly in the Diocese of Saskatchewan, and the fourth was an emergency bale, sent to Moose Fort, Saskatchewan, the industrial school there having been burned down and everything lost. The Dorcas secretary also gave the receipts in her work during the summer months as $93.76; expenditure, $50.41.

RUPERT'S LAND

The Rev. W. W. Thomas visited Miami on Sunday, the 13th inst., and held a celebration there.

At present Morden parish is being supplied from Winnipeg with Sunday services, the Rector (the Rev. B. L. Whitaker) having gone to Valcartier as chaplain.

The theological students will be returning this week to St. John's College for the Michaelmas term. One or two have volunteered for the front but the numbers will shew an increase as several new men are entering.

The Rev. J. W. Woolfe is temporary priest-in-charge of Christ Church, Winnipeg, the Rev. W. Walser having gone to England for a holiday.

The Rev. W. A. Ferguson, of St. John's College, is assisting the Rector of St. Luke's at the Sunday services.

The Rev. Walter Loucks is spending a month's holiday in Ottawa, the scene of his former labours.

Many churches in the city are holding daily services of intercession in connection with the war, among them St. John's pro-Cathedral.

The Rev. Louis Laronde has resigned the parish of St. Peter's, near Selkirk, and has accepted the Principalship of the Industrial School at Le Pas. St. Peter's is temporarily vacant.

The Rev. E. H. Quainton is holding a retreat for the clergy of the Brandon Deanery on the Sioux Reserve at Griswold. The spot is ideal for such a purpose as it is secluded, shady and overlooks the Assiniboine River.

The General Missionary is holding a special campaign for the Home Mission Fund throughout the diocese from September 27th to October 4th.

The absence of so many clergy who have volunteered for the front is a burden which the brethren in the diocese are glad to shoulder, since it is a testimony to the devotion of the diocese to the Empire.

OAK LAKE

St. Alban's Church, daily at 12.05 to 12.15 noon, the Rev. J. A. Shirley, M.A., Rector, has conducted the service of intercession on behalf of the naval and military forces issued by His Grace the Archbishop of Canterbury at the request of His Majesty's Privy Council.

A patriotic service to which the Home Guards were invited, was held at St. Alban's Church on September 9th, when suitable hymns were sung and a splendid address was given by the Rector, the Rev. J. A. Shirley, from the text, "If God be for us, who can be against us?"

DILKE, SASK.

Work is in progress on the church to be built by the Anglican Mission Church of St. Lucy. Brick construction.

KOLA

A large congregation assembled on September 13th at Kola Church, when His Grace, the Archbishop of Rupert's Land confirmed eight candidates.

CROMER

The Archbishop of Rupert's Land spent the week end at Cromer as the guest of Mr. Thos. Turnbull. On Sunday evening Confirmation was held in the Orange Hall, Cromer.

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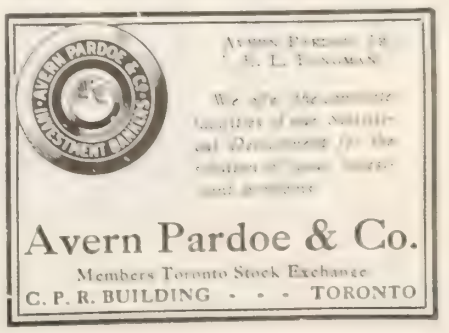

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where about 100 people attended the Divine Service.

SASKATCHEWAN

Confirmation services were held by the Bishop of the diocese during the past month at the following places:—Saulteaux School House, Golden Valley, Tangleflags (St. Mary's), and Waseca.

The Bishop has consecrated Holy Trinity Church at Campbell Lake. This church has been recently moved to its present site from a distance, where it was originally built. Mr. Dainton is in charge of this point.

The following other churches have been consecrated by the Bishop during the month:—Holy Trinity, Golden Valley, where Mr. Pearson is in charge; St. Andrew's, Fielding, where Mr. Reynolds is in charge.

The Bishop has dedicated Emmanuel Church, at Nunebor, and also consecrated the cemetery for Nunebor and Fartown.

The Rev. H. R. J. Canham, of Perdue, spent a few days visiting with his brother the Rev. E. J. Canham, at Bal Jennie, during the past month.

The valuator of the Dominiion Government, Ottawa, spent a day recently in conference with the Bishop at Prince Albert, in connection with Church lands at the Pas, the transfer of same having been held up for the past two years. No doubt the matter will be settled at the next meeting of the executive committee.

The Rev. E. J. Canham, who is on the British Reserves, Medical Department, has been called to the front, and has left for Quebec. His little child, who has been seriously ill for many months, is somewhat improved and is able to walk again, though still far from strong.

TORONTO

Rev. T. Beverley Smith, Rector of St. John's Church, occupied the pulpit on Sunday last, after an absence of three months, having been on a health trip in Prince Edward Island. During his absence Rev. Canon Daniels had charge of the parish.

The Rev. Charles Le Vesconte Brine, Rector of Christ Church, N.H., former curate of St. Thomas', is the guest of Mr. T. C. Moberly, Roxborough street. Mr. Brine is a graduate of King's, Nova Scotia.

TORONTO

St. John's, Norway

St. John's Cemetery was the scene of a most impressive service on Sunday, September 14th, when the I.O.F., headed by the Highlanders Band, decorated the graves of their departed members. Six hundred strong they marched from the hall to the familiar strains of "Onward Christian Soldiers." Mr. George A. Mitchell delivered a brief address in front of the old church.

St. Alban's

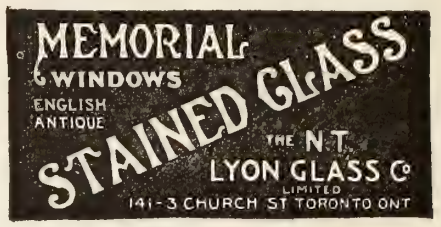
Friends of the Rev. L. A. Cooper-Ellis, the newly-appointed curate of St. Alban's Cathedral, who contracted typhoid fever while on his holidays in England, will be glad to know that he is making a good recovery.

St. Anne's

The Men's Association of St. Anne's Church is taking up the national duty of learning to shoot. A special meeting has been called for the purpose of forming a civilian rifle club. Last year the association had 500 members on its roll, and it is expected that a large majority of these will identify themselves with the movement to acquire a knowledge of the service rifle.

MONO ROAD

On the 8th and 9th of September Bishop Reeve confirmed thirty-nine candidates from three of the four churches under the charge of Rev. R. J. W. Perry. The Bishop also officiated on the 8th at the special service of intercession for the war.



BRAMPTON

The annual Harvest Thanksgiving Services will be held in Christ Church, Sunday, September 26th, Rev. T. G. Wallace, Rector of St. Stephen's, Toronto, will be the special preacher.

CLAIREVILLE

Harvest Thanksgiving Services will be held at Christ Church, Claireville, on Sunday, September 27th, in the afternoon at 3 p.m., and evening at 7 p.m. The Rector, Rev. Wm. Evans, will preach at both services, and the choir of Christ Church, Woodbridge, will sing at the afternoon service.

CROWN HILL

Harvest Home Services will be held at St. James' Church next Sun-

Continued on Page 15.

Beautiful Tulips

YOU have always admired a beautiful bed of Tulips. Perhaps you have considered it out of the question for you to grow them. Perhaps you have thought the cost was prohibitive, and that these beautiful flowers could only be enjoyed by a few. Quite the contrary; the cost is very reasonable, and the pleasure gained is worth many times the effort to put them in. The Fall is the time to plant the bulbs and now is the best time to consider them. Write for our elegant colored booklet. It is free.

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Women's Work and Social Service

ON the last week of August the Prime Minister of Great Britain inaugurated a *Campaign of Enlightenment,* which was formally opened by the great Guildhall meeting on September 4th, when, with wonderful dramatic fitness he quoted the dying message of the younger Pitt spoken within the walls of that same hall 110 years ago. In this campaign, men of letters and learning, practical statesmen and politicians are all giving their services; literature is being prepared and distributed; all political parties are uniting to further it, and among the societies which are organizing to take part in the work are the Victoria League, the University Extension Delegacy, the Workers' Educational Association and the Cavendish Association. The object of the undertaking, as explained by Lord Curzon, is to furnish "an explanation of the origin of the war and of our own participation in it; to shew the consequences that would have ensued to our own country had we stood out, and that would now ensue if we were beaten; to emphasize the need for a continuous supply of men, men, men, if we are ultimately to prove victorious and the fact that our nation is fighting along with the Allies, a supreme fight for those causes and principles that are the root of freedom and the spirit life of mankind."

* * *

With us of the Dominions, the Mother Country has always shared to the utmost all the treasures of her greatness; whether from motives of filial devotion, of duty, or of necessity, we all have our stake and share in the present struggle; it is of the utmost importance for us to realize the greatness of the issues.

Our Motherland had no quarrel of her own; we had sought peace and ensued it, but when we spoke to them thereof, they made them ready to battle. The *New York Times* characterizes our Foreign Secretary as "the first man of peace in all Europe, instant and fertile in the resources of negotiations, broadly receptive to every suggestion, tolerant of opposing views, persistent and so resolute in his purpose that he sorely tried the patience of France and Russia by his refusal to say that Great Britain would come to their support if they were attacked."

* * *

Why then are we at war?

History will have to pass her verdict upon the causes and conduct of the war, but some facts seem each day to become more startlingly clear.

The German nation apparently for long years, has been fed and nourished on a carefully prepared diet in which hatred and fear of England would seem to have been the main ingredients. England is the arch enemy; she is "the country which over all the world sows discord"; the day of war with England is

THE DAY

for though apparently Germany was trusting to carry through this particular war without having England among her adversaries, who can doubt that after she had made her surprise march upon France via Belgium, and had accomplished her purposes there, she would have taken her own opportunity to dash across the channel, and would have endeavoured to deal with Great Britain as seemed good to her militarist fanatics.

* * *

In view of the events of the last few weeks, an extraordinary interest attaches to the publication of Professor J. A. Cramb's lectures on *Germany and England,* delivered in the early part of 1913 and recently reviewed by the *Spectator.* His object was evidently to explain Germany to his own countrymen; to shew what is the inspiration at the back of the German system of world politics; to make clear what—in the event of war—Germany would be fighting for and what Britain would be resisting.

Treitschke—the historian, who is "the prototype of German Anglophobe professors, is also the prophet of young Germany. He died in 1895. His works are hardly known outside Germany; yet to every German who lets his fancy play with the greatness of his country's future, Treitschke's teaching is a bible. Young Germany looks back with no regret to the Germany of Goethe or Beethoven. The land was then steeped in an idealism that was the negation of a grasping power. A comfortable domestic idyllic dream satisfied the people. That Germany was cosmopolitan, and humanity was the first word of her philosophers. But power—empire—is the great desideratum now. Why should Britain and not Germany have this power? Why should Britain and not Germany occupy such large and fruitful portions of the earth? It is not as though Britain deserved to keep what she possesses; she stole it in the beginning and holds it by an empty prestige."

Mr. Cramb summarizes the teaching of Treitschke in this way: "It is very well for England to protest that she has no aggressive designs against Germany; England's mere existence as an empire is a continuous aggression. So long as England, the great robber state, retains her booty, the spoils of a world, what right has she to expect peace from the nations? England possesses everything and can do nothing. Germany possesses nothing and could do everything." Or, to quote the words which a recent German novel puts into the mouth of a sea captain:—

"I should like at least to keep my boat afloat until I see our flag waving there. On many a coast others build their nests, while we are only guests. And yet we too need coaling stations. . . . In other parts of the world there have been chances which we have most thoroughly missed."

* * *

"The old question was, 'Is it possible to land a German army upon English soil and to bring it safely back with its plunder?' But now the form which the question of enmity to England assumes in the minds of thousands of intellectual Germans is this—in German history the old Imperialism begins by the destruction of Rome. Will the new Imperialism begin by the destruction of England?"

The *Spectator,* commenting on this in the light of the events of August, says:—

"If it is right for Germany to make war—and that may be taken for granted on the strength of such teaching as has poured from the Prussian school of history—the only inhibition on war that could possibly have operated for long was a conviction of Britain's ability to hold her own. And Mr. Cramb goes on to shew how the idea of Britain's incapacity has been taking hold of all classes in Germany."

"England's supremacy is — they believe — an unreality; her political power is as hollow as her moral virtues; the one, an arrogance and pretence, the other, an hypocrisy. On the sea she is being rapidly approached by other powers; her resources, except by immigration, are almost stationary, and her very immigration debases still further her resources. Her decline is certain. There may be no war. The display of power may be enough, and England after 1900 will gradually atrophy, sunk in torpor. An England, insensibly weakened by brutalization within, and the encroachments of an increasing alien element, diseased or criminal, and by concession on concession, without, sinking into a subject province, though nominally free, while Canada, South Africa, Australia, New Zealand, carves out each its own destiny—such an England is easily conceived. Who is to succeed her? It may not be Germany; some power it must be. But if Germany were to inherit the sceptre falling from her nerveless hands. . . .?"

* * *

The glorification of war in itself—the destruction of England as a necessary preliminary to the world empire of Germany—these are the elements of the modern German gospel. "Force and force alone is the means to German supremacy, but the ends are spiritual—the triumph of German culture," and "whenever," says Mr. Cramb, "I have asked the adherents of this ideal 'where in actual German history do you find your guarantee for the character of this spiritual empire? Is not the true role of Germany cosmopolitan and peaceful?' I have met with one invariable answer: 'The political history of Germany from 1740 to now, has admittedly no meaning unless it be regarded as the movement towards the establishment of a world empire, with the war against England as a necessary preliminary. Similarly, the curve which Germany has traced in metaphysical thought has not less visibly been a movement towards a newer world-religion, a newer world-faith.' That fatal tendency to cosmopolitanism, to a dream world, does indeed remain, but how transfigured!"

* * *

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Gazette of August 27th, under the title *England the Enemy of Europe—Ask History*:—

"Much harm has resulted from the fact that in recent years we as well as others have forgotten that for 200 years Europe has had only one steadfast and in its interests astonishingly tough enemy—England. . . . Not to have recognized this thoroughly at the right time has been the cause of many catastrophes in Europe. To these belongs this present unnatural alliance between England, France and Russia. It would have been avoided if a clear insight had only made known what a great common European interest exists against England, which has appropriated to herself the best and richest countries overseas. Instead of this . . . the peoples of the Continent again (now) are cutting themselves to pieces in wars from which England alone derives the advantage. . . .

"It has been a firmly established principle of English policy always to turn against the one who is strongest on the Continent. England is led to do this by no sympathies or antipathies. These are all the same to her, but it lies deep in the essence of the English power-idea that it cannot bear a strong Continent, and, above all, one standing under a unified leadership. For then her colonies would be torn from her and her income diminished."

I rub my eyes and ask myself whether the *Cologne Gazette* ever heard of the Balance of Power. England, of course, to a Continental state seeking universal supremacy, is an inconvenient obstacle. She bars the way. It is her destiny.

* * *

On this amazing statement the *Times* says editorially:—"Historical proofs are adduced by the *Cologne Gazette*. There was the Seven Years' War, when—according to the *Cologne Gazette*—Frederick of Prussia conquered Canada and England for us on the battlefields of Silesia; and when, it may be observed, the English alliance and subsidies saved him, his dynasty and his state from inevitable annihilation. Then there was Waterloo, in which the Prussians played a deciding part—according to the *Gazette*. They were, it would seem, mistaken, for in the Napoleonic wars 'England appropriated "all" the French and Dutch colonies, and this gave her the world-power she has so shockingly abused.' Napoleon's 'great conception that his struggle against England was the struggle of all Europe, was not understood in his time.' It certainly was not, least of all by the Prussians, who had suffered under his effort to realize his great conception from 1806 to 1813 as no other people had. What would Frederick, William III., Stein, Blucher, have said if they had been told by a German organ that the England from whom they clamorously begged and liberally received the money and the help without which they could never have fought the wars of liberation, was their enemy, and that the one thing needful for the Continent was that it should stand arrayed against her under a unified leadership?" Against England, champion of the liberties of Europe?

Under the title of the *Great Illusion*, the *Times* points out that Germany is not at war from a mistaken notion of self interest but from a wrong moral idea—the glorification of war as something splendid in itself—as an achievement of the German people. "Her idealists are not peace-loving, but war-loving; her national conscience has undergone the change of moral values which Nietsche—the creator of the superman—desired. This German illusion depends upon success, as it was bred by success, and the first shock of failure will destroy it. Nietsche's superman can only be admired as long as he is a superman; but Belgium has the applause of the world when her capital is taken. That is why Germany cries that she is winning and must win. When she finds that she is losing and must lose, there will be nothing left to her; nothing except a change of heart and a return into the fellowship of Europe which she has despised and rejected."

For the moment I conclude with one more sentence from the *Spectator* in answer to the question, *For what are we fighting?* "It is for a Europe saved from the German conception of an ordered state, a Europe saved from a diplomacy that recognizes no pledge which conflicts with German interests, a Europe saved from the incessant anxiety of militaristic threats and alarms—it is for these ends that we are fighting. If we do not win, liberty and political honour as Englishmen and Frenchmen understand and love them, will be swept away from Europe for at least a generation."

* * *

If anyone has read so far, it may be with the unspoken criticism that all this is foreign to the subjects proper to this page. The late Bishop of Gibraltar, Right Rev. W. E. Collins, once said that an important part of woman's work was to help in setting forth and in establishing a right point of view. It is for this reason that the consideration of such a question as German's attitude towards our Motherland and her dominions is not outside, but within the province of women's work.

So let us on our knees to-night—and every night—
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World Conference on Faith and Order

Bulletin No. 7

The following Constitution just issued by the World Conference on Faith and Order

BEFORE the outbreak of the European war, notice had been received of the appointment of 48 Commissions in the United States, Canada, South America, England, Scotland, Ireland, Europe, Australia, South Africa, India and China to co-operate in the preparations for and holding of the World Conference on the Faith and Order of the Christian Church. Other Commissions were in process of appointment, so that it can be said that the proposal has the approval of the Anglican communion throughout the world, of the leading Protestant communions in all English-speaking countries of the Old Catholic Churches of Europe, and the warm sympathy of dignitaries of the Holy Orthodox Eastern Church and of many leading Roman Catholics in different parts of the world.

The Commission of the Episcopal Church in the United States had planned to send a deputation, consisting of the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago; the Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut; the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania; the Rev. William T. Manning, D.D., Rector of Trinity Church, New York, and Dr. John R. Mott, to lay this matter before leading men in every communion in Europe and the near East. The Secretary had been trying to arrange their trip, and had gone to Constance to attend the Peace Conference of the Churches which was to have been held there August 2-5, hoping to meet the many influential men from all parts of Europe who had expected to be present. Only half a dozen of them were able to arrive, but the Secretary received at Constance on August 1st the last batch of letters needed to assure the deputation of a cordial and sympathetic reception everywhere. They had planned to visit practically every country in Europe.

Until the Secretary began correspondence last May to make arrangements for the deputation, no effort had been made to present the matter generally in Europe, but the correspondence showed that the proposal of the Conference had become widely known. Not only were leading individuals in every country looking with interest for an opportunity to co-operate, but many religious papers had published sympathetic accounts, not only in countries like Germany which might be expected to be in touch with American religious thought, but in others more remote like Finland and Hungary. Almost everyone in Great Britain and on the Continent of Europe who knew of the proposal recognized it as the most important question before the Christian world, for, till the obstacles to Christian Unity are removed by that thorough appreciation of each other by the Christian communions of the world and the consequent destruction of the prejudices and misunderstandings which are so largely the cause of the continuance of their divisions, their separate and often hostile efforts to preach to the world Christ and His law of love and righteousness and peace will continue to be only feebly effective.

One of the first and greatest lessons of this dreadful war which is convulsing half the world is that only by unity in the one Lord Jesus Christ, the Prince of Peace, can Christians help to make the Kingdoms of the world the Kingdoms of the Lord and of His Christ, and surely the terrible destruction which the war will cause, whatever else may be its issue, will make Christians see more clearly the need of a reunited Christianity.

Of course, the world wide plans for the Conference must now be suspended. Yet there is much that has hitherto been neglected which can be done by those of us who are not involved in war.

1. We can pray that God the Holy Spirit will direct all the preparations for the Conference and will hasten the time when this world wide effort for Christian Unity may be resumed. A card of prayers for Unity and the Conference may be had in any quantity on application to the Secretary, Robert H. Gardiner, Gardiner, Maine, U.S.A. Surely, to these prayers we will add the daily petition that God will turn the hearts of the warring nations to peace and good will.

2. We can spread among friends and members of our several congregations the knowledge of the plans and purposes of the Conference. Leaflets about them can be had free on application to the Secretary as above.

3. We can promote small gatherings of members of different communions, first and foremost for united intercession for Unity, and, in the warmest spirit of real Christian love, for the effort to appreciate all that is best in the positions of those from whom we are separated.

4. We can do our utmost to bring together the divisions of the communion to which we belong. Much has been done in that direction, but the effort must be strengthened. If the members of each family cannot be brought to dwell together in vital unity, how can the families expect to heal their greater divisions?

5. We can pray that this awful experience of war through which the world is passing may bring men to a frame of mind in which they will be more than ever ready to give ear to such proposals as those which the World Conference Movement represents.

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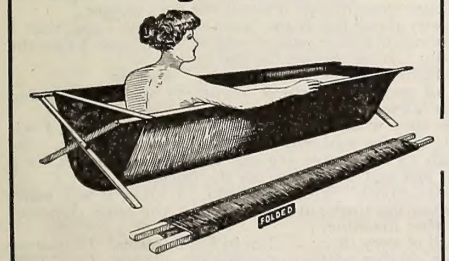

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Milk Food No. 1. From birth to 3 months. **Milk Food No. 2.** From 3 to 6 months. **Malted Food No. 3.** From 6 months upwards.

The 'Allenburys' Foods

Write to-day for booklet "Infant Feeding & Management" to
66 GERRARD STREET EAST - TORONTO. 11

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

ECONOMY AS A SOCIAL VIRTUE

Sept. 7th, 1914.

To the Editor:

Dear Sir,—In connection with the remarks in your issue of September 3rd on the subject of "economy as a social virtue," some of your readers may be interested in the following items from a recent number of the *Times*:—

"Huntley & Palmer (Ltd.), of Reading, announce that owing to the stoppage of foreign trade there is not sufficient work for their girl employees, numbering 14,000, but, being anxious to avoid dismissing any of these, the directors have decided to open a workshop in the factory, where the girls will manufacture garments for those who have gone to the war and for any members of their families who may be left at home in distress. The material is to be supplied by the firm who bear all expenses."

"Mr. Herbert Samuel, as Chairman of the Cabinet Committee for the Prevention and Relief of Distress, has received from Messrs. Rickett, Smith & Co., Messrs. George J. Cockerell & Co., and Sir Arthur Markham, Bt. M.P., an offer to place at the disposal of the government 350,000 tons of coal, to be delivered in London during the autumn and winter, at the price of 24s. a ton north of the Thames and 25s. south of the Thames. This offer is subject to the proviso that Sir Arthur Markham's pits are able to be worked, and that the railways and other means of distribution are able to handle the coal. It is also stipulated that not more than 10,000 tons will be required in any one week and not less than five hundred weight will be delivered to any one place."

AN INTERESTED ONE.

Why is a Broom

Such an out-of-date means of housecleaning?

Because:

1st It is awfully slow work.
2nd It is back breaking also.
3rd It is NOT sanitary, raising such a germ-laden dust as you know it does.
4th It doesn't do its work thoroughly.

CADILLAC Vacuum Cleaners

are a logical solution of the problem of easier housecleaning. They work fast; they are the easiest machines imaginable to use; they **collect** the dust and dirt and don't scatter it. You don't have to go over your work again; and lastly they work thoroughly—and keep **your house clean.** And they are cheaper than others. Cut shows a hand machine. Write for full particulars.

Clements Mfg. Co., Limited
82 Duchess St, Toronto

We also make Electric Vacuum Cleaners

DEARTH OF ANGLICAN CHAPLAINS WITH CONTINGENT

To the Editor:

Dear Sir,—At a largely attended meeting of the Huron College Alumni Association held in Huron College this week, it was stated that about 75 per cent. of the volunteers who have offered themselves for active service in defence of our Empire and now assembled at Valcartier, are members of the Church of England. It was also understood that only two clergymen of the Church have been appointed to go with and minister in spiritual things to this very large proportion of English Churchmen, but that six Chaplains have been appointed to care for the spiritual needs of the remainder, 25 per cent. A committee consisting of the Rev. Canon Craig, the Rev. Professor T. G. A. Wright, and myself, were appointed to make enquiries about this matter and ascertain the true state of affairs. May I, therefore, as convener of that committee, ask for information through the columns of CHURCH LIFE. We desire, and we believe that the general public also desires to know the truth about the situation, and that a just and adequate provision should be made for the spiritual interests of our soldiers, according to their religious convictions. We understand that very many clergymen of the Church of England have offered themselves for this service, and hold themselves ready to go to the front, or wherever the government may see fit to send our troops. Can you, therefore, or any of your readers, furnish us with any information in these points:

1st.—What proportion of the entire contingent at Valcartier consists of members of the Church of England?

2nd.—The number of chaplains appointed and the communions they represent?

The clergy of the Church of England are ready to do their duty and will ask, and do now ask, that they should be given the opportunity of doing it, and of doing it in proportion to the number of English Churchmen who go with the troops.

Yours sincerely,

EDWARD APPLEYARD.

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61 Victoria Street.

Write to-day for particulars of our

FREE TRIAL OFFER

Our "Gravity" design gives greatest convenience, as well as ease of operation with quick and thorough work. Do not overlook the detachable tub feature.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't alright."

Well, I didn't like that. I was afraid the horse wasn't "alright" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

You see, I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about me and my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, *before they pay for them*, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges not break the buttons, the way all other machines do. It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, I said to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for the people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is? And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that on washerwoman's wages. If you keep the machine after the month's, trial I will let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes. Address me—

If you have electricity or Gasoline Power available let me tell you about our "1900" Power Washers; wash and wring by electricity by simply attaching to any electric light socket—no work at all, or the same machine can be operated from a Gasoline Engine.

N. S. MORRIS, Mgr., Nineteen Hundred Washer Company
357 Yonge Street, Toronto, Ontario

CANADIAN BATTLE SONGS—1914

THE CALL OF THE EMPIRE
(Dedicated to Sir Henry Mill Pellatt, Kt. C.V.O., D.C.L.)

CANADA, the storm is breaking
Over continent and sea;
Kings are fighting, thrones are shaking;
Men are slaves or men are free.

Have ye heard the Lion's thunder
'Round the world reverberate?
"Stainless honour, ruthless plunder;
One I love and one I hate."

Have ye heard the call of Albion?
"Sons of Motherland, TO ARMS!
Proudly answer: This Dominion
Falters not at war's alarms."

Hear our answer: "Mother Britain!
Queen of Empires! Womb of Kings!
Never shall thy throne be smitten!
Canada her legion brings."

Light the camp fires on Valcartier,
Guardians of our country's name;
Call our sons from mart and frontier,
Sons of lion-hearted fame.

Loose the war-dogs of the nation,
Raise the battle-flag unfurled;
First-fruits of Confederation;
Union's offering to the world.

Haste ye to the field of glory,
Sons of Anglo-Saxon sires;
Freedom spells our country's story,
Shall we yield to base desires?

Cheer, as swords flash free from scabbard,
British cheers that far out-ring;
God and Freedom! To the Standard!
Fight for Empire, Home and King!

—*Charles le Vesconte Brine.*

Copyright.

UNDER THE SOUTHERN CROSS

I KNEW a little maiden, she
Lived twenty summers gone or more,
Within a city by the sea,
Beside a far off southern shore.

Her island home a sunny clime,
Set in the Australasian seas,
Where life seemed always summer-time,
Full of a dreadful, careless ease.

Does she remember yet?—ah, no!
For childhood's memories quickly die—
On stormy nights she loved to show
The Southern Cross upon the sky.

And when the Cross shone bright and clear—
(How sweet her childlike trust, how true)
The gathering tempest brought no fear,
"For the dear Lord was there—she knew."

Oh, "little maiden," years have sped,
Since you saw life through eyes of five,
And though those days are long since dead,
God grant your faith is still alive.

* * * * * *

To souls long wandering, fearful, blind,
As on the sea of life they toss,
No light to guide, what joy to find,
The shelter of the sacred Cross.

—*Ernest C. Mackenzie.*

The Church in Canada

(*Continued from page 10*)

day, morning and evening. The Rev. J. R. S. Boyd, of Orillia, will preach.

PETERBORO

ST. JOHN'S

At the vestry meeting of St. John's held Monday night a unanimous vote of warm thanks was tendered Mr. Hazen Ritchie, the resigning churchwarden. The election resulted in the appointment of Mr. H. Rush.

HUMBER BAY

FESTIVAL SERVICE

Large congregations attended the special Harvest Festival Services in St. James' last Sunday. In the morning Rev. Dr. Macklem, Provost of Trinity College, conducted the service, and Rev. Vaughan, of St. Barnabas' Church officiated in the evening. Special music was given by the choir, conducted by Mr. Joseph F. Gair and for the first time the members appeared in the surplices.

NEWFOUNDLAND

Two sons of Parson Jeffrey have volunteered for active service and are now at Valcartier.

Stephen Morris, of Trinity, now at Calgary, has volunteered and has joined a mounted corps.

Rev. Geo. Hall, B.A., Oxon., a native of Trinity, has just come out from England, and has been appointed to the Mission of Salvage.

Mr. E. Humphries, L. Th., of St. Boniface, Warminster, will be ordained next month for service in this diocese.

Frank Hollands, son of Parson Hollands, Carbonear, did well again at the C. H. E. examinations. He came out first in the Island for associate, took aggregate prize of $25, history prize and four distinctions.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge twenty cents.

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ROOMS AND BOARD from $3.50 at Girls' Friendly Society Lodge, 109 Pembroke St., Toronto.

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MATRICULATION, etc., Technical and Collegiate master instructs, individually, small day and night classes. Classics specialized, "Principal," 548 College St.

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FETHERSTONHAUGH AND CO., the old established firm; Fred B. Fetherstonhaugh, K.C., M.E., Chief Counsel and Expert, head office, Royal Bank Building, 10 King Street east, Toronto; head office branch, Canada Life Building, Hamilton; offices throughout Canada.

FOR SALE

WAR DECLARED by D. Brown, the Ladies' Tailor. He will make up a suit for $10.00 only. Style and fit guaranteed. 656 College St., just west of Grace.

WANTED

LADIES wanted to do work at home, decorating cushion tops and drapes. Can make $3 to $5 per day. Experience unnecessary. Material supplied. The National Decorating Co., 69 Adelaide Street East, Toronto, Ontario.

YOUNG man offers services as organist or assistant in Toronto or vicinity. Box 8, Church Life Limited, Toronto.

EXPERIENCED organist and choirmaster desires position. Churchman and excellent testimonials from English and Canadian Clergy and laity. Willing to accept nominal salary where there is a fair opening for teaching, or would be willing to give services to mission or church unable to pay salary if suitable situation can be found. Apply P. E. W., care of Church Life Limited, Toronto.

WANTED—Organist for the Church of St. John the Evangelist, Port Hope. Apply to the Rector, Rev. J. A. Elliott, or the Church Warden, H. R. Boulton, Port Hope.

YOUNG LADY seeks engagement. Governess or companion. French and music acquired abroad. Box 3, Church Life, Queen St. East, Toronto

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Of Canada
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SAVINGS DEPARTMENT at all branches. Deposits of $1.00 and upwards received, and interest allowed at best current rates.
TORONTO OFFICES
15 Wellington St. West; 1400 Queen St. West (Parkdale); 406-408 Parliament St.; 975 Dundas St.

Make Your Own Will for 35c.
Bax Legal Will Form enables you to make your own will as legal and binding as any lawyer can do it for you. Insures privacy and saves costly law fees. Each Bax form has full and plain instructions. Specimen will, properly made out, also included, for your guidance. Sold by druggists and stationers, 35c., or by mail (3 for $1) to BAX WILL FORM CO., Room 266, 280 College Street, Toronto.

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Home Cooking Our Specialty
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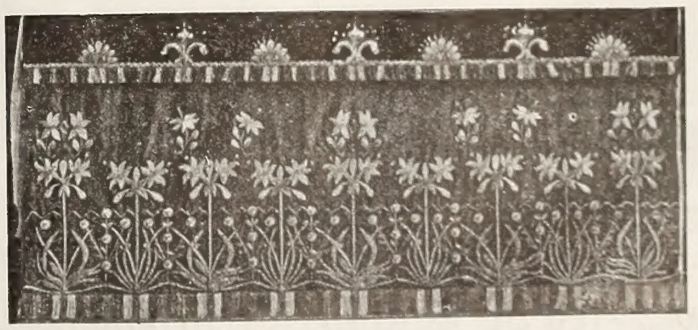

All branches of Ecclesiastical Needlework undertaken by the Sisters of St. John the Divine.
Church Workrooms: Major Street, Toronto

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HAS PAID 7% PER ANNUM
half-yearly, since the securities of the corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage.
Write at once for full particulars and booklet.
NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

John Temple, son of the late Canon Temple, has enlisted. Nine hundred are now enlisted for the N. F. Regiment and five hundred will sail for England early in October.

One hundred Naval Reserve men joined the Niobe in St. John's and are now on duty.

The patriotic fund now totals thirty-four thousand dollars.

The Women's Home Mission Fund for the past two years was $2,091, as compared with $1,483 for the previous biennial period.

Mr. Baxter Norris, who has been teaching at Badger's Quay, has resigned his position and will study for Holy Orders.

The Church at Westport, White Bay, by the death of Mr. G. H. Pearce, S.M., has lost one who was far and away the best Churchman in the Mission. R. I. P.

UNITED STATES

DEAN SUMNER ELECTED

Portland, Ore., Sept. 17th.—Rev. Walter T. Sumner, Dean of the Cathedral of Saints Peter and Paul, Chicago, was elected Episcopal Bishop of Oregon early to-day. Balloting for a successor to the late Bishop Charles S. Scadding continued all yesterday afternoon and last night.

OF GREAT VALUE

"Youa Latin Course has been of great value to me, and I also feel that I am making progress in French as fast as my limited time will allow.
C. A. GIBSON, Watertown, Mass.

Latin, French, German, Spanish by mail.

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Residential and Day School
NORTH TORONTO, ONT.

Boys prepared for the University, Royal Military College and for business.

RE-OPENS ON SEPTEMBER 15th
For information apply to
REV. A. K. GRIFFIN, *Principal.*

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A Residential College for Theological Students of the Church of England during their courses in Arts and Theology. Terms moderate. Scholarships and Bursaries for desirable candidates; a Travelling Fellowship of $800 a year, tenable for two years.

Inter-Collegiate Lecture Courses under a staff of fourteen regular professors. A New Three Years' Course for graduates in Arts qualifying for the College Testamur and the B. D. degree.

A Well Organized Matriculation Class under experienced masters.

For Information, Calendars, etc., apply to Rev. Dr. Rexford, Diocesan College, Montreal.

Bishop Strachan School

FORTY-EIGHTH YEAR

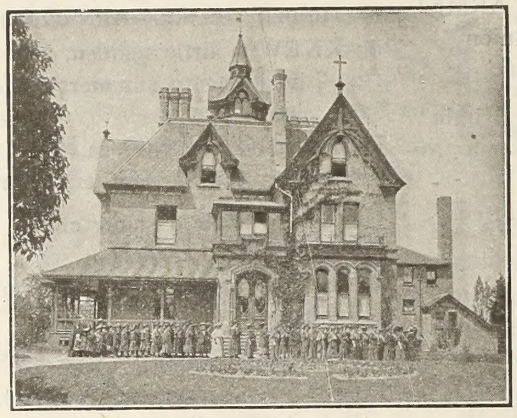
A Church Residential and Day School for Girls.
Full Matriculation Course.
Elementary Work, Domestic Arts, Music and Painting.

President: The Right Rev. the Lord Bishop of Toronto

Principal: MISS WALSH **Vice-Principal: MISS NATION**

Wykeham Hall, College Street, Toronto.

"Junior Day School, 423 Avenue Road; Head Mistress, Miss R. E. CHURCHARD
(Higher Certificate National Froebel Union)



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Young children also received. Preparations for the University Arts Department, Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge, or to the

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AVERGAL COLLEGE **Jarvis St., Toronto**

SPECIAL English, French, German and Musical Courses for girls who had intended wintering abroad.

For illustrated calendars and prospectus apply to the Bursar.

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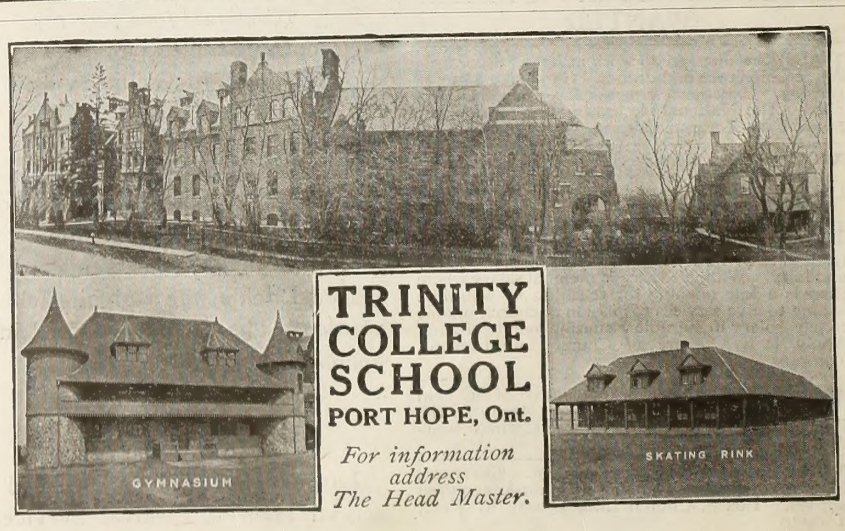

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